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THE ETHICAL BASIS OF TURNING THE OTHER CHEEK

THE PURPOSE OF PUNISHMENT

By Prof. M. S. Srinivasa Sarma M. A.

CARLYLE bursts out with his native vehemence and rugged emotion saying "Revenge, my friends, revenge, and the natural hatred of scoundrels and the ineradicable tendency to pay them what they have merited is for ever more intrinsically a correct and even a divine feeling in the mind of every man." How to deal with the wrong-doer, and what is the right attitude to be taken towards the criminal are the questions that have been the subject-matter of interminable controversies in ethical and theological treatises. The traditional rigmarole of the three theories of punishment, namely, the preventive, the educative, and the retributive does not solve the problem; because, every one of them is riddled with internal contradictions, and is inherently defective in many respects.

There are two fundamental points with reference to punishment which have to be settled in definite terms at the outset. Punishment generally means the infliction on the wrong-doer of something unpleasant, which by his offence he is held to deserve. If this be the case, the questions to be decided are, first, what exactly is meant by "deserve", and secondly, why it is right to inflict on the man what he deserves.

Principle of Social Life

The pivotal principle of all social life and the most enduring and invariable element in the consciousness of moral obligation is to be found in the virtue of justice. One of the most pressing problems in connection with justice is the nature and purpose of punishment or "punitive justice" as it is called. The action of the wrong-doer threatens to set at naught the social good and the majesty of the Law; and therefore it becomes imperative that some curtailment of his liberties by way of imprisonment or some other form of punishment should be effected at once and without fail, before this bad practice becomes a precedent and establishes itself as a rule. That is to say, punishment ultimately is the vindication of the law when it is violated. But does punishment really vindicate the worth and authority of law? No, it certainly does not do that. What it does is simply to prove that disobedience does not pay, and not that it is wrong and immoral. The punishment only points to the wrong-doer that he is living in a system, the nature of which is so opposed to his aims that if he tries to realise them, he will earn, not success, but disaster. Therefore, punishment by itself, can never vindicate the authority of Law i.e. its right to be obeyed: what it really establishes is its capacity to make disobedience imprudent and painful. Thus to determine if punishment is really deserving we must first fix and justify the system of purposes and rights to maintain which punishment exists to meet cases of violation.

Uniquely Effective Method

In Christ's teaching we have the most praiseworthy and uniquely

effective method of treating the wrong-doer which dispenses with punishment, but which is a more potent and certainly less violent method than punishment for bringing home to the mind of the wrong-doer the evil nature of his action, and making him respect the system of rights without which life cannot be lived. Christ has the supreme and unrivalled insight to realise that punishment is retrospective and deals only with the past, and that it is the duty of the dispenser of justice to consider the effect of punishment on the wrong-doer. He came not to destroy, but to fulfil. He proposes to formulate a formative method which will undo the wrong done, educate and reform the wrong-doer, remove the rancour in the man against whom the offence was perpetrated, and give an opportunity to the offender to resume his life in a better and a more chastened spirit.

Jesus Christ in his "Sermon on the Mount" boldly proclaims that the right and appropriate treatment of the criminal is certainly not the method of retribution. "An eye for an eye" comes out of the spirit of vengeance, betrays barbarity and is an insult to humanity. Nor does he seem to be much fascinated by, and therefore in a mood to underline and emphasise the value and importance of, the doctrine of mere passive non-resistance, nor even the more active principle of returning good for evil. The ideal of non-resistance is something negative, morally neutral and colourless in itself; it has no positive content. But morality is affirmation: it is always active doing and never a passive acquiescence. Again, all moralists all over the world have rightly waxed eloquent over the nobility of character that forgets the evil done, and does good in return. There is of course an ineffable sweetness and a transmuting goodness in such a conduct which usually succeeds in uplifting the degenerate by a living example. But Christ wants to go deeper and get at the root principles that make possible all forms of high moral living. He is out to establish a startlingly novel, and a refreshingly original method of procedure to be adopted towards the wrong-doer, which would at the same time point out to us the secret spring of all spiritual life. For the boldness of its conception and for the profundity of its value, it is perhaps unparalleled in the history of morals. His reasoning is as simple as it is perfect. His confiding faith in the essential goodness of human nature and his irrepressible optimism which gives him courage to set up his standard as an inspiring ideal mark him out as a superb and unequalled teacher of moral principles.

The wrong-doer is avowedly an aggressor. His actions are openly anti-social, and clearly infringe on the rights of others; and in dealing with him Christ advises us to adopt the specific and

(Continued on page 3)

Catholics and Elections

HOW TO EXERCISE
THEIR VOTE

Discussion at Catholic Union Meeting

The question whether Catholics in Ceylon should be told for their guidance which particular candidate it would be advisable for them to vote for in the coming General Elections, was discussed at the Annual General Meeting of the Catholic Union of Ceylon held on Sunday at the Bonjean Memorial Hall, St. Joseph's College, Colombo.

His Grace Dr. P. Marque, Archbishop of Colombo, presided, and a large gathering, including ladies were present.

Catholic Questionnaire

In the annual report adopted at the meeting it had been mentioned that a committee had been appointed to take steps to obtain from intending candidates at the next General Elections, a pledge guaranteeing faithful adherence to principles of religious neutrality and equality in political life and administrative action whereby Catholic interests were safeguarded, the Committee being known as the Civic Defence Committee.

Mr. F. J. Soertsz, President of the Union, speaking as a member of the Civic Defence Committee said that until the last meeting of the Committee they had received but a very disappointing proportion of replies to the questionnaire issued, and presuming that copies of the original questionnaire had not reached some candidates fresh copies were posted to them again, and they hoped to be able to know the position when the Committee met next Wednesday.

He assured them that the action taken by the Union in the matter was in no way an attempt to dictate to any Catholic voters as to whom they should vote, but once the attitude of the candidates to the questionnaire was known the Catholic would be at liberty to choose for himself as to who, in his opinion, was the best candidate.

Not Forcing but Advising

The Rev. Fr. J. B. Gregory, also speaking on behalf of the Civic Defence Committee, said that in response to the second issue of the questionnaire a large number of forms had been returned duly signed by the candidates and, with two or three exceptions, all of them seemed to be in favour of all items in the questionnaire.

If the Committee so decided it was proposed to inform the Catholics through the medium of the Catholic Messenger the attitude of the candidates to the questionnaire issued on behalf of Catholics. He thought the Committee could also indicate, ultimately, what particular candidate the Catholics should vote for in each electorate. It was not a case of forcing the opinion of the Committee on the Catholic voters but of advising the voters on the return of candidates who would work fairly and squarely by

There is Politics in Everything

Authoritarian Mentality

By R. Chamier

I WONDER whether the British Government in England can realise the significance of the statement made by Pandit Jawaharlal Nehru on the dangers of an authoritarian government to a people striving to grow to their full heights. In one word Panditji has put it clearly: "The economic, social and other movements, all hover continually on the verge of illegality for new laws can be promulgated overnight by a decree".

In fact this is responsible for all the troubles that political India is heir to. The Government suspects every move because it is based on authority. Gandhi among the villagers? Take heed, for that "astute politician" has something up his sleeve. He might take the *Satyagraha* and civil disobedience virus to a larger circle; he might aim at making all India one united Bardoli. And so we have suspicion and mistrust, which has necessitated the great Indian Army organisation to tackle the rural uplift problem. Rural uplift would only mean rural uplift to other Governments; here in India rural uplift may mean anything: sedition, rebellion, *satyagraha*, civil disobedience.

It is the dog in the manger: the Government will not move to uplift the people. When the people move, the popular leaders are suspects.

Those young men trying to develop their bodies in the new craze for better bodies and better muscles? A purely social movement, you say, that deserves to be encouraged? You do not know India as the authoritarian Government knows. Mark those young men—they are after something very deep and dangerous. They are trying to make themselves strong so that they might undermine British *Raj* in India. Are

all communities, especially the minorities.

Invidious

Dr. C. J. C. de Silva thought that it would be invidious to recommend to Catholics one particular candidate where two or more candidates for the same seat had all agreed to stand by the questionnaire.

Fr. Gregory thought that that general meeting should decide whether the Committee should recommend any candidate whom it thought to be the fittest for election.

Mr. Soertsz said that speaking only for himself he thought it had been made sufficiently clear by a majority decision of the Committee from the very outset that to select any particular candidate was not desirable. Having found out what candidates were with them and who were not with them, they should leave it to the voters to exercise their judgment and discretion.

The discussion ended at this stage.

they Hindus? Then take my word for it, they are trying to beat the Muslims during the next Moharram troubles. Last riots found the Hindus less strong. This physical culture movement is a sly political movement. It is political, and dangerously political at that.

* * *

Khaddar spirit? Mere encouragement of the swadeshi ideal? Trying to feed the poor worker in the village? Nothing is more subtly diabolical against British suzerainty in India than this *khaddar* and back-to-the-simple life movement. It is aimed against Lancashire and every British industry. Every *khaddar* clad man is a potential civil resister and anarchist and passive resister. Mark him: he will come in handy next time there is any trouble about a stray bomb or any bumping felt in the Viceregal special's progress in the tour area. The young man who can afford to dress himself in really fine clothes imported from the Ottawa sphere, and yet would suffer under the rough touch of *khaddar* is a dangerous politician. This is not a non political movement it all. It means what the shrewd writer of the Bengal administration report saw and expressed himself with such clarity: "ostensibly non-political movements are being exploited for political end."

* * *

Do you view it, with pride and hope, the spirit of the unemployed graduates seeking to start village schools, living on mere pittance, so that they might be real soldiers in the battle against illiteracy and ignorance? Do you think these young educated graduates are actuated by the one motive of giving their less favoured brethren the advantage of their own education and refined outlook on life? You call this a purely non political movement? You are unfit to be associated with an authoritarian government: this village education movement is the most subtle danger we have to face. The unemployed graduate is really engaged in making the illiterate villager a danger to peace. The teacher will no doubt teach the villager to read and write and keep himself and his surroundings clean, but he will also teach him his rights as a citizen. He will teach the villager that he need not supply butter and milk fire to the sub-collector on tour. The patriotic teacher will help to undermine the prestige of the authoritarian government in the eyes of the populace. Nothing is more dangerous than a school run by the *khaddar* clad graduate who resolves to live in a hut for mere food and clothing and the joy of work. He ought to be roaming about in search of jobs. Then he can be relied upon as a good citizen, loyal and good. Otherwise, he is public enemy. No.1.

(Roy's Weekly.)

MATRIMONIAL

MARICKAM—PARASAKTHYAMMAL

Mrs. K. Nagamuttoo
request the pleasure of the company of
friends and relations on the
occasion of the marriage of her son

N. Manickam

WITH

Soupakiavathy

Parasakthiyammal

(youngest daughter of late

Mr. V. Arullappah

of Tellipallai)

on Monday the 3rd February 1936

Ceremony at the bride's residence

at 9 p. m.

Friends and Relatives, please accept
this intimation

Individual invitations are not
being issued.

"Naga Villa"

Arany East

Vaddukkodai

26th January 1936. (Mis. 264. 27 & 30)



Hindu Organ.

THURSDAY, JANUARY 30, 1936.

ECONOMIC LINKS WITH INDIA

WE CORDIALLY SUPPORT THE plea of the distinguished Indian visitor Mr. WALCHAND HIRACHAND for closer commercial contacts with India. Whatever may be the ultimate political relations between India and Ceylon, it is clear that mutual trade relations will always compel a closer and cordial understanding between the two countries. The proximity of the great sub continent to Ceylon coupled with her vast resources in man-power and her undoubted capacity to increase her production render it cheaper for us in Ceylon to buy our food-grains from the cultivator in South India. For many long years to come, Ceylon will have to depend mainly on her Indian imports. Food grains and a good many other necessities besides are imported in large quantities annually. India too buys in our market. But the balance of trade has always stood very high for India. The relative position of the state of trade of both countries may be put thus: for every seven-rupee worth of imports, we export just a rupee worth of goods. The new spirit of economic nationalism and the drive for economic self-sufficiency have created in countries large and small an urge to stimulate production and enhance their national wealth.

Mr. WALCHAND HIRACHAND pointed with pride to the achievements of the Indian sugar industry as an example of the magnificent efforts India is making towards self-sufficiency. The Sugar Industry in India is a success today because Government and people co-operated to produce enough sugar to meet the home demand. In our country, the efforts of the

Government, if they have not been spectacular, have at least emphasised the definite re-orientation of state policy with regard to the encouragement of agriculture and industries. We are yet miles away from the goal of economic self-sufficiency; and our trade relations with India must continue unfettered for the mutual benefit of both countries.

The recent action of the Indian Government who enhanced the tariff valuation for coconut produce from Ceylon has caused not a little heart-burning and misunderstanding among local producers who not unnaturally connect it with the powerful agitation in Malabar against competition from Ceylon. The misconceptions on the other side of Palk Strait regarding dumping by Ceylon should be removed as early as possible. Better understanding between the two countries cannot be created or fostered unless steps are taken betimes to dislodge by facts and figures the prejudice already gaining ground in India. The appointment of a Ceylon Trade Representative for India should go a great way to remove misunderstandings and pave the way for a trade agreement with India. We cannot, of course, claim to have weighed the interests of India when the State Council decided to take drastic action regarding the importation of eggs, ghee and other articles from India. We, on our side, are reconciled to the measure as we realised the need of protection for our village industries. The producer in Malabar whose business has been hit hard cannot be blamed if he refuses to look at things from our angle. He might clamour for retaliation. A trade representative would have taken timely action to present Ceylon's view point in the best light and prevented misunderstanding on both sides. We trust the Board of Ministers will suggest to the next Minister of Labour, Industry and Commerce the desirability of appointing a permanent Ceylon Trade representative in India to explore the opportunities for Ceylon produce in the Indian market and conclude a trade agreement with India. A problem of some complexity will arise when under the New India Act, Burma is separated from India. Ceylon will then have to accord preference to South Indian paddy and rice as against Burma, which buys very little from Ceylon. And this would necessitate closer contact and communication between both countries. The carriage of produce by sea being cheaper than by land, it behoves the Ministry of Communications to re-open the northern ports and especially the sea-route between Jaffna and Pt. Calmère. We have no doubt that this question will receive the earnest attention of the next State Council. With a trade agreement between India and Ceylon and the establishment of easy communication by sea, we can hope for better trade relations between both countries and these cannot but engender better understanding between the two peoples and dispel the prejudice against Indians in Ceylon and improve the atmosphere for the reception of our produce in India.

Personal

Muhandiram S. Candiah and Mrs. Candiah returned from Madras today.

Sir John Woodroffe

Pramathanath Mukhopadhyaya

Sir John Woodroffe is no longer in the land of the living. A life of high and noble aspirations and equally high and noble achievements has left its brief sojourn on earth. But who knows that it is its journey's end? Who knows that it is not still on the road leading progressively to the fulfilment of its truest purposes and the realisation of its highest values? The exit of a great life like his from the scenes of our mortal cares and uncertain hopes, our partial trials and limited achievements, is not an occasion for the sense of loss and bereavement only, but it is also one for solace, hope and encouragement. *Mahashakti* or the Divine Mother Who works at the centre of the Scheme of Being and Becoming can never have done and finished with a life so directly and intimately *en rapport* with Herself—a life, therefore, which has been a Power as Light, Love and Service.

Life of Karma

His was a life of many-sided activity. It was a life of Karma, intensive and extensive. And it is in the fitness of things that he chose *Bharatabhumi*, as his field and workshop. For, *Bharata* par excellence is *Karma-bhumi*. It is (as tradition believes it) the Land especially suitable for *sadhana* such as will lead to the realisation of the Highest End of life. That is *Bharata-Shakti*. Other lands have been called *Bhoga-bhumi*. Sir John was born in a *Bhoga-bhumi*. But the *Karma-bhumi* of *Bharata* was the Land of his loving adoption. And this has a significance all its own. His mission and his work in the field of Indian civilisation and culture have been to marry *Bhoga* and *Yoga*, *Pravritti* and *Nivritti*, *Karma* and *Sannyasa*. Nobody has of late drawn a more pointed attention—except perhaps Swami Vivekananda—to the mass of inertia (*tamas*) settling upon and damping the Genius of this ancient land, which passes for true detachment (*Vairagya*) and renunciation (*tyaga*). This stunting and benumbing crust of inertia must be removed by vital living before the Genius of India can be expected to function in freedom and in the plenitude of its power. The first thing needed for an Indian revival is the recognition of India as Power—*Bharata-Shakti*. And the first thing necessary for such recognition is our determination to abide by the Law of our own Being—our own Indian *Dharma*. To do this we must cease to be the *manasputras* of the West, we must redeem ourselves from our mental slavery and cultural subjection. Our truly Indian values are good for us. Even for a renewing and revaluation of the "ancient" values, in so far as this has now become necessary, we need not go to a foreign stock market. Our own Indian *Shastras*, Saints, Seers and *Yugavaturas* have solved and are still solving the problem for us. They have presented for us what is called the *Yugadharma*. It is not, however, a plan of Indian isolation. The Cult of Tantra—the Doctrine of the World as Divine Power in essence and manifestation—is such a presentation. It combines the highest transcendentalism of the Vedanta with a life of virile action on earth by the *Vira* or Hero; it teaches Pure and Perfect Experience as well as Devotion and Love; it makes the world a theatre of Play (*Lila*) and

JAFFNA SCHOOLS SPORTS ASSOCIATION

Annual Meeting

The annual meeting of the Jaffna Schools Sports Association was held on the 22nd inst. at St. John's College and the following office-bearers were elected:—

Patron (ex officio) E. T. Dyson Esqr., G. A., N. P.

Vice-Patrons: C. Coomaraswamy Esqr., K. S. Arulnandhy Esqr., R. R. Nalliah Esqr., V. T. Dickman Esqr., Dr. T. K. Jayaram, V. Joseph Esqr. and Dr. O. L. F. Senaratne.

President: Rev. Henry Peto.

Vice-Presidents: Rev. John Bicknell, Rev. Percy T. Cash.

Hony. Secretary Mr. J. P. Nagalingam.

Hony. Asst. Secretary Mr. J. S. Selvaratnam.

Hony. Treasurer Mr. E. M. Polunadurai.

Hony. Auditor Mr. V. Thurasamy Pillai.

enjoyment and not merely a mirage and a slough of despond; and it harnesses *Bhoga* to the service of *Yoga*, and *Yoga* to the service of *Bhoga* (*Bhoga yogayate yogo bhogayate*). Into the understanding and exposition of this philosophically lofty and practically sound and helpful doctrine Sir John threw himself heart and soul. And what his love, his intelligence and his labours have achieved in this field is simply monumental. It has not only earned for him a reputation as "the greatest living European authority on the Tantras" (as the Marquis of Zetland rightly says in his "Heart of Aryavartta"), but it has lifted the whole philosophy and doctrine of the Tantras from undeserved obloquy and infamy to the height of a truly enlightened and helpful teaching and discipline stimulating wider and wider interest in this country and abroad. And from what depth to what height risen! Was not Mantra "meaningless jabber", and Transcendentalist itself only "lust, mummery and superstition" a quarter of a century back? To-day earnest seekers of Truth all over the world are delving deeper and deeper into the mysteries of the *Kundalini* and the mystic Mantras and *Yantras*; and at the same time, are being broadened and enlightened by the lofty philosophy and metaphysics of the Tantras. The service rendered by Sir John has been even greater in the domain of sympathetic understanding and lucid, faithful interpretation than in that of mere "Oriental scholarship". Sir John possessed the divine gift of imagination, charity and sympathy which is, generally, conspicuous by its absence in what passes as Oriental scholarship. Sir John could master the secret of understanding and presenting an Indian doctrine in the Indian spirit and from the traditional Indian point of view. He understood and appreciated while others merely dissected, deodorised, catalogued and exhibited. Yet he was discriminating and critical. His work as a scholar, editor and annotator has also been very considerable. The volumes of the Tantrik Texts Series bear testimony to this.

The Divine Mother has so willed that Sir John Woodroffe and his great friend and collaborator in Tantrik studies, researches and publications—Sriji Atal Behary Ghosh—be called and gathered unto Her Bosom almost on the same day and nearly at the same age. Will they be sent back to work in our midst in this *Karmabhumi* again? India, and the world for that matter, both still need of them.

THE GREATNESS OF HINDUS

English Journalist's Impression

London, Jan 18.

In his recently published book, "The Tumult and the Shouting," (Heinemann), Mr. George Slocombe, who as Special Correspondent of *The Daily Herald*, interviewed Mahatma Gandhi in the Yerawada Prison, indicates that it was his initiative, which started the negotiations between the Viceroy and the Congress leaders through Sir Tej Bahapur Sapru and Mr. M. R. Jayakar, who were approved by Pandit Motilal Nehru as acceptable intermediaries.

Hindus' Greatness

Some three or four chapters in the book are devoted to giving Mr. Slocombe's impressions of India and the Indian people. Says he:

"If the Hindu were not deterred by moral scruples, he would long since have conquered the world, he is so much more alert than other races. He learns everything with an astonishing rapidity—languages, sciences, the arts, the conduct of the automobile and the aeroplane, even the games in which the Anglo-Saxon once thought himself invincible. The essential weakness of the Hindu is his extreme spirituality. He believes in the victory of good over evil, whereas other races merely believe in victory for its own sake. Even a man caught stealing or cheating in India feels himself to be obeying a deep and almost religious impulse. He bows his head sadly to an unconquerable destiny, convinced that both his sin and its punishment were ordained by the inscrutable beings through whom the many-lived Krishna manifests His will. Nothing can destroy such a man or such a race—neither famine nor disease, pestilence nor the perils of war.

"His is no race of conquerors or of the conquered. Something proud and patient in the Indian lives on, imperturbably confronting all the suns that rise over Asia. Something magical and unconquerable in his destiny, some secret race-consciousness of parentage with the dust of humanity that lies undisturbed at the foundations of the world, some triumphant memory of his past in the dim beginnings of time, make him at once the humblest and proudest of the sons of the earth.

"His hour is fast approaching. The vast, uneasy, land moves and groans in her sleep. There is a stirring of evils and a growing fire in the darkness. A voice rises in a long lament that goes wailing down the passes of the Himalayas to the dead temples 3,000 miles away in the dark and violent south. There is a low murmur in the bazaars of Delhi, of Lucknow, of Agra, Cawnpore—of all the towns with names that are like stains of dried blood on the pages of history. A murmur of voices in prayer, or hope, or fear and the conviction that the page of history has turned at last, and the splendour of India is not irrecoverably beyond call."

CATHOLIC PRIEST'S ADVICE TO VOTERS

Best Man Irrespective of Caste or Creed

The sacredness of the duty voters had to perform was impressed on his congregation by the Rev. Fr. C. M. Fernando, parish priest of Kandana. "Walk fearlessly along the path of honesty and straightforwardness and choose the best candidate, irrespective of caste and creed," he said.

They were not to be guided by others in selecting their candidate.

"Ponder over the matter yourselves and decide who is the best person to represent you," he said. "Do not vote against your conscience for the wrong man in order to gain the goodwill for your superior, relatives or neighbours for you will be committing a sin by betraying your country."

Hooliganism At Vadamaradchy

ELECTION FEVER SOARING HIGH

House-breaking, Assault and Intimidation.

Between Saturday evening and Sunday noon the supporters of Mr. Balasingham were roughly handled and intimidated at various centres, at Point Pedro, Valvetetturai, Udu piddy, Thonadamanar and Alvai.

It is alleged that several persons entered the Election Office of Mr. Balasingham, on Sunday morning and severely assaulted the person in charge. Two leading men going in a car were stopped and assaulted on the road on Sunday noon. The houses of many influential workers for Mr. Balasingham were broken into on Sunday noon in the absence of male occupants and considerable damage was done to property.

An Advocate who attempted to hold back a crowd trying to force an entry into an election office where Mr. Balasingham and Proctor Somasundaram were talking to the Police Sergeant about a disturbance which had occurred a short time before is alleged to have been assaulted on Saturday night by Proctor Mahalingam's driver.

Mr. Balasingham proceeded to Jaffna on Sunday morning and applied for Police protection. As a result the Police force in Point Pedro and Valvetetturai have been doubled.

Nine Cases

Nine cases were instituted on Monday in the Point Pedro Police Court for assault, housebreaking, theft and intimidation and warrants were issued returnable on 3rd of February. All these cases refer to incidents which took place within a few hours in various centres at Vadamaradchy.

In spite of the arrival of a special Police force of six constables and a Sergeant there is a feeling of insecurity among the supporters of Mr. Balasingham and two meetings arranged for the week have been cancelled. At a recent meeting held at Point Pedro stones were thrown and two persons who were injured had to be removed to the Point Pedro Dispensary.

Five warrants have been issued against Arumugam Kandaswamy, alias 'Hitler' Kandaswamy, who is said to be absconding. Warrants have also been issued against Kandaswamy's driver Sinnacandou, A. Ponnudurai, S. Sundaralingam, car drivers, Sinnapillai, Sinnarasa of Tondaimanar, and Murugesu and Subramaniam of Udu piddy and Mr. Ramupillai Arumugam (Kandaswamy's father) and his wife Thangapillai and Mrs. Ayasamy. (Cor.)

TWO MORE RICE MILLS

Provision in Next Budget

Two more Government rice-mills are to be opened and run on the lines of the existing Anuradhapura model.

The two new mills will be installed, one in the Eastern Province and the other at Tissamahabarana in the Southern Province.

Provision for these mills is being included in the Budget estimates for the next financial year, and the P. W. D. are preparing the plans.

CEYLON'S MESSAGE OF SYMPATHY

King Edward's Reply

The following telegram has been received by the Governor from the Secretary of State for the Colonies: "I have laid before the King your telegram of 21st January conveying on behalf of the people of Ceylon a message of condolence with Royal family on the death of King George. I am commanded by the King to request you to convey to the people of Ceylon an expression of His Majesty's deep gratitude for this loyal and kind message of sympathy."

THE ETHICAL BASIS OF TURNING THE OTHER CHEEK

(Continued from page 1)

active procedure of making the aggressor understand that we have no objection to his carrying his aggression even further than he has proposed. This is the meaning of his moral imperative "whosoever shall smite thee on thy right cheek, turn to him the other also".

What is Punishment?

Now, let us try to analyse this statement, and realise its implications. What is punishment? Nobody to-day is so inconsiderate as to declare that punishment is an end in itself; it is only a means to an end. The under-lying idea in all punishment is, as was pointed out earlier, the infliction of pain in any form with a view to the restoration of the moral order which has been violated by the crime. The moral order and the social will embody themselves in the form of laws; and these laws should be operative and effective if society should exist. A crime is always a violation of the social will; and the social will vindicates itself and establishes its majesty by inflicting punishment on the wrong-doer. Otherwise, individual and social life would become impossible. This is the demand of justice as ordinarily understood and universally practised.

An Unusual Method

What does Christ propose to teach in asking us to turn the other cheek? Our rights and privileges, our possessions and properties though resident in us individually, are really social in significance; they derive value and meaning only because they are recognised as such by society. Social recognition, therefore, is the true source of the value and validity of our individual rights and personal possessions. Hence if the criminal steals, he has violated not the will of this or that individual whose property he takes away, but the will of the community. Therefore it is that the state through its system of criminal laws enforces the punishment which is a kind of safety-valve for the righteous indignation of the society. But Christ strikes a thoroughly differ-

ent and novel note here. What is the attitude of the man who, when he is struck on one cheek, feels inclined to turn the other? This is certainly an unusual method. It is due to momentary helplessness or inherent impotence? Or is it the inevitable effect of a paralyzing fatalism? It is evidently none of these.

This unusual frame of mind is the result of a correct perspective of one's own life and a perfectly right insight into the essence of moral living. The man who has been struck on one cheek has hitherto felt really and in earnest that his cheek was safe from assault; but now he has lost that feeling as he finds this privilege of freedom from assault denied to him by his assailant. Under these circumstances, an ordinary man would grow indignant and have recourse to extreme penalties. But not so the man who turns the other cheek. He is so friendly, so brotherly and so genuinely social by training and temperament that he can have no real joy in his possessions unless his enjoyment of them is freely recognised by all and willingly acquiesced in by every individual. His readiness to turn the other cheek thus implies a most sublime form of the feeling of brotherhood which is without doubt more comprehensive and more profound than the spirit of the ordinary citizen which exhibits itself in the demand for justice as commonly understood. This is exactly the fulfillment of the law, the perfecting of morality. The alchemy of this attitude is so powerful and effective that it reveals to the offender the anti-social nature of his wrong doing in such an emphatic and telling way that it naturally shocks him into a better life.

Objections

Quite an endless number of objections could be raised pointing out the utter impracticability of this teaching, and the absolute futility of this suggestion even if it could be put into practice. It must, however, be realised that Christ never intended to lay down a law to be blindly and uncritically obeyed in all cases; his aim was to make a masterly analysis of the essence of moral goodness and reveal in distinct terms the innermost secrets of the virtue of justice, and to inspire by a noble living example the true spirit which ought always to vivify our moral attitude on each occasion of aggression against ourselves. His teaching is, therefore, the culminating point of the gradually growing moral consciousness. It must be carefully borne in mind that the commandment of Jesus is a personal ideal—an ideal intended for the individual—an ideal

(Continued on page 4)

TRADE RELATIONS WITH INDIA

Industrial Prospects In Ceylon

Mr. Walchand Hirachand, the Bombay business magnate, arrived in Colombo on Monday, en route to Rangoon.

He was of opinion that a permanent Trade Representative in India would remove such misunderstandings as have now arisen over the trade in coconut produce.

As one interested in commerce and industry, he would like to see closer contact between India and Ceylon, he said. This, he added, could be achieved by a frequent exchange of views between the two countries by means of trade delegations or visits by the Minister in charge of Commerce and Industry.

Sugar Industry's Lesson

Continuing, he said that there were various commodities which the two countries could exchange with mutual benefit.

"I see prospects of small industries beginning in Ceylon in co-operation with Indians," he said. "Starting these industries in Ceylon itself means local raw materials used and relief to a certain extent of the local unemployment."

Citing the instance of the sugar industry in India, he said, that within three years this industry had begun to give employment to about 200,000 agriculturists, 1,500 graduates (whether chemists, mechanical engineers or agricultural graduates) and about 50,000 skilled factory workers. All this was done out of the 120 million rupees per year which would otherwise be sent out to purchase sugar from Java and other foreign countries.

Mr. Hirachand said there was ample Indian capital ready to be

LETTER TO THE EDITOR

VIDHANSHIP AND ELECTIONS

Sir,—The Vidanship of Kokuvil and that of Kondavil fall vacant by the 1st of February. Applications were called in January and several applicants have already been interviewed by the Maniagar.

It is now rumoured in these villages that the vacancies will be filled only after the elections, thus giving time to the candidates and their agents to fully exploit each one of the applicants. About five of the applicants are from influential families and are now actively canvassing for a certain candidate. Each one of them has been promised the job in exchange for his support. If the appointments are made on the 1st February three or four of these applicants are bound to be disappointed.

If it is true that these vacancies are not to be filled until after the elections the G. A. N. P. will be unconsciously placing these unfortunate applicants into the unscrupulous hands of election agents.

Yours Truly,
A. RESIDENT.

Kokuvil,
29-1-36.

invested in Ceylon in small industrial projects.

Mr. Hirachand is the Chairman of the Scindia Steam Navigation Co., Ltd., and Managing Director of the Premier Construction Co., Ltd., which has constructed important railway bridges, tunnels, water works, large public buildings, etc., in India.

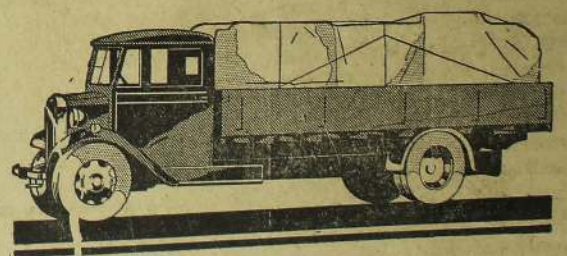
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(Y. 137, 10-8-35 to 18-8-36.)

THE ETHICAL BASIS OF TURNING THE OTHER CHEEK

(Continued from page 3.)

which is magnificent and grand but which, at the same time, is impossible for the whole society to follow collectively and immediately, because the individuals constituting it are at different levels of moral and spiritual development; but on that account the ideal does not lose its value.

Goodness of character is after all the hard achievement of the individual; in the last analysis, the moral life is essentially a personal life; no one can perform the moral task for another; each should work out his own salvation; self-development is only through personal effort; and a true self-development is an indispensable antecedent condition to train oneself to become a willing devotee to the sublime ideal inculcated in the "Sermon on the Mount." The secret of this doctrine consists in establishing an indissoluble connection between individual perfection and social uplift. The life of the self is expanded and made rich in exact proportion to the degree of realisation or the social good. The problem of justice from the standpoint of Ethics centres round the discovery and enlightenment of the individual who is in a process of finding himself amidst circumstances more or less adverse. The ideal most powerfully quickens us to realise what is potential in each of us. It is the prophecy and the revelation of what the actual is in its essence. "A map of the world" says Oscar Wilde, "that does not include Utopia is not worth even glancing at, for it leaves out the one country at which humanity is always landing. And when humanity lands there, it looks out, and seeing a better country, sets sail. Progress is the realisation of Utopias".

(The Hindu Mind)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 110.
In the matter of the estate of the late
Sivapackiam wife of Karthigesu
Velupillai of Vaddukoddai East,
Deceased.
Karthigesu Velupillai of Vaddukoddai
Petitioner.

- Vs.
1. Sivakkolunthu daughter of K. Velupillai
2. Velupillai Sivasubramaniam
3. Sivamankayakarasi daughter of Velupillai
4. Velupillai Thanikassalam
5. Velupillai Selvarajah
6. Rajalechumy daughter of K. Velupillai
7. Ramalingam Sathasivam all of do
The 1st to 6th are minors by their guardian the 7th Respondent.

This matter of the petition of the above-named petitioner praying for Letters of Administration to the estate of the above-named deceased coming on for disposal before C. Coomaraswamy Esquire, District Judge, on the 2nd day August 1935 in the presence of Mr. P. Canagathipillai Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 18th day of May 1935 having been read, it is declared that the Petitioner is the husband 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 4th day of October 1935 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 23rd day of September 1935.
Sgd. S. Rodrigo,
District Judge.

Extended for 31-1-36.
(O. 111. 27 & 30-1-36.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 109.
In the matter of the estate of the late
Sinnappu Kandiah of Vaddukoddai East,
Deceased.
Kannammah widow of Sinnappu Kandiah of Vaddukoddai East,
Petitioner.
Vs.
1. Rajeswari daughter of Sinnappu Kandiah
2. Kandiah Balasubramaniam
3. Kandiah Kularatnam
4. Arunassalam Thambimuttu all of Vaddukoddai East.

Respondents
This matter of the petition of the above-named petitioner praying for Letters of Administration to the estate of the above-named deceased coming on for disposal before C. Coomaraswamy Esquire, District Judge, on the 3rd day of August 1935 in the presence of Mr. P. Canagathipillai Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 13th day of February 1935 having been read, it is declared that the Petitioner is the widow of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to her unless the Respondents or any other person shall, on or before the 4th day of October 1935 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 23rd day of September 1935.
Sgd. S. Rodrigo,
District Judge.

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