

Hindu Organ.



THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS
PUBLISHED EVERY MONDAY AND THURSDAY

(Registered as a Newspaper)

Estd. Sept. 11, 1889.

VOL. XLIX.

Phone 56,

JAFFNA, THURSDAY, MARCH, 24, 1938.

Price 5 Cts.

NO. 93.

SRI RAMAKRISHNA PARAMAHAMSA

His Message of Peace, Goodwill And Harmony

THE UNDERLYING UNITY IN THE DIVERSITY OF RELIGIONS

By "Janardana"

Of all the provinces of India, Bengal has contributed most to the making of Modern India. She gave the lead in every direction, intellectual, religious or political. Yet it was of her sons that Macaulay in the early years of the nineteenth century wrote thus:—"The physical organisation of the Bengalee is feeble even to effeminacy.....courage, independence and veracity are qualities to which his constitution and his situation are equally unfavourable. His mind bears a singular analogy to his body; it is weak even to helplessness."

Making due allowance for Macaulay's ruler-ruled attitude and for the smug self-satisfaction of the nineteenth century English politician that he belonged to God's chosen people one must admit that there was some element of truth in what he wrote. The reason that he gives is that during many ages the Bengalee has been trampled upon by men of bolder or hardier breeds, and when the last of the conquerors of Bengal came not merely to impose their political dominium, but also sought to prove that material prosperity was an index of Divine Grace. She almost began to feel that her past had been a huge mistake and that even her religion which had been her pre-occupation for centuries had only a few grains of truth covered by an ugly mass of gross superstitions.

Misguided

So a few of her mis-guided but well-meaning sons sought to alter her complexion to suit the taste of Her new Lord. Raja Ram Mohan Roy and Keshab Chunder Sen rejected her many Gods and Her image

worship in the temples as of no spiritual value. They sought to impose upon Bengal and through Bengal upon India the Semitic idea of the one and only one personal God. They even composed litanies and prayers after the fashion of the Protestant churches. To worship an image was idolatory and as such a sin—as if sit and sing praises to the Almighty, to tell him how big he is, or how powerful his arms are and so forth is in any way better than worshipping an image. According to them, to think of God as only an improved edition of themselves was the proper thing, but to carve an image, to represent certain attributes of Divinity and call it by a name was wrong. They, of course, thought of God as of the male sex; the female was out of the question.

The Master and Disciple

When India was in a state of spiritual decadence came Sri Ramakrishna and his brilliant disciple Vivekananda not only to live and preach the great spiritual truths of the Vedas and the Upanishads but also to show to India once again the beauty, the poetry, and the high spiritual value of her rituals and symbols.

Who was Ramakrishna? To say that he was a mystic is to convey no meaning to the average man. Mysticism seems to have some sort of association with mist in an ordinary man's mind.

Although Ramakrishna is the name by which the world now knows him, his real name or the name that was given to him at his birth by his parents was Gadadhar. He was born of a poor Brahmin family, a hundred and two years ago, in

(Continued on Page 7.)

Sri Ramakrishna Anniversary

Celebrations At Wellawatte

THE one hundred and third birthday anniversary of Sri Ramakrishna was celebrated at the Sri Ramakrishna Math, Wellawatte, on Sunday.

Sir Waitalingam Duraiswamy presided at the public meeting which was largely attended.

A Servant of Humanity

Mrs. N P. Pillai, speaking first, said that Sri Ramakrishna was a servant of humanity who had effectively diagnosed the ills with which the world was suffering, and prescribed the correct remedies, devoting all his time and energy in the service of his fellow-men, irrespective of caste, creed and nationality. True to his message his disciples were to be found carrying out his mission in the centres of desolation and suffering in all parts of the world. While the followers of each religion generally extolled the virtues of their own creed as being superior to those of the others, Sri Ramakrishna Paramahansa saw good in every religion and thus overcame the religious differences of those who exploited such differences to political ends.

Mr. R. S. S. Gunawardene, the next speaker, said that Sri Ramakrishna had been in actual life an ordinary mortal like many of them. In fact it surprised one to realise that the great saint had left such a great impress on the world, and that the world had been so profoundly influenced by him, when one considered what his life had been. He was not a very imposing person and was born of very humble parents. In fact he paled into insignificance when compared with his contemporaries. Nevertheless it was significant that by the life he led he was able to sway the whole world and today he was a potent factor in the uplift of humanity.

Example of Service

What was it that had made Sri Ramakrishna so great among all nations of the world. Mr. Gunawardene asked. It was, he said, the purity of his life and his example of service to all men, his teachings of peace and goodwill to all, his belief in the divinity of all mankind.

The Rev. F. Kingsbury next spoke in Tamil, referring to Sri Ramakrishna as one who was God-intoxicated.

Mr. J. R. Jayawardene, speaking next, said that today it was appropriate to call Sri Ramakrishna Paramahansa not merely

ALL CEYLON. AYURVEDIC CONGRESS

EIGHTH SESSION

ACTION AGAINST BOGUS TITLE-HOLDERS

THE eighth Session of the All Ceylon Ayurvedic Congress will be held at Maha-Bodhi College, Maradana, on March 25. Ayurveda Sastri R. Buddhadasa, the President of the Congress will preside over the morning Session. Hon. Mr. W. A. de Silva, the Minister of Health will preside at the afternoon session.

Resolutions

The following resolutions will be moved at the Congress:

1. "Konsa or Cannabis Indica is a drug indispensable to the Ayurvedic Medical Practitioners of Ceylon. This Congress, therefore, requests that the Government may be pleased to alter the existing law prohibiting absolutely the purchase of the drug, at least to those Ayurvedic Physicians who are being registered by the Ayurvedic Medical Council of Ceylon".

2. "This Congress requests the Ceylon Government that whenever they select Ayurvedic Physicians for any appointment, that they should obtain the approval of this Congress as to their suitability."

3. "As the conferring of bogus titles, by certain Indian Associations, by post on people who have not received any systematic education in Ayurveda or any other Medical Science, damages public confidence and the progress of Ayurveda in this country this Congress request the Ayurvedic Faculty and the All India Ayurvedic Congress to take necessary steps, to prevent this practice, and at the same time this Congress also request the Ceylon Government to take suitable action to stop the use of those false titles in this Island.

the prophet of new India, but the prophet of the world.

When nations were giving martial exhibitions of their lust for power and greed for wealth, not knowing their destiny, India alone, led by the Congress and Mahatma Gandhi, followed the true path of non-attachment and of non-violence. Right through the ages in India those two ideals had been systematically taught and practised and provided an example for

(Continued on page 7)

INDIAN PEPPER

II. Its Extensive Export

By S. R. Muttukumaru

(Concluded from our last Issue)

THE antiquity of the trade in Indian pepper is not so easily known as that in other spices. There is no certain mention of it in the Egyptian inscriptions. In the Hebrew scriptures it is unknown, nor has it a place in the Gospels. Yet, it may be surmised that a steady demand for pepper existed in China long before it rose in Rome and other Western countries.

Exporters of Pepper

Indian pepper was originally exported to the western countries by the Phoenicians and the Carthaginians, perhaps with the help of the Arabians as intermediaries (15)

The export was then taken up by the Egyptian Greeks who were known as Yavanas among the Indians. Tamil literature tells us how the Greeks carried away very large sacks of pepper giving apparently gold in ex-

(15) a. Warmington's *Commer. e Betw. Rome and India*, p. 181.
b. Mookerji's *Indian Shipping*, p. 124.

change. *Ahananuru*, one of the Tamil Sangam works, says: "The thriving town of Muziri, where the fair large ships of the Yavanas, bringing gold, come splashing the white foam of the beautiful Periyar which belongs to the Cheras, and return laden with pepper" (16). *Purananuru* also states: "The pepper heaped in the house is then taken in bags to the sounding beach. The gold received from the ships is brought to the shore in barges at Muziri, where Kuttuvan, the Chera king, presents his guests with the products of the sea and the mountains." (17)

(16) "சோவர் சன்னியம் பேரியாற்று வெண்ணுரை கலங்க யவனர் தந்த வினமா ண்கலம் பொன்னெடுவந்த கரியொடுபெரும் வளக் கெழு முசிறி".....143: 7-11
(17) "மனைக்குவைய கரிமுடையார் கலிச்சுக்கமய கரைகலக்குற்து சலந்த பொற்பிசுக் கழித்தோணியார் கரைசேர்க்குந்து மலைத்தாரமுந் கடற்றூரமுந் தலைப்பெய்த வருநர்க்கியும் புனலக் கள்ளிப் பொலந்தார்க் குட்டுவன் முழக்குடன் முழவின் முகறி 343: 3-10

The Greek merchants were soon outstripped by the Romans. Early in the imperial year pepper became a staple article in Rome's sea trade with India. Apparently the Romans first had it in quantities after their conquests in Asia Minor, Syria, and to a greater extent after the annexation of Egypt. The whole of their pepper traffic was conducted along the sea-route through Alexandria. (18)

Though frequent references to pepper begin in Augustan writers, (19) yet, what gave a great impetus to the Roman trade in pepper was the discovery of the regularity of the monsoons in the Indian Ocean. The first European to avail himself of this discovery was a Greek pilot named Hippalus who in about 47 A. D. sailed direct to Muziris, a port in Malabar where pepper was the chief export. On this account the monsoons were named Hippalus. (20) This event firmly established pepper as a staple article of the Roman sea-trade and almost removed it from the class of

(18) Warmington, p. 181.
(19) a. Horace II. 1. 270.
b. Ovid A. A. II. 417.
(20) a. *Perrilus*, § 57.
b. Dr. Robertson's *Disquisitions Concerning Ancient India*, p. 38.

luxuries by reducing price considerably. (21)

Mommsen says that "in the Plavian period, in which the monsoon voyages had already become regular, the whole west coast of India was opened up to the Roman merchants as far down as the coast of Malabar, the home of the highly esteemed and dear-priced pepper" (22)

Places of Export

Pepper was shipped from the southern ports of India, both on the East and the West. The author of *Periplus* names Tyndis, Muziris, Nelcynda and Bacare on the Malabar coast as the ports from which pepper was chiefly exported. The ship he tells us, which frequented these ports were of a large size on account of the great amount and bulkiness of the pepper and betel which formed the main part of their cargoes (23)

This is how pepper was exported to Rome from the South Indian ports. It was brought in huge sacks by the Indians ground or unground from inland trading houses on buffaloes to Muziris and Nelcynda. The sacks were then loaded upon barges or boats, and taken from Nelcynda down to Bacare. Here they were reloaded upon large ships which were carried by the monsoon winds to Berenice a port on the extreme north-east coast of Africa. They were then taken on camels to Coptos, and inland emporium by the Nile bank, and carried down the Nile in boats to Alexandria, from where they were transported in large vessels across the Mediterranean to Puteoli and Rome. (24)

Tavernier also found pepper sold principally at Tuticorin and Calicut. Some, however, came from Rajapur on the Ratnagiri coast. "The Dutch," he says, "who purchase it from the Malabar do not pay in cash for it, but exchange for it many kinds of merchandise, as cotton, opium, vermilion and quicksilver, and it is this pepper which is exported to Europe..... 500 livres of it brings only 36 reals, but on the merchandise which they give in exchange they gain 100 per cent. One can get it for the equivalent in money of 28 or 30 reals cash, but to purchase it in that way would be much more costly than the Dutch method". (25)

Pepper Markets in Rome

Rome soon provided the greatest market for pepper. In the Augustan age, an entire street in Rome seems to have been occupied by those who sold frankin-

(Continued on page 7)

(21) Warmington, p. 181.
(22) *Provinces of the Roman Empire*, II. 301.
(23) a. *Periplus* § 56.
b. Mc Crindle's *Ancient India* p. 121.
c. Warmington, p. 182.
(24) Warmington, p. 183.
(25) *Travels in India*, Brown's ed. II. xii. pp. 11. 12.

Looking at the News

BY SHIVANAND

HITLER AND THE ASSASSINS

THERE is hardly any man in the world who fears more the assassin's hand than Adolf Hitler. One of the latest attempts on his life was made by a young girl of 16, Fraulein Schlicher, who fired a revolver at Hitler while he was in his car. Unfortunately for her the shot missed its mark and killed the chauffeur. The girl was trying to avenge the death of her parents who were victims of the Hitler purge of 1934. She was taken to a cellar and shot. The death of the chauffeur was officially announced as due to "internal trouble" and Hitler attended the funeral.

A General Election in England?

THE chances of General Election in England have steadily grown since the resignation of Anthony Eden. The National Government won the elections of 1935 on the pretence that they supported the League of Nations and its principles. When it came to a question of acting in an international crisis such as the Manchurian affair they declared that it was suicidal for Great Britain to abide by principle of Collective Security on which the League is based. With Anthony Eden out, England now seems to be getting back to the old power politics which led to the last war. The Labour Party has held hundreds of enthusiastic meetings all demanding the resignation of the Government. There can be no doubt that public opinion

in England is now very strongly against the present foreign policy of the National Government. At the recent bye-election at Ipswich the Labour candidate won a sensational victory turning a 7000 minority at the last elections into a 3000 majority.

Election Call

IN a manifesto issued by the Labour Party the challenge is issued to Chamberlain to go to the country and ask for their verdict. "The present government has no mandate for the vital change it has made in foreign policy," says the manifesto. "By the betrayal of the Spanish people and the decision to enter on negotiations with the Fascist government of Italy, the National Government has violated the conscience of the nation and forfeited its support. This is not the time for concessions to the Dictators. We need a clear declaration that Britain stands for the enforcement of treaties against lawless force. It is in this policy that still lies the only real hope of averting a general European war".

Mr. Eden has the Gift

AND returning to the prospects of a General Election this is what H. N. Brailsford writes: "If the Tory group could be induced to collaborate, the idea of a People's Front becomes much less dangerous since it would then be more obviously a temporary arrangement designed

to cope with an immediate threat to the liberties of Europe. We are not rich in personalities who command general interest and attention. Mr. Eden has this gift."

The Labour Party and India

WITH the prospects of the Labour Party or a Popular Front Government coming into power if not at an early election this year, at the next elections it is well to consider what will be its attitude towards India. Two important resolutions passed by the Labour Party in recent years make clear its position on the Indian question. The first moved at the party conference of 1935, "This conference protests against persecution and suppression of legitimate Trade Unionism in India...and resolves to stand by the policy of self-determination and self-government and whether in power or in opposition to demand that the freely-elected representatives of the Indian people shall formulate a settlement of the problems of India in the interests of the Indian masses" And the second was moved by the Parliamentary Labour Party in the Commons in 1934 demanding the recognition of "the right of India to Dominion Status and for its attainment by a progressive government and for placing in the hands of the Indian masses the possibility of obtaining political power by constitutional means."

JINGO-TAMIL CROAKING

By Yahlpadi

A Jingo-Tamil

A Jingo-Tamil is a Ceylon Tamil living in Jaffna and whose only occupation is to glory in himself and especially his past. He, like the proverbial frog, knows only the well he lives in. A Jingo-Tamil reacts in a strange manner if he is accidentally lifted out of the well by some alien influence and is allowed to wander about in the world above for sometime. He roams about the rich pastures, gorging himself in the plenty thereof and having had his fill falls into the well again. Burdened by the weight of his over-eating and over-storing (in his capacious entrails), the Jingo-Tamil sinks to the bottom of the stagnant well. He can thereafter see only the dismal sights of the well-bottom. He often attempts to rise to the top of the stagnant water looking for crumbs, but alas! in vain. The Jingo-Tamil imagines that he became fat and rich in the world above because "he fought his way there", and so exhorts his colleagues to do likewise. "Fight, Fight, Fight.....and you'll get rich.....", he croaks day in and day out.

Anglomaniac

The Jingo-Tamil is sometimes a paradox but more often a parody. He attempts to treat his forbear from S. India with unveiled contempt and disparagingly calls him, "அடக்கம்". He thinks that the ordinary S. Indian is a crude and uncivilized fellow who must be shown his place in Jaffna. He also attempts to laugh at the Tamil's in S. Ceylon because they have new standards of living and new social values... (for are they not outside the well?) He loftily claims that the whole change is due to "Anglicization".

This indicates only one thing that the Jingo-Tamil mind is obsessed with Anglicization. This is Anglomaniac. This is not unexpected. If some strange creature stepped down into the Jingo-Tamil well and ruled it with an iron hand, this strange creature will no doubt overshadow the mind and thoughts of the well dwellers. The Englishman is the only foreign influence that the Jingo-Tamil has ever experienced, but experienced under strange circumstances. Imagine yourself looking up from the bottom of a well and all that you can see above is John Bull displaying his wealth and his white skin. Will you wonder, then, that to the Jingo-Tamil the rest of the world (besides his own well) consists in things English? Everything new, modern, or novel, is identified with this white-skinned halo that hangs over the well. All their newness, this modernity is Anglicization to the Jingo-Tamil.

To the Jingo-Tamil his brothers who can see outside the well and who can see through the hats are anglicized eye-sores. But the truth is... that it is the Jingo-Tamil himself who is the most anglicized ape of things that do not contribute to an Englishman's success. In fact, he is a veritable Anglomaniac. He greedily swallows the dope of Bri-

tish manufacture administered to soothe all discontent. The sight of a white epidermist inspires in the Jingo-Tamil the much preached virtues of loyalty, servility and the like. He kow-tows before his lord and master with the white skin and renders him homage with his soul. It is said that the Jingo-Tamil thing becomes weak in the knees whenever he sets eye on an Englishman.

The Jingo-Tamil is even prepared to lick the ground on which his lord, the Englishman, treads and to read humble addresses as he passes along. The Jingo-Tamil does also place a spiritual halo around his slavish bonds—for his very spirit has been enslaved. To gain a few personal favours—a title here and a mention there—the Jingo-Tamil is prepared to sell his land, his brothers and neighbours in Ceylon. He is prepared to betray any cause, however noble and great, to get one word of praise from his lord and master. He is ready, ever anxious, this Jingo-Tamil creature, to barter away the birthright of Ceylon for a sorry mess of English pottage. The Jingo-Tamil has a grievance against his family—he believes that he is badly treated—and would, therefore, entreat alien thugs and white-skinned Chandiyas to crush his own Southern kith and kin.

Nationalism

The Jingo-Tamil thinks he is the last word on nationalism and things indigenous. His greatest boast is that he has not borrowed a thing from the outside world; that he scornfully disdains to "ape" the Westerner. He claims that all his food, his clothing, etc are strictly Jaffnaesque: that the trousers, the coat, the stiff collar and shiny boots constituted the costume which his ancestors sported! That all his education, culture and thought are untainted with ideas and ideals. That all the religions now in vogue in Jaffna are purely indigenous. That the coffee and tea which constitute the basic beverages of the Jaffna masses are truly national drinks. That the motor car (with liveried chauffeur), the cigarette, the Brandy, the fountain pen, the Petromax Lamp...etc. all grew out of the Jaffna soil. The Jingo-Tamil imagines that all the commodities are true Jaffna products.....And, the Jingo Tamil also imagines that he himself was fashioned head to foot in Jaffna clay.....The truth (which no Jingo Tamil knows) is that he, like any Ceylon Tamil is the product of ancient Indian immigration.

Jingo-Nationalism in Practice

Let us try to think suddenly (or rather slowly for the benefit of the Jingo-Tamil), in terms of idealistic nationalism. To the Jingo-Tamil nationalism is the same as communalism. Nationalism to him means fighting the Sinhalese for his birthright (whatever that might denote). Communalism also means the same thing to him. That two words of widely different origin should have the same meaning to the Jingo-Tamil would seem strange to many

(Continued on page 6)

Our Colombo Letter

The Possibilities Of War

Public Meetings In Colombo

Colombo, Tuesday.

SOMEHOW war seems to interest everybody. People anxiously glanced over headlines and talked about what was inside Hitler's head when he made the dramatic moves which brought about the bloodless conquest of Austria, discussed the precarious position of Great Britain and France and the possibilities of the other powers intervening should the Czech Republic be threatened with a fate similar to that of Austria, and asked why all the powers kept quiet while all treaties were being torn with contempt. And nobody asked these questions without receiving an answer. Everybody was ready with the explanation and seemed to understand what it was all about. Students of astrology hastened to verify their own and others' predictions and businessmen became anxious as to what will happen to trade and currency rates. Yes, everybody finds war, or rather the possibilities of war, interesting. But everything is over for the present and it all looks so amusing when one sits to think over what people have been saying and with such an air of understanding of the mysterious intentions which lie behind these dramatic moves.

Public Meetings

THERE was a meeting at the Vivekananda Society where the right of the Tamils to have a share in the administration of the Hindu Shrine at Katagama was re-affirmed. Most Tamils here support the claim, for they rightly feel that the present management has devoted more attention to the collections than to the proper care of the temples and to the conformity to the traditional religious practices by the priests. We will be defeating our purpose if we continued to fill the temple coffers with money and gold and silver. Again something must be done to force the owners of the madam to be more fair to the poor man and extend that same hospitality to him as that which greets the rich man who is lavish in his contributions. These are immediate grievances to the removal of which our leaders must first direct their efforts. It may perhaps seem to some of them a less lofty cause to champion. Yes it sounds better to be known as the Champion of the Buddha Gaya of Ceylon. Tamils can if they care to so paralyse the present management that the opposition will not think it worth their while to resist.

The other meeting was a beautiful and quiet celebration of the 103rd anniversary of Sri Ramakrishna Paramahansa, at the Ramakrishna Ashram at Wellawatta. There was something in the atmosphere of this quiet gathering of people from all walks of life and of all denominations united in reverent commemoration of the ideal saint of India, which reminded of the touching simplicity and beauty of the life of Sri Ramakrishna Paramahansa and the universality of his love.

FIFTY MILLIONS FOR RICE

CEYLON'S RICE BILL LAST YEAR

65 PER CENT SUPPLIES FROM OUTSIDE

THAT Ceylon depends for sixty five per cent of her rice supply on other countries and produces herself only 35 per cent of her required supply, was revealed in a paper read by Mr. H. M. Desai, Secretary of the Indian Mercantile Chamber, at a meeting of the Economic Society held at the University College on Monday.

In the year 1937, Mr Desai said, Ceylon imported 515,933 tons of rice from various countries of an aggregate value of Rs. 50,726,233. Seventy per cent of this rice came from Burma, as against 67 per cent. purchased in 1936. British India in 1937 supplied 17 per cent. as against 13 per cent. supplied in 1936. Siam and Cochin-China similarly supplied 13 per cent. as against 20 per cent in the preceding year.

The volume of the imports was almost steady in the last three years, the fluctuations hardly exceeding 3½ per cent.

Against Import Duty

Dealing next with the local rice supply, Mr. Desai said that the total area under cultivation of paddy was estimated at about 900,000 acres, and the total yield approximately 12 or 13 million bushels per annum. This meant that the average yield of paddy per acre was about 14½ bushels. This gave about 465 lbs. of rice per acre.

The local production of rice represented about 35 per cent. of Ceylon's average monthly supply from all sources.

The yield of rice and paddy per acre in other rice-growing countries, Mr. Desai continued, were as follows:—

| Countries | Average yield per acre | |
|-------------------------|------------------------|-----------|
| | Paddy Bushels | Rice Lbs. |
| Spain | 101 | 3,232 |
| Japan | 77 | 2,464 |
| Egypt | 73 | 2,336 |
| Italy | 63 | 2,013 |
| British Guiana | 54 | 1,728 |
| Java | 40 | 1,280 |
| India (average) | 30 | 960 |
| Burma | 31 | 1,100 |
| Bengal | 28 | 896 |
| Ceylon | 14½ | 465 |
| Madras (normal average) | 33½ | 1,440 |

He estimated that at least an additional area of 2,475,352 acres—2½ times the existing area—must be cultivated with paddy if the necessity for importing foreign rice was to be obviated.

Continuing, he said that there did not seem to be any immediate prospect of doing away with imported rice. To put a high duty on imports without ensuring and adequate local supply would be to penalise consumers unnecessarily and heavily.

FOR SALE

Land called "Kalappai" in extent 6 lachams V. C. situated at Tellipalai South West, Jaffna District.
Sealed offers marked "Kalappai" should reach Public Trustee before noon on 1st April 1938.
(G. 65 24-3-38)



Hindu Organ.

THURSDAY, MARCH 24, 1938.

LORD LOTHIAN ON
FEDERATION

IN HIS TWO LETTERS TO THE London "Times" LORD LOTHIAN, who toured India last winter, gives a masterly survey of the political situation in India and makes his own suggestions as to how the Federal part of the Government of India Act may be sugar-coated to Indian palate. He plainly admits that "there is no disguising the fact that today nobody likes the Federal part of the Act," and sums up the main objections to Federation under three main heads—the method of representation of the States, the reserved powers and special responsibilities of the Viceroy, and the rigidity of the constitution. He thinks that the immense block of palace nominees, 33 per cent. in the Lower House and 40 per cent. in the Upper House, will entrench the forces of reaction at the centre and effectively defeat the attempts of the popular element to democratise the constitution. The system of indirect election to the Federal Legislature will also weaken the popular cause. "The forests of reserved powers and special responsibilities vested in the Viceroy, the distrustful and unwise provisions against commercial discrimination, and the apparent withdrawal of the Railway and Reserve Bank from Ministerial control" form the next objection. Thirdly Indian opinion regards the Act as a rigid and strait-laced waist-coat, because of the absence of provision for constitutional amendment. For these obvious reasons the noble Lord thinks that the Act will never be accepted as the solution for the constitutional problems of India, and that it will have to be amended before no distant date. He further thinks that any attempt to impose Federation by the high hand will lead to a renewal of Civil Disobedience. The Congress, "which alone can deliver the goods", will advise the Ministries in the seven provinces to resign and the Governors will have to take over the administration under section 93, as they cannot find a party that can command a majority in the legislature. Though the British Government is possessed

of sufficient power to enforce obedience, yet the bitterness and animosity engendered by such a line of action will be so intense as to result in the eventual secession of India from Britain. In other words India will be a second Ireland. The British Government will be forced by the very nature of things to enter into a Treaty on the lines of the Irish Free State Treaty. No one will be disposed to deny that the above survey represents a correct appreciation of the political situation as it obtains in India today.

But it is when LORD LOTHIAN goes to suggest the irreducible minimum that will make the Act less obnoxious to the Indian palate that he betrays the prejudices and short-sightedness of the British imperialist. He believes that the Act can be successfully brought into operation by consent without any amendment. "The Princes could be won to the view that they should in their own interests and in the interests of India make some advance towards representative institutions in their own states before they appoint their nominees to the Federal legislature." But this need not occasion any delay in the inauguration of Federation. "This is not a subject that affects the instruments of accession. It will only arise when the question has to be decided how the ruler is to be advised when appointing the representatives of his state to the Federal Legislature." This conclusion rests on two unwarranted assumptions. One is that the Princes can be induced to grant, and will be able to bring into existence, the necessary machinery for elections and representative institutions within the brief interval between their entering Federation and the holding of the elections. The second is that the Congress will desist from its opposition in the pious hope that the Princes will democratise their methods of government. The best thing would be for the leading Princes to give an assurance beforehand that they will establish representative government in their states immediately. LORD LOTHIAN'S solution of the second main difficulty is even more unsatisfactory. He thinks that responsible Indian opinion may be persuaded that the present is hardly the time for a revision of the Act and that "a clear recognition by Great Britain that under the constitution agreement with the responsible and elected leaders of India both about defence and foreign affairs and about the future of the constitution itself is inevitable after it has come into being" will induce Indian leaders to waive their demand that the constitution should be revised forthwith. In his optimism he further indulges in pious platitudes which will not take in any section of Indian opinion. "Defence and foreign affairs and even the

higher issue of revision are not excluded from the purview of the Federal Ministry. No Viceroy will want to certify military budget. Nothing can prevent the essential federal issues involved in defence, foreign policy and their financial aspects from being frankly and freely discussed between the Viceroy and his Ministry with a view to their being settled by consent". The whole history of the relationship between the Viceroys and their legislatures and even the recent conflict over the budget in the Central Assembly give the lie direct to LORD LOTHIAN'S optimism and will make Indian politicians cautious in accepting such pious hopes. Without a definite assurance on the subject of Princes' representation and the reserved powers and special responsibilities of the Viceroy, the Congress will not desist from its opposition.

While in India the opposition to Federation has already made an impression on British statesmen and there are indications that the Raj will go some way to meet India's wishes, here in Ceylon the demand for a further advance towards responsible government is likely to meet with a rebuff because of our failure to present a united front. Our leaders have unfortunately allowed themselves to be deflected from the objective of self-government, because of the irresistible glamour which the loaves and fishes of office possess for them. Unless the various communities compose their differences and present a united front, we see no way in which we can compel the British Government to concede our demands.

Infantile Mortality
in Jaffna

The alarming death rate among infants in Jaffna on which we commented in our last issue should make our leaders and the authorities sit up and probe into the causes that take such a toll of valuable lives in the district. As we pointed out in our last issue, the thoughtless change in the healthy customs, habits and ways of living of their forefathers accounts, in some measure, for the deterioration of the health of the people. But a larger share of responsibility for this appalling state is due to the authorities. Jaffna being away from the seat of Government has received but scant attention at the hands of the authorities in the provision of medical facilities and the adoption of adequate health measures. Speaking generally of the whole district, it is no exaggeration to say that what the Government has done for Jaffna in this respect is far short of what it ought to have, and what the import-

ance of the place deserves

Were it not for the enterprise and philanthropy of the American Missionaries, whose services in this line should be gratefully acknowledged by this district, the people would be in a more helpless position. The medical facilities provided for the district are hardly adequate and half-hearted at that. The Government dispensaries and hospitals which are an apology for well-equipped ones do but serve to turn a large majority of the people away from them rather than minister to their needs. These are the most ill-equipped and uninviting institutions in all the island. They are a contrast to the Mission hospitals that depend for the most part on the services they render to the people. To mention one glaring instance. The Jaffna Hospital, situated in the capital of the province and meant to serve the needs of the high, the middle and the poor classes, serves as but a sign-post to the Mission Hospitals at Manipay and Inuvil. Apart from the lack of modern appliances and conveniences necessary in a hospital occupying a position of such importance as the Jaffna Hospital, the absence of a suitable lying-in-home worth the name has been a grievous dereliction of duty on the part of the authorities and a crying shame to the district. Public Associations like the Jaffna Association and the Health League have more than once pointed out these lapses, and the present Governor himself has given vent to this feeling in so many words on an inspection of this hospital. As it is, the Jaffna hospital hardly serves the needs of any of the three classes as it ought to. This is proved by the fact that a majority of people resort to the Mission hospitals where they feel they get better treatment and more kind attention. It is no wonder, therefore, that when the very institution intended to minister to the medical needs of the people, fails in its purpose the people themselves degenerate in health and their offspring fall a prey to prenatal or postnatal death.

The alarming upward trend of the infant mortality in the urban area is not without other causes. The Town Council perhaps owing to lack of resources has been sleeping over a state of affairs within its jurisdiction, for an intolerably long time, that it has earned a reputation for health administration that is anything but complimentary. The existence of the Karayur slum described as one of the worst slums in the world, speaks of the criminal negligence on the part of both the central and the local authority. The Urban Council while trying to "goose-step" into prominence with other modern towns in all other aspects of

(Continued on Page 5 Column 1)

NO BRITISH GUARANTEE TO CZECHO-SLOVAKIA

Government's Attitude

SOVIET INVITATION TO CONFERENCE TO BE REJECTED

Wednesday.

BRITAIN can give Czecho-Slovakia no special guarantee now of military assistance in the event of an attack by Germany.

That, says Reuter, is likely to be the Government's attitude when Mr. Neville Chamberlain, the Prime Minister, makes his statement tomorrow with regard to the international situation. The Prime Minister will probably add that British obligations in Czecho-Slovakia were the same as those of other League members.

The Soviet invitation to a conference to all the Democratic Powers to discuss what future action should be taken in regard to Fascist aggression in Europe will be rejected as serving no useful purpose. The policy of non-intervention in Spain will be continued, but it appears that there is little prospect of the Non-Intervention Committee being summoned. The Austrian coup will be regarded by Britain as a fait accompli, while the Premier is also likely to say that the opening of the planned Anglo-German conversations is "inopportune" at present.

The first of the two Cabinet meetings to be held to consider the Government's declaration to be made in the House of Commons tomorrow met at 11 yesterday morning. A further meeting will be held today to give final approval to the agreement reached yesterday. (Times)

(Continued from Page 4.)

town administration, has woefully failed in one of its essential duties of improving the health conditions of the people. Health measures there are plenty to be taken, and we are certain the alarming figures of mortality that come to their notice annually will shake the urban authorities out of their smug self-satisfaction to take steps sometimes to arrest the ruinous pace at which the health of the people is moving. Courageous thinking and planning and execution should be the motto of the town Council. We hope, that we shall be spared next year the painful necessity of noticing such alarming death rates and of repeating the charges against the authorities both local and central. That things would be made brighter and less alarming in the years to come is our fervent wish.

To Start on Rs. 600 Per Annum

New Salary Scale of Class 3 Clerks

An initial salary of Rs. 600 per annum rising to Rs. 2,100 per annum for Class 3 of the Clerical Service was decided upon by the Board of Ministers who concluded their deliberations on the recommendations of the Official Committee which reported on the salaries of Class 3 of the Clerical Service.

At present the initial salary of this class is Rs. 480 per annum and the maximum, Rs. 1800 per annum.

The Board of Ministers did not agree with the recommendation of the Committee to restore the rent allowances paid to Government Servants before 1934.

The Board of Ministers will shortly introduce a resolution in the State Council to give effect to the new salary scale.

SCHOOL ART EXHIBITION

Opened at Parameshwara College

Mr. L. Mc D. Robison, Director of Education, declared open the Northern Division School Art and Handwork Exhibition on Monday at Parameshwara College.

Mr. W. J. G. Beling took the Director round and explained the exhibits.

There are two sections, one for teachers and the other for students. The Exhibition will be open till tomorrow.

EUROPEAN PRINCIPAL FOR RURAL COLLEGE

The Minister of Education will, on Tuesday, seek the sanction of the State Council for the recruitment from abroad of a European as Principal of Royal College, on a salary of £1,000 a year.

A Ceylonese will be appointed Vice-Principal.

CONGRESS DEPUTATION ON REFORMS

A deputation of the Ceylon National Congress on the subject of political reforms will wait on His Excellency the Governor on March 28 at the King's Pavilion, Kandy.

Gandhiji Sees Governor

Bengal Detenue Problem

Calcutta, March 22.

WITH the Congress flag flying on the bonnet of his car Mr. Gandhi, accompanied by Mr. Mahadev Desai, started from Woodburn Park for Government House at 2.45 p.m., reaching there in five minutes time.

On arrival at Government House Mahatmaji was received by the A. D. C.s and conducted to Lord Bra-bourne's drawing room, where the meeting between the Governor and Mr. Gandhi to discuss the problem of the release of detenues commenced at 3 p.m.

The strictest secrecy is being observed, and no pressmen have been allowed inside Government House.

Two-Hour Interview

"I am not too tired," was all that Mr. Gandhi had to say when on his return to Woodburn Park late this afternoon he was approached by a band of waiting journalists, who put several questions to him with a view to ascertaining what happened at the meeting, which lasted nearly two hours.

Mr. Mahadev Desai informed pressmen that no statement would be issued regarding the interview.

"A Very Fine Example"

Rural Science Exhibition At Vidyalya

The Rural Science and Botany Exhibition at the Vaideshwara Vidyalya, Vannarponne, organised in connection with the Education Week is attracting a large number of teachers and pupils. The teacher in charge, Mr. T. Seenivasagam, has spared no pains to make it as representative as possible.

Mr Robison, Director of Education, who is in Jaffna now in connection with the Education Week, visited the Exhibition and left the following note in the log-book of the School:

"I visited the Rural Science and Botany Exhibition with Mr. Lorage. This exhibition is a very fine example of what can be achieved by an enthusiastic teacher working under very difficult conditions. I hope his success will be an example to others who have not started these subjects because they have not a well-equipped laboratory. I am certain that this important part of the curriculum will be of great benefit to the pupils."

MINISTER RETURNS

Mr. S. W. R. D. Bandaranaike, Minister of Local Administration, returned yesterday.

K. Ponnambalam (Jaffna)
Messrs. S. Alalanderam (Chilaw) H. M. Desai, H. Nelliab, A. Sellamuttu, A. Mody, S. Sivasubramaniam (Colombo), T. Vallooppillai (Ratnapua), and S. Kandasamy (Matale).

Telegrams and letters from various parts of the Island were received in support of the meeting.

MANAGEMENT OF KATARAGAMA

HINDUS DEMAND EFFECTIVE SHARE

ALL CEYLON HINDUS MEETING IN COLOMBO

THE Rev. Dammadeniya Piyaratne, Mahanayake Thero and Mr. J. C. Rambukpotte, former R. M. of the Kataragama District, were among the speakers at the All-Ceylon meeting of Hindus held on Saturday afternoon at the Vivekananda Society Hall, Hill Street, Colombo, for the purpose of taking steps to secure for the Hindus an effective share in the management and control of the Kataragama Shrine.

Mr. A. Mahadeva, member for Jaffna in the State Council, presided, and the hall was crowded to capacity.

Resolution

After the Chairman's opening remarks, Mr. V. Veerasingham, Principal of Manipay Hindu College, Jaffna, proposed:

"That the Hindus of Ceylon assembled in public meeting, hereby resolve to take steps to secure for the Hindus an effective share in the management and control of the ancient Shrine of Lord Skanda, at Kataragama—the most sacred Temple in Ceylon for the millions of Hindus of India and Ceylon—with a view to have their religious sentiments respected and to see that the unstinted offerings of the Hindu worshippers are utilised for the purpose of the Temple."

Mr. H. M. Desai seconded and the following spoke in support of the resolution: The Rev. Dammadeniya Piyaratne Mahanayaka Thero, of Kataragama, Messrs. K. Kanagasabai, Thikkam C. Chelliah Pillai, H. Nelliab, S. Natesa Iyer, V. Gnanapandithan Chettiar, Mubandiram E. Jayasinghe and Mr. J. C. Rambukpotte.

The resolution was then carried unanimously.

Committee Elected

On the motion of Mr. S. Natesan, seconded by Mr. A. Sellamuttu, the following Committee with Mr. S. Velupillai as convenor, was elected to take steps to secure the co-operation of the Buddhists to attain the object of the meeting:—

All Hindu Members of the State Council, Mr. V. Gnanapandithan Chettiar (Badulla), Messrs. M. Chinniah, K. Kanagasabai, K. N. Sellathurai, M. Arambu and S. V. Thevanayagampillai (Batticaloa), M. M. Subramaniam and D. Rajaratnam (Trincomalee), Mubandiram N. Canaganayagam (Kandy), President, Y. M. H. A. Nawalapitiya, President, Nanmarka-Hindu Valipa Sangam, Kurunegala, Mr. S. K. Wijayaratanam (Negombo).

Messrs. V. Veerasingham, Thikkam C. Chelliah Pillai, S. W. Rajaratnam, R. Sivagurunathar, K. Navaratnam, T. N. Subbiah, S. Achchalingam, President, Jaffna Saiva Paripalana Sabha, Editor, Tamil Magal, Jaffna, Messrs. S. Kumarasooriyar, R. R. Malliah, T. R. Nalliah, T. Muttusamy Pillai, M. S. Subramaniam, K. Sivapragasam, R. Papayab, Mubandiram

(Continued on Previous Col.)

LETTERS

Local Managers

Sir,—The teachers who had been victims in the hands of the local Managers cannot but raise a sigh of relief at the fall of these persons whose vices were exposed without mercy during the debate in the State Council and whom Nemesis overtook at long last. The Minister of Education needs no praise or flattery for his bold step in the matter. He has always stood for the teacher and it is no wonder that he did his duty by the teachers. The poor teachers ought to be grateful to the Minister for this great service which is only an addition to the laurels to the credit of our sympathetic Minister.

But one wonders whether the existence of another class of Managers has not come to the notice of the Education Department. This class is equally, if not more, vicious. This class can be said to excel in their tricks of the trade their brethren whose colours are down. A Manager recognised by the Department allows in his schools (English, Bilingual, Tamil) a puppet Manager who is styled 'Local Manager' who is often a blood relation of the Manager or one who can wield his influence over the teachers. The functions of this class are identical with those of the class just punished. One fails to understand what duties are there in a school as to require the supervision of two Managers. If the need really arises in the opinion of the Manager, he can very well appoint a "correspondent" according to the Code Regulations rather than impose on the teachers a Local Manager who is beyond the clutches of the law, as he is today.

Out of the 392 Schools taken over as Government Schools, 11 are private management-Schools and 280 are Maintained Schools. If evils and vices could have existed in schools among Managers recognised by the Department certainly one can imagine the state of affairs in schools where there is an intermediate 'local manager'. This class of local Managers are really not necessary. Will this matter deserve the kind consideration it needs from the Education Department.

"OPPRESSED"

Jaffna,
21-3-38.

'Sinhalese Oppression'

Sir,—The contribution of *Yahpadi* under the above heading in your issue of the 17th inst is a sample of confused thinking or distorted vision.

The writer claims credit for having investigated "the myth of Sinhalese oppression", all on his own, and gives vent to his reflections in a six-column article.

Obiter Dicta LXXXI under head, "Anglo-Tamil fallacies", appearing in your issue of the 14th inst. should offer him a psychological explanation as to the trend of his mind and it should profit him to peruse it.

His basic idea seems to be that the indigenous minority communities should be content to put up with repression and suppression and

JAFFNA
MERCHANTS
RESCUEDSCHOONER WRECKED
AT NEGOMBOLOSS OF MERCHANDISE
WORTH RS 5000

Negombo, March, 21.

FOUND on the verge of collapse, desperately clinging to pieces of wood that had got detached from their schooner, eight Jaffna men were rescued by a party of local fishermen here today.

The eight men were among the seasonal visitors to Negombo by sea in old fashioned schooners from Jaffna during the north-east monsoon, bringing the popular tender palmyrah root Kotta Kelangu which abounds in Jaffna Peninsula lime stone from the sea off Kudiramale in the vicinity of Marichchikade and Jaffna tobacco.

About one mile from the coast they encountered rough seas, accompanied by a strong wind and rain. While making every effort to get back to shore and to moor the schooner in the lagoon opposite the Negombo customs house, the schooner tossed about violently, dashed against the reefs, and broke into pieces, after which the vessel sank.

The eight men, who are expert divers, abandoned the ship, jumped into the sea and attempted to regain shore, clinging to pieces of the schooner, in the large crowd assembled on the shore to save their goods valued at over two thousand rupees.

Carried away by Current

Several fishermen rushed to the spot in fifty catamarans, but their attempts proved futile. When the catamarans reached the spot with the greatest difficulty they found, to their surprise, everything missing. It had been carried away by the current. However, they rescued the whole crew and brought them ashore late in the evening.

The total loss, including the cargo, is estimated at nearly Rs. 5000. Inspector Cheenivasagam, sub-Inspector Abideen and a number of constables hurried to the spot and rendered all possible assistance.

should conditions come to the level of oppression, then it becomes the business of people like him to investigate the phenomenon. What is oppression? Has the taunt ever been cast against a native of Jaffna that he has remained pacific under oppression? He never would and none so far has attempted it on him with any measure of success.

"The persons who earn their daily bread through employment under government of Ceylon" are, according to him, the *fons et origo* of all the mischief which has exasperated the Sinhalese leaders. Nothing more remote from the truth can be imagined.

And to him the Tamil leaders are "perfect idiots"!

To foul one's own nest or, for that matter, even some one else's nest, is not a commendable pastime

Yours truly,
WIE MIE NAIME.Rajakadalawe,
20-3-38.

JINGO—TAMIL CROAKING

(Continued from page 3)

people.....but we have to excuse the frog in the well of many things

The Jingo-Tamil would have all Ceylon Tamils, Malayan Tamils, Anglo Tamils, etc. retire immediately to the Jaffna Peninsula. He would then compel this heterogeneous mass of Jaffna Tamil humanity to go through a painful process of being Jingoised.....And then, Lo! and behold! the Jingo-Tamil would set up a kingdom of true nationalists in Jaffna. The Jingo-Tamil would then banish from the peninsula all foreigners—Englishmen, Sinhaleses, Muslims, Burghers etc. The Jingo-Tamil would then proceed to demarcate the boundaries of Jaffna. Elephant Pass would form a strategic frontier and as such he would have to guard it himself. On the cause-way, the Jingo-Tamil would stand, like Horatius of old, shouting "this is my own, my native land."

Nationalism cannot step here. The Jaffna Tamils must grow in power and prestige. Pride in one's land, one's literature, one's fate must kindle the patriotic flame.....Jaffna must become an Asiatic Power..... then a world Power. Then a superior Jingo-Tamil would rise among the people to lead them forth to supremacy. Like Adolf Hitler, the greatest Jingo the world has ever known, the Jingo-Tamil Fuehrer inspired by Divine Mission would lead the Tamil people for World Power.

He would arm the young men, militarise the whole nation (men, women and children), fortify the frontiers and make violent speeches.....He would kindle and rouse the patriotic fervour of all true Tamils.... and make them hate the Sinhalese.

Of course the Jingo-Tamil would develop his army and organise the people on truly indigenous lives. No Anglicization. No aping the Western. The Army would be provided with bows, arrows and mamotty handles...not English guns. Telephones and wireless will not be used..... the soldiers would be taught to shout aloud. Aeroplanes will be taboo...the soldiers will be taught to swim through the air. Cotton-

goods manufactured outside Jaffna will be prohibited...women will have to create new fashions out of local materials...The Jingo-Tamil will not even import food. That will not be national. One must be self-contained. The fact that the Jaffna Peninsula is a relatively barren land will not trouble the Jingo-Tamil. He would repeat some ancient mantras and hey! Presto! Jaffna would flow with milk and honey.

And then, when the Tamils are fully prepared for world power...the Fuehrer of the Tamils, that superior Jingo-Tamil, would stand in the midst of a tumultuous crowd at the Esplanade and crate in faultless grammar and painstaking accent... "Now brethren...you are a race of heroes...you are a strong and mighty race, armed with truly indigenous weapons...you are true and good Tamils, for you ape no one...you believe not in anglicization...! Now, go forth, my heroes, go forth and fight for your birthright...Fight for it die for it...! Barter not your birthright for anyone's pottage...no action is more highly priced than communal warfare.....And now, my brethren.....I give you my blessings..... my good wishes.....Go Forth and fight and I will stay at home and look after the women and children....."

And so the Tamils inspired by this Tamil Fuehrer would sally forth to fight for the birthright..... And when the Tamils have won their birthright.....Then, only then, Oh Lord! is the Millenium.

THE JAFFNA HINDU
COLLEGE

Wanted immediately a resident Superintendent for the Jaffna Hindu College Hostel. Salary according to qualifications.

Apply to:
The Principal.OUR
"FAMILY SECURITY POLICY"OFFERS MAXIMUM PROTECTION TO YOUR
DEPENDENTSEMPIRE OF INDIA
LIFE ASSURANCE CO., LTD.

(Established 1897)

LOW PREMIUMS.

Assurances in force exceed 12,82,88,000.

For Particulars please Apply:

| | | |
|--------------------------------|----------------|-------------------------|
| Head Office: | Ceylon Branch: | |
| Empire of India Life Building, | OR | Imperial Bank Building, |
| BOMBAY. | | COLOMBO. |

SRI RAMAKRISHNA PARAMAHAMSA

Continued from Page 1.

the obscure village of Kamar-pukur in Bengal. The parents were so poor that it was not possible for young Gadadhar to have any education worthy of the name; and after the death of his father and the elder brother he became a priest in the Temple of Kali at Dakshineswar.

His First Experience

At Dakshineswar the young priest was not content to follow the daily routine of the prescribed rituals and ceremonies. There arose in his mind an unquenchable longing to know and to be in communion with Kali—the manifestation of the Supreme One in the form of the Divine Mother. He spent his days and nights in prayer and meditation calling upon Her to reveal Herself to him. His efforts at first seemed to be of no avail and in despair he thought of putting an end to his life. He saw a sword in the sanctuary, rushed up to it and seized it. Then, as Sri Ramakrishna himself has described it, the whole scene and the temple itself vanished; he saw an ocean of spirit, dazzling and boundless bearing down upon him in luminous waves. He lost consciousness and fell; but he felt in his innermost being an ocean of joy enveloping him. On recovering from the swoon his mind became conscious of the presence of the Divine Mother.

Now the modern man who reads this the first of Sri Ramakrishna's spiritual experiences will glibly say that it was nothing but the hallucination of a mad man. Like all glib answers of modern men it is not even superficially true. For Sri Ramakrishna's life and teachings reveal a shrewd understanding of men, a balance of mind and sanity far above those of the ordinary man. His dialogues are like those of Socrates full of ironic wisdom and sound common sense. He was witty and humorous.

God and the World

One day a questioner asked Ramakrishna whether one could reconcile God and the World and mentioned Devendranath Tagore—the father of Rabindranath Tagore—as an example of a worldly man practising meditation. Sri Ramakrishna replied:—“Do you know what he is? Once upon a time there was a man who used to celebrate the Durga Puja with great pomp. Goats used to be sacrificed from morning till night. After some years the sacrifice lost its brilliancy. Somebody asked the man why it was so greatly reduced and the man replied ‘I have lost my teeth’ and so”, proceeded the story teller, “it is quite natural that Devendranath should practise meditation in

his old age.”

Sri Ramakrishna had to strive first unaided but later he was guided by two Gurus—one a woman sannyasin and the other a yogi called Tota Puri—who helped in the grand unfolding of one of the most remarkable spiritual geniuses of all time.

His Teachings

His life and teachings acted like a sovereign tonic on a weak and spiritless people. But he came not to found another school or sect in a world that was already too full of them. He had a holy horror of propounding new creeds or establishing new churches. He used to say “Mother, do not expound beliefs through my voice and rituals still less.”

He saw the underlying unity of spiritual realisation amidst the diversity of religions. Each religion is, according to him, a travelling, a coming up of different men and women through various conditions and circumstances to the same goal. How unlike the words of an apostle of a particular creed are his words:—“Do not speak of Love for your brother! Realise it. Do not argue about doctrine and religions. There is only one. All rivers flow to the ocean. Flow and let others flow too. The great stream carves out for itself according to the slope of its journey—according to race, time and temperament—its own distinct bed. But it is all the same waterGo. Flow on towards the ocean.”

He lived in constant communion with ‘the One upon whom all religions are threaded as pearls upon a string.’ God was to him as real as the world is to an ordinary man. When his beloved disciple Vivekananda asked him whether he had seen God, he replied “I see Him as I see you, only far more intensely.”

He died in his fifty first year. Until his death he remained the simple, modest, tender-hearted man that he always was. He saw no distinction between the high and the low, the rich and the poor. He was able by a word or touch to change the life-time habit of a man. Girish Chunder Gosh, the famous actor and playwright of Bengal was a drunkard and dissolute man. One day he went to see Sri Ramakrishna. He was fully drunk even when he went to see him. Sri Ramakrishna looked at him and said:—“Why don't you drink for the glory of God? Perhaps He drinks as well.” Gosh asked “How do you know?” Then came Sri Ramakrishna's reply “How else would he have created this topsy-turvy world.” The drunkard stood stupefied for some time and went away. As he was going Sri Ramakrishna was heard to say “Here goes a great devotee of God.” The later life of Girish Chunder Gosh proved the truth of what Sri Ramakrishna foretold.

His is a message of peace, harmony and good-will. It comes from the depth of his own personal experience and has tremendous force and vitality. It comes to a world distracted by and weary of religious disputes like a gentle breeze laden with the perfume of sweet-scented flowers. But the world has not yet fully understood or appreciated it.

SRI RAMAKRISHNA ANNIVERSARY

(Continued from page 1)

the world to create its future citizens.

The Ideal Man

If they visualised the ideal state, he continued, it must be composed of ideal citizens, and the ideal citizen was unattached to cravings for wealth, for power, for possessions, for social position, and had no attachment to the objects of his desires. Such a man was Sri Ramakrishna and his teachings, relevant as they were in the past and in the present, would be equally relevant in the future. They might well call him the Ideal Man, so perfectly did he personify the qualities of the ideal citizen. He belonged to the world of immortal ages to come.

Prof. C. Suntheralingam spoke of the parents of Sri Ramakrishna and of the visions seen by them regarding the birth of their son.

Sir W. Duraiswamy said that he was expected to speak of the life of Sri Ramakrishna after his realisation of God, but it was an impossible task and that part of his life was better not described, because it was beyond description. That was a mystery which they could not understand, owing to their limitation. But Sri Ramakrishna had proved that it was possible for any of them to realise God, and the best way to do it was to serve humanity in whatever sphere they were engaged in.

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary No. 569

In the matter of the estate of the late Kanapathipillai Namasivayam of Karadivu West Deceased.
Sivakamipillai widow of K. Namasivayam of do

Vs. Petitioner.

1. Ambikai
2. Nadarajah
3. Balasubramaniam
4. Parkkiam
5. Tirunavakarasu
6. Nallamma and
7. Ponnampalam all children of Kanapathipillai Namasivayam of do and
8. Sithamparapillai Arunugam of do

Respondents.

This matter coming on for disposal before C. Coomaraswamy Esquire District Judge Jaffna on the 8th day of March 1938 in the presence of Mr. A. Kanagasabai Proctor on the part of the petitioner and the affidavit of the petitioner having been read; it is ordered that the abovenamed 8th respondent be appointed Guardian-ad-Litem over the minors 1-7 Respondents and that the petitioner be declared entitled to have letters of administration to the estate of the abovenamed deceased as his lawful widow unless the respondents or any other person shall appear before this court on the 6th day of April 1938 and state objection or show sufficient cause to the contrary.

14-3-38 Sgd. C. COOMARASWAMY,
District Judge.

[C 88 24 & 28-3-38]

INDIAN PEPPER

(Continued from page 2.)

cense, pepper and other aromatics. (26.) After 92 A.D. pepper was stored in special spice warehouses near the Sacra Via, which were known as *horrea piperataria*, on account of the principal spice stored in them. It was then ground in mills (*molae piperatariae*) or mortars, and sold in packets in the Vicus unguentarius. (27.)

Profits from Pepper Trade

The trade in pepper in the time of the Roman Empire brought the merchants unheard of profits, just as it did later the Genoese and the Venetians. Pepper was one of the most important articles of commerce between India and Rome, supplying perhaps three-quarters of the total bulk of the average west-bound cargo. (28.) vast profits came to all who dealt in this chief of Indian spices, and hence Juvenal says that “a man would be willing to load his ship with pepper and set sail even in bad weather” and Persius says “that avarice invites a man to get up and be the first to take the fresh-brought pepper from the camels' back” (29)

(26) Horace, lib. ii. epist. 1.

(27) Warmington, P. 183.

(28) Schoff's Periplus, p. 214

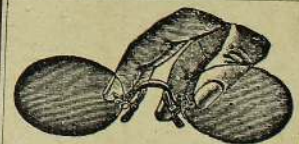
(29) Quoted in Warmington, p. 183.

CEYLON UNIVERSITY COLLEGE

ACADEMIC YEAR, 1938-39.

The new Academic Year begins on July 12th, 1938. New students should apply for forms of admission and return them duly completed not later than April 30th, 1938, to the Registrar, University College. Students of the University College who wish to return should inform the Registrar of their intention to return not later than April 30th, 1938, specifying the course of study and the subjects they propose to offer.
R. MARRS
Principal, Ceylon University College.

Ceylon University College,
Colombo, 16th March, 1938,
[G. 62. 21 & 24-3-38]



THE NORTHERN OPTICAL WORKS

(REGD.)

OPTICIANS.

Main Street, Jaffna

THE HOUSE

with

A REPUTATION

COME TO US

FOR

ALL YOUR

OPTICAL REQUIREMENTS

Our Policy is Small Profit

but entire satisfaction

to our Customers

Spectacles and eye glasses

Neatly Repaired

OCULISTS' PRESCRIPTIONS

ACCURATELY MADE UP

BRANCH—OPPOSITE THE CIVIL HOSPITAL;
BUSINESS HOURS, 10 A.M. TO 1 P.M. EXCEPT
ON SUNDAYS.

S. T. NAGALINGAM,

Optician.

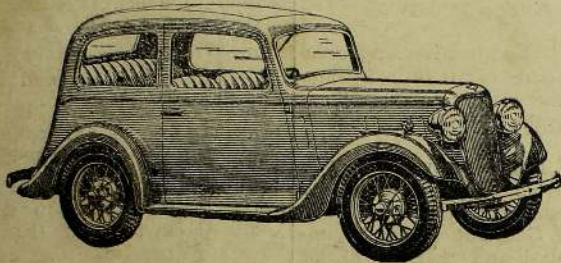
[Y. 1. 1-4-37 to 31-3-38]

When You Buy A Small Car
LOOK FOR THESE FEATURES

The Austin Seven

1. Has 4 Speed Gearbox with 3 Speeds Synchronesh.
2. Enclosed Spare Wheel and Luggage Carrier.
3. Automatic Return Direction Indicators for safe driving.
4. Chromium Plated Dip-and-Switch Headlamps and Stop-light.
5. Instrument Panel with Concealed Illumination.
6. Low Floor Level and Low Centre of gravity for Stability.
7. Light Weight for performance and economy.

WALKER, SONS & CO., LTD.
COLOMBO



You buy a car — but you
INVEST in an AUSTIN

SOLE SELLING AGENTS FOR JAFFNA
Trincomalee, Mullaitivu, Puttalam, Mannar and Anuradhapura:

V. Selvadurai & Sons,
AUTHORISED AGENTS,
Hospital Road Jaffna.

(Y. 13C. 19/8/37 to 18/8/38.)

THE BANK OF MALAYA LIMITED

(INCORPORATED IN F. M. S.)

Telegrams: Jaffnabank Telephone No. 27
54, Second Cross Street, Jaffna.

Special Features:—

1. Interest at a very reduced rate of 8% p. a. is charged on the loans on Pawns.
2. Current accounts are opened with a minimum of Rs. 100/- and interest allowed @ 2% p. a. Current accounts are allowed to be overdrawn on the security of substantial Town properties.
3. Fixed deposits are accepted allowing interest @ 5% p. a.
4. Passages to Penang, Singapore etc., are arranged free of commission. For further particulars please apply to:—

S. P. JOSEPH,

[Y. 54. 22-6-37 to 21-6-38.] [T] Manager, Jaffna Branch.

N. VAITILINGAM & Co.,

HARDWARE MERCHANTS & BUILDING CONTRACTORS
COLOMBO & JAFFNA
Telephone No. 30. (Jaffna.)

We stock Japan, German, Danish, Italian and English cements. We are Sole Distributors in Jaffna for Asano cement which is a superior cement and well patronised by Government and other local bodies in and out of Jaffna. As we get down these cements direct from Europe and Japan we sell them at surprisingly cheap price.

QUOTATIONS WILL BE GIVEN ON APPLICATION
we Undertake Building Constructions of Steel Structures
Or any other Kind or Size

We have a good stock of roofing and plain sheets in all sizes, Round iron, Barbed wire, Brassfittings, Paints, Varnishes, Oils, Asbestos roofing, Ceiling, etc.

Head Office

38. Third Cross Street Colombo. Phone No. 2210 (Colombo)

Y. 65. 1-3-38—31-3-39. (T)

THE LANKA BENEFIT CORPORATION LTD., BANKERS.

Vannarponnai, Jaffna

| | | | |
|--------------------|--------------------|--------------------|---------------|
| Authorised Capital | Rs. 500000.00 | Issued Capital | Rs. 300000.00 |
| Reserved Capital | Rs. 200000.00 | Subscribed Capital | Rs. 100000.00 |
| | Value of one share | | Rs. 10.00 |

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 100/-

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 3, 4, 6 and 7% respectively.

LOANS on the security of jewels a speciality. Interest charged at 10% per annum when paid monthly; otherwise 12% (Part payments accepted)

An Enhanced Rate of Interest on Deposits.

For Particulars Apply to the Manager:

T. SELLATHAMBY,
MANAGER.

[Y. 3. 1-4-37 to 31-3-38.]

Rheumatism Lumbago Sciatica and Backache

All yield to the pain-healing L.O.B.

You can end that aching and stiffness, that pain in the joints and that muscular rheumatism by timely recourse to Little's Oriental Balm.

Little's Oriental Balm exerts a promptly analgesic action in the affected parts, warming and lubricating them, just as if by Nature's natural processes. Ten minutes, rubbing with L.O.B. will convince you.

For immediate relief there is no better remedy.



LITTLE'S
ORIENTAL BALM
for
all Aches and Pains

[Y] 63 1-1-31-12-38.

THE JAFFNA MUTUAL BENEFIT FUND LTD.

(Established 1918)
BANKERS.

| | |
|----------------------|----------------|
| Authorised Capital | Rs. 800,000.00 |
| Amount of Calls made | Rs. 134,367.00 |

SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6% respectively.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Interest charged at 9% per annum (Part payments accepted.)

LOANS are also granted against approved securities, such as Landed Properties etc. (Part payments accepted.)

For further particulars apply to

Y. 225. 21-11-37—20-11-38. (T's)

S. SELLAPPAN,
Manager.

Printed and published by S. ADCHALINGAM, residing at Vannarponnai, East, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabai, Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna, on THURSDAY, MARCH 24, 1938.