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LOVE—MAD

—O:—

The Realisation of God in all Things by the Vision of Divine Love

—O:—

(Translated from the Tamil lines of Nammalvar)

[The poetic image used in the following verses is characteristically Indian. The mother of a love-stricken girl, symbolising the human soul yearning to merge into Godhead, is complaining to her friends of the sad plight of her child whom love for Krishna had rendered "mad"—the effect of the "madness" being that in all things she is able to see nothing but forms of Krishna—the ultimate Spirit of the universe.]

Seated, she caresses Earth and cries
"This Earth is Vishnu's;"
Salutes the sky and bid us "behold
the Heaven, He ruleth;"
Or standing with tear-filled eyes
cries aloud "Oh, sea-hued Lord!"
All helpless am I, my friends; my
child He has rendered mad (i.)

Or joining her hands she fancies
"the Sea where my Lord reposes!"
Or hailing the ruddy Sun she cries,
"Yes, this is His form,"
Languid, she bursts into tears and
muttered Narayanan's name
I am dazed at the things she is doing,
my gazelle, my child shaped
God-like (ii.)

Knowing, she embraces red Fire, is
scorched and cries "O Deathless!"
And she hugs the Wind; "Tis my
own Govinda," she tells us.
She smells of the honeyed Tulsi, my
gazelle-like child, ah me!
How many the pranks she plays for
my sinful eyes to behold. (iii.)

The rising Moon she showeth, "Tis
the shining gem-hued Krishna!"
Or eyeing the standing hill she cries:
"Oh come, high Vishnu!"
It rains; and she dances and cries
out "He hath come, the God of
my love!"

Oh the mad conceits He hath given
to my tender, dear one! (iv.)

The soft-limbed calf she embraces, for
"such did Krishna tend,"
And follows the gliding serpent ex-
plaining "that is His couch."
I know not where this will end, this
folly's play in my sweet one
Afflicted, ay for my sins, by Him,
the Divine Magician. (v.)

Where tumblers dance with their pots
she runs and cries "Govinda!"
At the charming notes of a flute she
faints, for "Krishna, He playeth".
When cowardly dames bring butter,
she is sure it was tasted by Him
So mad for the Lord who sucked but
the Demons' life through her
bosom. (vi.)

In rising madness she raves, "all
worlds are by Krishna made."
And she runs after folk ash-smeared;
forsooth, they serve high Vishnu!
Or she looks at the fragrant Tulsi
and claims Narayan's garland
She is ever for Vishnu, my darling
or in, or out of her wits. (vii.)

And in all your wealthy princes she
but sees the Lord of Lakshmi.
At the sight of beautiful colours, she
cries "Oh my Lord world-can-
ning!"
And all the shrines in the land to
her are shrines of Vishnu.

In awe and in love, unceasing, she
adores the feet of that Wizard. (viii.)

All Gods and saints are Krishna—
Devourer of infinite Space!
And the huge, dark clouds are Krishna-
na; all fair would she fly to reach
them.
Or the kine, they graze on the meadow
and thither she runs to find Him.

The Lord of Illusions, He makes my
dear one pant and rave. (ix.)
Languid she stares around her or
gazes afar into space;
She sweats and with eyes full of
tears she sighs and pines away;
Rising, she speaks but His name and
cries, "Do come, oh Lord."
Ah, what shall I do with my poor
child o'erwhelmed by this mad-
dest love? (x.)

"THE INSPIRATION OF MY LIFE"

Congress President's Tribute to Gandhiji

Babu Rajendra Prasad in unvail-
ing Gandhiji's portrait at the Salem
Literary Society said:—

"I regard it as a great privilege to
be called upon to unveil Mahatma's
portrait. It is both unbecoming
and perhaps even impertinent on
my part to say anything about
Mahatma Gandhi who had made me
what I am. I assure you that since
the day I came into contact with
him, more than eighteen years ago,
he has been the inspiration of my
life in all the things that it has been
my good fortune to undertake in
public service. I am called upon to
unveil his portrait. It seems really
embarrassing that I should tell you
about him. If I were to start relat-
ing to you many of my experiences
with him probably there would be
no time for that. But I can only
say this much, that when I came
into contact with him I was not as
thorough a believer in all that he
stood for, as I stand to-day. It was
my good fortune that I spent with
him eight or nine months day and
night sleeping under the same roof.
Then, I learned a great deal, not
only about his great character, but
also about his methods for solution
of the country's problem.

It was in Champaran that the first
attempt of Satyagraha was made after
his coming to India from South Africa.
We could not realise then that it was
a thing which could extend so soon
and quickly in the country as a whole.
And not only that, but we have also
seen how, at his call, numberless men
and women and even children have
not hesitated to make sacrifices. I
am doing no injustice to all those
patriots who preceded him in the
work for the uplift of the country
with single-minded devotion, if I say
that in the last 15 years or so, we
have made tremendous progress and
we have been able to achieve in so
incredible a short time, a vast amount
of success. As you, Sir have been
good enough to say, he has carried out
what you all intended to do, long
before him. Therefore, as one who
has been very closely associated with
him, as a destined follower, it is not
easy to say much on the subject and
I would beg you to remember only
this, that in that great man we have
one who is certainly a great religious
teacher and preacher a highly spiritual

INDUSTRIAL EDUCATION

NEW TYPES OF SCHOOLS BEING PLANNED

Opportunities for Educated Unemployed

(By Politicus)

WE understand that Education,
and Industries and Labour Com-
mittees of the State Council are at
work planning new types of
Schools—Village Factories and Insti-
tutes. The pity of it is that this
type of education did not receive the
attention of the Council soon after it
entered on its career. Any way it is
better late than never. Let us hope
that the Council will finish its plan-
ning before dissolution and then the
Council will translate it into action.

Village Factories and Institutes
under duly qualified management
will train villagers to turn into
finished articles their surplus raw
materials. Fish canning in sea-
coast villages, fruit canning where
fruits are grown and can be grown,
match-making, basket-making with
bamboo and rattan lacquer work and
manufacture of several other articles
of commercial value may start and
flourish if sufficient skill in the
making of them is imparted to hands
who are prepared to stick to.

As I have remarked above, what
matters is the right type of hands.
Purely literary education has tended
to make us physically soft and men-
tally work-shy. We bid for fine
clothes and are loath to do anything
that would call forth a drop of sweat.
Do our young men know that
most of the Europeans in trades,
industries and planting are men of
good education, not a few of whom
are graduates of universities? A
knowledge of classics should no
more unfit a person for physical
labour than fine cloths and constant
services of the barber make a gentle-
man of a person.

The monied parents and educated
persons owe a duty to the country in
that they should not help to start and
maintain false and expensive stand-
ards of life for they would by their
action, because they can afford to do
so, be exposing others of limited
means to the temptation of doing
likewise.

The way to improve life in the
country is for the monied and the
educated to set the example of learn-
ing trades and industries. If the
educated unemployed would join
factories and technological institutes
to learn trades and crafts and having
learned, would start business on their
own, then, it may be said, would begin
the economic salvation of the country.

If the youth of the land who until
a few years ago beat the big drum of
political reform should take up in hand
the dissemination of simple economic
knowledge, they would indirectly
promote the very object for which they
have ceased to cry in annual con-
ferences.

Let us hope that the Committees in
their planning for the technical educa-
tion will not lose sight of Jaffna
villages and other villages of the
Northern Province.
being and a shrewd and practical poli-
tician. Taking all things together, it
is our good fortune that we have got
a good leader of this sort in our midst
to-day. May God grant that during
his lifetime we may achieve the great
objective of Swaraj for which so
many have laboured, suffered and
died and for which fortunately there
are just a few, like you, Sir, who are
still living in your old age and many
younger people like myself who are
willing and working under him!"

Familiar Talks On Hinduism

By N. Narayanan B. A., B. L.

(Special to the "Hindu Organ")

[This is the first of a series of talks on Hinduism by N. Narayanan of the Jaffna Hindu College, I. M. H. A. Mr. Narayanan has been giving these talks for the benefit of our readers, and will be published in the Monday editions of our paper.]

INTRODUCTION

THE end and the aim of Hinduism
is the attainment of happiness
and the avoidance of misery. The
happiness that is aimed at is not mere
sensual pleasure which is fleeting and
is always mixed up with some pain.
The happiness that Hinduism has
in view is eternal and unalloyed.
This happiness is said to be identical
with the release of the individual
from Samsara, which means the
cycle of births and deaths. This
belief in the cycle of births and
deaths is one of the fundamental
beliefs of Hinduism. Birth in this
world necessarily implies death but
death is not the end of all. Death
may mean the destruction of the
gross body but it does not mean the
destruction of either the subtle body
or the soul within it. The soul is
believed to be imperishable. After
physical death, the soul with the sub-
tle body goes to the other worlds,
experiences pleasure and pain in
those other worlds and takes its birth
again with a gross body in this
world.

When the soul returns to this
world in its gross body it returns
with the remnants of its past actions
still clinging to it. These remnants
set it to work again and in this way
the cycle goes on endlessly. At
the end of many millions of years all
souls are, it is said, given a period
of rest in the Lord Himself. Then the
cycle begins over again. We can-
not say when this cycle had a begin-
ning and when it will have an end.

Opinions vary in regard to the
question whether there is only one
soul or there is a duality of souls or
there is a plurality of souls.
Opinions are also varied in regard to
the exact nature of the state of bliss
which is called Moksha or salvation.
But there is no difference of
opinion on the point that Moksha
is a state of unalloyed and eternal
bliss.

The question is often raised why
there should be any creation at all.
Many answers are given to the
question, the answer in each case
depending upon the view taken of
the nature of the soul and its condi-
tion in salvation. To me, however,
it appears that there is no satisfac-
tory answer possible. We see as a
matter of fact creation going on
before our eyes and we cannot ignore
it for any practical purpose. Now
the question of the existence of a
God is also often raised, and this
question also has been attempted to
be solved in various ways. To some
minds the solutions appear convinc-
ing, but to others they do not.
Here also the most reasonable
course for us would seem to be to
take the existence of a God as
axiomatic. The vast majority of
us do believe in His existence and
that is enough for us. The mistake
in these matters is to exalt reason to
a position of infallible authority.
Reason of course has a place and a

very important place in daily life.
But reason is limited not only abso-
lutely but also relatively. There are
certain things which are beyond the
reach of the reasoning faculty of
any man. This is recognised as a
fact even by the most advanced
scientists of today, though the
scientists of two or three generations
ago thought it beneath their dignity
to admit this fact. Again in regard
to things within the reach of reason,
there are some things which cannot
be reached by the reason of some
men but can be reached by the
reason of others. To take a very
simple example the binomial theorem
is understood easily by a few, but
not even with the greatest pain by
some. It is therefore clear that
when speaking of things which are
ultra-mundane and ultra-physical
we ought to keep reason in its place
and ought not to allow it to usurp
the place of that sense or feeling
which is superior to reason and
which simply tells us that a certain
fact is or is not, in a manner which
cannot be disputed by us.

We must recognise that whatever
be the religion we study or follow
we must take certain things for
granted. To try and find out argu-
ments for them would be as futile
as to reject them as false because we
are lacking in arguments in support
of them. In regard to Hinduism
we have to take the following facts
for granted: the existence of God;
the eternal operation of the Law of
Karma, the eternal cycle of births
and deaths; the means of release from
this cycle and the attainment of sal-
vation. It is not meant, however,
that these things will remain a sealed
book for ever for all. If indi-
viduals honestly try and follow the
methods prescribed for achieving the
end, then enlightenment will come
to them step by step until in the
end they are able to see everything
clearly. The blind faith that is re-
quired of you is, therefore, limited
to the stage when you have not yet
begun to evolve your self along right
lines and according to the methods
laid down. It is possible for everyone
of us to realise the truths of these
things partly at least with a little
endeavour. There have been people
in the past who have realised the
truth of all these things and there are
people even today who are realising it.
For example, there are hundreds of
thousands of people who are willing to
acclaim Mahatma Gandhi as a prophet
and a seer. He has told us ex-
plicitly that on important occasions he
acts under the command of God.
Unless you take him for a lunatic or a
rogue you have to believe in what
he says. Here is a man who is show-
ing us the possibility of realising a
large number of the truths embedded
in Hinduism. Arbinda Ghose is
another man who may be said to be
showing the same thing. If you read
the life of Arbinda Ghose and read
also the accounts published from time
to time of his life as a voluntary exile
in Pondicherry, you will be able to
see the truth of what I am saying. I

Continued on page 3

Hindu Organ.

MONDAY, NOVEMBER 4, 1935.

THE TRADITION OF EUROPEAN CHRISTIANITY

CHRIST WAS AN ASIATIC SAINT AND he has seldom been understood or followed aright by Europe. He was born in one of the ancient seats of Asiatic civilization at a time when the whole of Europe was in the hands of the barbarians. He was persecuted for three centuries. In the fourth century after Christ, Christianity conquered Rome, it had to struggle hard against the hordes of blood-thirsty savages who overran the Roman Empire. In course of time, it mastered the wild hearts of these men, too, but the mastery was more apparent than real. It was the attraction of a material benefit that operated as the cause of conversion in many cases. Clovis—the first Emperor of the Franks—became a Christian because, on the eve of a momentous battle, he had vowed that, if Christ made him victorious in that battle, he would become a Christian, and he ultimately won that battle! We wonder whether it was in this sense that Christ had said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Again, another King of the Franks, the unlettered Charlemagne, was made the first Holy Roman Emperor because he extirpated the enemies of the Roman Church in tens of thousands. We find it recorded of him that he butchered 4,000 Saxon pagans in a single day and forcibly converted those who had been spared. The Christianity of the Middle Ages was characterized by the unseemly conflict—not free from bloodshed—between the Pope and the Emperor—the two heads of Christendom. The atrocities which were committed in Europe in the 16th and 17th centuries in the name of Christianity cannot even now be read without a shudder. Calvinists no less than Jesuits had their Courts of Inquisition whose inhuman sentences were glossed over with the name of autos-da-fé, acts of faith! When, in the subsequent centuries, Europeans became more humane, their missionaries became less wolfish but more vulpine. The Dutch succeeded the Portuguese in Ceylon and the English succeeded the Portuguese in India, and both the Dutch and the English used the three means of *sama* (coaxing), *danda* (gifts), and *bheda* (dissension) in place of the single means of *danda* (force) used by the Portuguese. When the missionaries discovered, at the end of a few years, that their resources in these materials were not inexhaustible, they declared, with a great show of altruism and magnanimity, that their object was not direct conversion so much as bringing about the silent permeation of Oriental life with the Christian spirit. The result of this policy was that, though the heathen took full advantage of the altruism and magnanimity of the Christian missionary, where

ever they were manifested in concrete form—such as schools and hospitals—he refused to become a convert to the 'true faith'. The fly was prepared to partake of the spider's repast, but refused to walk into the spider's parlour. So, the missionary wanted to change his tactics once again. He was only waiting for an opportunity. Aiming at quantity rather than quality, and not being overscrupulous about methods, he soon had an opportunity in the impatience of prancing Harijans of the type of Dr. Ambedkar and his followers who want to turn their allegiance to Hinduism into a tactical advantage in politics. The European missionary, therefore, began to build on the discontent of these men who claimed a large number of comrades in the ignorant masses of their teeming community. Gandhiji's shrewd eye catches the mischief quickly. So, he sends out an appeal to the missionaries to "confine their activities to humanitarian service, without the ulterior motive of converting India (or at least her unsophisticated villagers) to Christianity and destroying their social superstructure." Dr. Mathias—the Archbishop of Madras—gives an answer to the appeal and, in doing so, lets the cat out of the bag. He affirms that the missionaries' "first and chief motive, and not merely an ulterior motive, is to conquer India for Christ." As he warms up, he says: "It is the command of God; it is His work; these souls are His; He has committed them to our care, and at the judgment seat He will demand an account of them." He is sure he can succeed without any material inducements this time, for he tells us: "We Missionaries following the command of Christ do not believe in conversions by force or fraud, or by means of material inducements, which unfortunately many Hindus believe to be the secret of our success." Dr. Mathias is sadly mistaken if he thinks that we Hindus now entertain the belief he attributes to us. We know missionaries do not now care for those means, which tax them heavily in one way or another. We are quite aware that missionaries are now placing their entire reliance upon the discontent of the Harijan, fancying that it will enable them to work along the lines of least resistance. If we had any doubts on this point, they have been dispelled by the words of another eminent missionary—The Most Reverend Dr. Foss Westcott, Metropolitan of India, Burma and Ceylon—who says:—"It seems to me strange that at a time when the leaders of the world, though perhaps not professing any direct conviction of the Christian faith themselves, are yet convinced that nothing but a change of heart will save the world from disastrous wars and from international strife, a great soul like Mahatma Gandhi should wish that the church—which is seeking to lead men to surrender themselves wholly to the presence of Christ, so that they may be delivered from those evils which hold them down—should undertake only humanitarian enterprises and not deal with that life-giving spirit which only can affect that which he is striving to accomplish—the uplift of the Harijans."

now sincerely repenting of the sin and trying its best to atone for it. The Harijan himself knows this. The missionaries, with their material powers, material ends, material means, material motives and material feelings and thoughts—mistaking all these powers, ends, means, motives, feelings and thoughts for things of the spirit, owing to the influence of a vicious tradition which has blinded them to reality—cannot understand how much of soul-force has gone to the moulding of even the lowliest Harijan in India. And not understanding this, the missionaries are unable to foresee that the strongest opposition to their designs will come from the Harijan himself. Has not the Harijan already expressed his views in these words:—"It was nobler to fight for equal treatment from within than severance from Hinduism, for over 90 per cent of those who changed their faith had forsaken the community" (The "Hindu" of Oct. 21, p. 14)? Do these words convey no lesson to the missionaries? Let them realize betimes that they must desist from their project before long if they do not wish to court disgrace. Christ got his Christian spirit from India, and the Magi from the East prove it. In trying to conquer India for Christ, European missionaries are only carrying coals to Newcastle. The tradition of European Christianity—as can be easily seen from the account we have given of it—has always run counter to the teachings of Christ, and the Harijan in India will soon bring home to these missionaries the folly of clinging to that tradition in the very land in which the Christian spirit was cradled centuries before the birth of Christ.

Murder at Chavakachcheri

A murder is reported from Chavakachcheri where one Vally Suppan is alleged to have been stabbed to death by Suppan Sinnayan of the same place. The deceased died in the Chavakachcheri hospital after admission.

Mr. V. T. Dickman, Superintendent of Police, with Sub-Inspector Atiyale proceeded to the spot and made inquiries.

Mr. Felix S. Paul, Police Magistrate, Chavakachcheri, held the magisterial enquiry.

It appears that the deceased had filed a case against the accused for cutting spathes, which ended in an acquittal. Accused thereafter went to the compound of the deceased and challenged him to come out. On the deceased coming out, an altercation took place in which the accused is said to have whipped out a clasp knife and stabbed the deceased, causing an injury penetrating the lung. The brother of the deceased, in trying to wrench the knife from the accused got himself injured.

Jubilee Sports Club

The members of the Aiyankovil Jubilee Sports Club celebrated the Deepavali Festival on Saturday the 26th ultimo. The following programme was gone through:

Disguise Competition, Photos, Fancy dress football match, Musical Entertainment, Club song. A photo was taken with all the members who took part in the disguise competition and another photo of the prize winners with the Prefect of sports, Mr. T. Thuraiyiah, as the central figure. Messrs S. Nadarajah and S. Poolesingham won the prizes for the best disguise; the former as a Hindu Sanjay and the latter as a Catholic preacher. The meeting came to a close with a short address by the Prefect of Sports.

MISSIONARY MOTIVE

GANDHIJI'S APPEAL TO X'IAN MISSIONS

NOT TO CONVERT

MISSIONARIES DEFINE POSITION

K. R. writes in the *Indian Social Reformer*:—

Mahatma Gandhi has appealed once again to the "great and rich Christian Missions" requesting them to confine their activities to humanitarian service, without the ulterior motive of converting India (or at least her unsophisticated villagers) to Christianity and destroying their social superstructure."

This appeal will naturally be discounted, by those whose philanthropic services are still solicited, as the pathetic cry of a charity child which does not know its ailments and wants to be rid of medication but seeks to cling to the sugar with which the drugs are coated.

The Right Reverend Dr. Mathias, Archbishop of Madras, in his quick and sharp reply, issued through a reporter of the *Madras Mail*, promptly disowns and pricks the bubble reputation which seems to assume that Christian Missions have been sent over here to pour out the riches of the West in charity for healing the sick and relieving the distressed masses of this country. His Grace is surely on unassailable ground when he declares that their "first and chief motive, and not merely an ulterior motive, is to conquer India for Christ," by preaching the Gospel and leading souls to Him, which is in itself a work supremely humanitarian, and that their other humanitarian activities are merely incidental.

"It is the command of God; it is His work; these souls are His; He has committed them to our care, and at the judgment seat, He will demand an account of them." Such is the stern motive and motto recommended to Christian religious workers by the Reverend author of "Imago Christi" or Example of Christ.

It is this "command of God" and "commitment to our care" from which has developed the doctrine of Spiritual Trusteeship which, apart from and independent of the twin doctrine of political trusteeship, is the driving force behind Christian Missions in India and everywhere else in the world to the South and East of the Mediterranean as far as the Pacific. It is the doctrine by which every follower of Christ, especially every one born in the Western climes favoured with a long and rich Christian tradition behind them, is enjoined and privileged to regard himself as the keeper of his non-Christian brother's soul, and has to engage himself incessantly in contriving means to make him accept the Christian gospel and turn with loathing from the ways of his parents, pronouncing them dark, superstitious and ungodly.

METROPOLITAN'S REPLY

The most Rev. Dr. Foss Westcott (Metropolitan of India, Burma and Ceylon) speaking at the centenary celebration of the Church of England Diocese of Madras referred to the views expressed by Mahatma Gandhi recently on Christian missionary activities and said:—

"I saw certain words uttered recently by a man for whom I have sincere respect and affection on Mahatma Gandhi appealed apparently to the missionary bodies to abandon any desire for conversion and to content themselves with humanitarian efforts. The world at the present time has come to the conviction that what is needed is a change of heart, if war is to be avoided and the peace of the world maintained and international co-operation achieved. It is not those who are missionaries by profession who have come to that conviction, but businessmen as well as men in every other walk of life. You can't have a change of heart without the spirit of God working in the hearts of men. That is the one source through which man can receive a new heart, a new purpose, a new will and the power to overcome the evil by which man is

ENTRANTS TO CLASS 3 CLERICAL SERVICE

Jaffna Association's Protest

A meeting of the Committee of the Jaffna Association was held on Friday the 1st inst. at the Redgeway Hall at 4.30 p.m. Rev. Dr. T. Isaac Tambyah, the President, presided. The question of the Northern ports was discussed and referred to a sub-committee for report to be submitted on or before December 1.

The subject of the State Council proposal about recruitment of entrants to Class 3 of the Clerical Service was discussed and the following resolution was passed:

"The Jaffna Association protest against the proposed new method of recruitment of entrants to class 3 of the Clerical Service." Copies of this resolution were directed to be forwarded to the Hon. the Chief Secretary and members of the State Council.

Further a sub-committee was appointed to prepare a report on the subject.

beset and which is the cause of all the world chaos and unrest of the present times. It seems to me strange that at a time when the leaders of the world, though perhaps not professing any direct conviction of the Christian faith themselves are yet convinced—that nothing but a change of heart will save the world from disastrous wars and from international strife, a great soul like Mahatma Gandhi should wish that the church—which is seeking to lead men to surrender themselves wholly to the presence of Christ, so that they may be delivered from those evils which hold them down—should undertake only humanitarian enterprises and not deal with that life-giving spirit which only can affect that which he is striving to accomplish—the uplift of the Harijans."

"Knowledge Without Moral Control—A Curse"

"Knowledge by itself," the speaker proceeded "is not going to uplift any race. Knowledge is a public danger unless it is controlled by due morality. The world sees that constantly at the present time. So, it is not by our schools giving secular knowledge that we are going to uplift the Depressed Classes. It is only when, with that knowledge is given knowledge of the one true God and men and women are led into a vital fellowship with Him, and when that change of heart is acquired that moral control is achieved over the knowledge which Science of the present day places at the disposal of man. An aeroplane which enabled me to travel from Croydon to Denmark in a few hours, might under other conditions be used for discharging bombs upon defenceless cities to the destruction of men, women and children. Knowledge without moral control is a danger and a curse and not at all a blessing. So that is the answer (which I give) to Mahatma Gandhi—that we are out to do what we want done. We are out for the uplift of people, to deliver them from degradation, and it can only be done if the power of the spirit of God dwells in them. Knowledge alone might be to them a curse. You must first establish their right relationship with God and their fellowmen and then they will be uplifted from the degradation which is now holding them down."

"As I look back over this century," the Metropolitan concluded, "these lines of progress stand out clearly. There must be no compromise with evil; there must be a naturalisation of the church so that worship is congenial to the temperament of the people of the country; there must be co-operation and all the forces of the Christians ought to be brought to bear on the church problems. Above all, there must be the faithful witness in evangelism, so that Christ may find His original place in the hearts and in the control of the lives of men and women in this country."

LETTERS TO THE EDITOR

THE CLERICAL EXAMINATIONS.

Sir,—It is not unnatural for a major community to try to undermine a minor community, but the latter has to be on the alert. Communalism has gone to such an extent that it seems the Tamils may be shut out from the Clerical Services. All their chances are minimised.

The regulations governing entrance into the Clerical Service seem to be framed with a sinister motive. According to regulations of the past years Arithmetic and Mathematics were included as subjects for the same, but now we find that these are relegated to the limbo of oblivion from these examinations. Are these not useful to the members of the Clerical Service? Is it sufficient to test the knowledge of Mathematics by means of a paper on tots?

At the last General Clerical examination candidates were tested only in English and General knowledge. But for the Postal Clerical examination which is to take place in January next geography is included with the two above-mentioned subjects. Is geography the only necessary subject for clerks?

If subjects are to be deleted like this to the advantage of the major community it may happen that the examination will be reduced to only a viva voce test where the question may be "are you a Sinhalese or a Tamil?"

Do our representatives realise the many disadvantages and sufferings the Jaffna Tamils will have to undergo if the proposed system of recruitment is put into operation? Can't they do something to redress these grievances? Why are they so indifferent and pusillanimous?

Yours etc.
Chavakachcheri "Sympathiser"
1-11-35

COIR DUST

Sir,—While I fully endorse all that Mr. Stephen Alphonsus stated on the subject in your issue of the 17th inst., I would suggest the desirability of washing the night-soil buckets as well. The non-supply of Jeye's Fluid, particularly at a time like this amounts to a crime. This breach is all the more serious when the fact remains, that the supply of Jeye's Fluid is a common occurrence in the Municipalities and other Urban areas in the Island, and that too during normal times. And the non-supply of any disinfectant at a time like this when Enteric is prevailing here in an epidemic form, is nothing short of a public scandal, to say the least of it.

It will not perhaps be out of place to mention here, that in contrast to what is in vogue in other places, the conservancy coolies in the employ of the Jaffna U. D. C. miserably fails to do a chief function of his duty when he neither mops the floor nor cleans the buckets and platform, unless perhaps a monthly "santhosam" is paid to him.

This state of affairs is intolerable when he is a full-time workman having absolutely no work to do in the afternoon. Why cannot he then be instructed by the authorities concerned to attend to the details referred to above, (without idling in the evening) which are indispensable in the interests of public health? Will the Chairman please look into this?

Jaffna Yours truly
24th Oct, 1935 S. T. Nagalingam

FAILURE OF ELECTRIC LIGHTS.

Sir,—It is not for the first time due to the lack of proper care and supervision by the authorities concerned the whole of the town was merged in darkness on Deepavali eve at about 7 p.m. The only other memorable occasion was the Thimpongai Eve, the 18th January last. There is not only leakage of current but also stoppage of current on auspicious occasions. There is a rumour that this is due to some

NEWS IN BRIEF

Principal Collector of Customs:—Mr. M. M. Wedderburn reverts to his appointment as Deputy Chief Secretary, and G. S. Wodeman as Principal Collector of Customs with effect from November 3, 1935.

Public Trustee:—Mr. E. A. J. Wejeyewardene, Deputy Public Trustee, who has been acting as Public Trustee since the retirement of Dr. Paul E. Pieris, has been appointed Public Trustee with effect from 16, February 1935.

Medical Officer for Pongudutivu:—Dr. V. D. Seeyarathnam, House Surgeon, Jaffna Civil Hospital, is under orders to proceed to Pongudutivu as Medical Officer in charge. He will be the first Medical Officer to be stationed in that island.

Mathematics Scholarship:—The Mathematics scholarship awarded annually by the Government on results of the London B. Sc. results has been won by Mr. A. Vaitilingam who obtained First Class Honours in the last Examination in B. Sc. Special Mathematics.

Lady to Contest Minister's Seat:—Mrs. Rajaratnam, wife of Mr. C. S. Rajaratnam, Advocate, Kandy, has decided to contest Mr. Peri Sunderam, Minister of Labour, Industry and Commerce, for the Hatton Seat in forthcoming General Election. Mrs. Rajaratnam is the President of the Kandy Women's League.

Register of Unemployed Teachers.—In view of the fairly large number of applications from unemployed teachers, many of whom hold certificates, the Director of Education has decided to compile a register of persons who hold Third Class or higher teachers' certificates who are unemployed. The proposed compilation, it is understood, is not for the purpose of finding employment for the unemployed but in order to discover, in case the number is large, ways and means to restrict perhaps the number seeking admission to the profession.

AGAINST PROFITEERING

Draft Bill Published

The Draft of a Bill, empowering the Executive Committee of Labour, Industry and Commerce to make regulations for checking profiteering in goods in cases of emergency, is published in last Friday's Gazette.

Penalties of infringement of regulations include a maximum fine of Rs. 500 and maximum imprisonment of six months or both for a first offence, and also the confiscation of goods.

CHUNDICULI MAHAJANA SABHA

Special Meeting to Urge Municipality for Jaffna

A special general meeting of the Chundiculi Mahajana Sabha will be held on Saturday, the 9th instant, at 5 p. m. at the Mahajana Sabha Hall to urge the establishment of a Municipality for Jaffna.

dissatisfaction in the matter of increments.

Another feature is that almost all the police constables on duty on Deepavali eve at Grand Bazaar had bicycles. One wonders how these guardians of the peace, who were blocking the way in the crowded streets opposite to the cloth shops, would be able to arrest a thief. Is it by throwing off their bicycles or is it by cycling? They could have given charge of their cycles to one instead of calling the attention of the passers-by not to stumble on their cycles. It is hoped the Police Authorities would tell them so.

Perplexed.

Jaffna,
27-10-35.

THE JAFFNA U. D. C. AUDITING

Report Submitted to Headquarters

The Audit Officers who have been working at the accounts of the Jaffna U. D. C. during the past few months have, we understand, sent in their report to headquarters.

It is rumoured (wild rumours?) that the Superintendent of Works and the Electrical Superintendent have gone to Colombo.

The Jaffna Boy Scout Association

The Annual General meeting of the above association was held on Thursday the 17th October in the Jaffna Central College Hall with Mr. E. T. Dyson, the President, in the chair. The following were elected office-bearers for the ensuing year:—President: Mr. E. T. Dyson Esq., C. S., G. A. N. P.; Vice-Presidents: Reverends H. Peto, P. T. Oash, J. Becknell, Messrs C. Cumarasamy (District Judge), S. Natesapillai, W. Drossamy, S. Rajaratnam, A. Cumarasamy, V. Veerasingham, C. P. Thamootheram, K. S. Arulhandy (Divisional Inspector of Schools), K. Alvapillai C. C. S., R. R. Nalliah, V. T. Dickman, P. S. Nicholas, Simon Rodrigo (A. D. J.), L. J. Abeyasundara and Dr. C. G. Kurien, Provincial Surgeon.

Secretary: Mr. C. P. de Silva, C. C. S. Asst. Secy. Mr. K. V. Mylvaganam of Jaffna Hindu College.

District Scout Master: Mr. V. Jeyaratnam, Jamboree Scouts.

District Cub Master: Mr. S. Kandiah, Jamboree Scouts.

Along with the above mentioned, all active Scouters were elected to serve on the committee.

FAMILIAR TALKS ON HINDUISM

(Continued from Page 1.)

have given you the names of two men who have been in the lime-light of public fame. But I know there are some others who are leading comparatively secluded lives but whose realisation has advanced farther. They will not be demonstrating any superhuman feats, they will not be striking us dumb with the performance of any miracle—but we have only to approach them to know that they have achieved things in which for the moment I ask you to believe blindly. Having been in the presence and—sometimes under the influence—of such eminent personages I for one cannot be sceptical about the fundamental truths of our religion.

Auction Sale

No. 8083 D. C. J.

Kanagasabai Duraiswamy Lawton of Manipal presently of the British Ceylon Corporation Ltd. Colombo, as Administrator in Testamentary case No. 8299 D. C. J.

Vs.

Sivakoluntu Somasundram, Executor of the Estate of the late Murguesu Sivakoluntu of Anakkodai administered in case No. 986 D. C. Ratnapura, Balangoda.

Defendant.

In terms of the commission issued to us by the District Court of Jaffna in case No. 8083, the following property will be sold by public auction, at the spot, on Friday, 22nd November 1935, at 4 p. m.

PROPERTY

An undivided extent of 5 Lms. V. C. with North Eastern verandah and Eastern verandah of the house and the share belonging thereto out of the partition, kitchen, wall and other appurtenances, out of all that piece of land situated at Anakkodai called "Pallavannan Valavu" in extent 15 Lms. V. O. with house and other buildings, spontaneous and cultivated plants and palm trees and well, bounded on the East by the properties of Sitampari Vyttilingam and others, North by the property of Kanapathy Vinasitambay and by-lane, West by by-lane and the property of Kanapathy Vinasitambay and South by Road.

MOSES & PONNAPPAIL, Jaffna, 31-10-35. Commissioners.
(Mig. 190, 4-11-35)

RELIGIOUS SUSCEPTIBILITIES

Proposed Control Of Publications

The Executive of Home Affairs is considering the desirability of the introduction of legislation to proscribe literature calculated to wound the religious susceptibilities of any class of persons or which should in the public interest, be prohibited.

The Committee considered the matter at its last meeting as a result of representations made by the Police Department to the extent of damage done in the Island by the publication of documents which injured the religious susceptibilities of persons.

At present, it is stated, the absence of legislation hindered the work of the police in checking such literature. The C. I. D. have received from time to time publications from members of the public requesting that action be taken against the authors. But as the law did not provide an action against such per-

MARRIED GIRL TURNS INTO BOY

Husband Frightened

Quite a new legal problem has arisen out of the apparent change of sex of a young girl of Junagadh in the Western Kathiawar States.

The girl, who was married six years ago, at the age of 12, recently showed signs of complete change in her sex, it is said, and immediately "her" frightened husband sent her back to her parents.

And her father had now died, leaving considerable property and with out any other male heir her relations are consulting lawyers whether she is the whole property of the father, although she is a minor, for some time the matter is awaited.

The Deputy Inspector-General (C.I.D.) has been asked by the Minister of Home Affairs to frame a memorandum showing fully the reasons for introducing the proposed legislation.

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GRAND BAZAAR, JAFFNA.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 114.
In the matter of the estate of the late
Varithamby Kandiah of Karavetty North,
Deceased.

Parupathippillai widow of Varithamby
Kandiah of Karavetty North,
Vs.
Petitioner.
Minor. 1. Kandiah Gunaratnam of Kara-
vetty and
2. Alvar Kandappu Sinniah of do
Respondents.

This matter of the petition of the above-
named petitioner coming on for disposal be-
fore C. Coomaraswamy, Esquire, District
Judge, Jaffna in the presence of Mr. K.
Aiyadurai, Proctor on the part of the peti-
tioner and the affidavit of the Petitioner
having been read: It is ordered that Letters
of Administration to the estate of the above-
named deceased be granted to the above-named
petitioner unless the respondents shall appear
and show cause to the contrary to the satis-
faction of the Court on the 20th day of
September, 1935.

This 27th day of July, 1935.
Sgd. C. Coomaraswamy,
District Judge.
Time to show cause is extended to 13-11-35,
Sgd. S. R.
D. J.

(O. 88, 4 & 7-11-35)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 138.
In the matter of the estate of the late Maniam
wife of Ramalingam Appupillai of
Navatkuly, Deceased.

Ramalingam Manar of Navatkuly
Vs.
Petitioner.
Minor. 1. Appupillai Mathuthamby of
Navatkuly.
2. Ramalingam Appupillai of do.
3. Nagasanthi Manar and his wife
4. Thairaynayagam of Kaitthady
Respondents.

This matter of the petition of the above-
named petitioner coming on for disposal be-
fore C. Coomaraswamy Esquire, District
Judge, Jaffna on the 20th August, 1935 in the
presence of Mr. K. Aiyadurai Proctor on the
part of the petitioner and the affidavit of
the petitioner having been read: It is ordered
that Letters of Administration be granted to
the Petitioner unless the respondents
above-named or any other person shall on
the 15th day of November, 1935 appear and
show cause to the satisfaction of this Court
to the contrary.

This 3rd day of October, 1935.
Sgd. S. Rodrigo,
District Judge.

O. 89, 4 & 7-11-35

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(Mis. 166, 10-10- to 6-11-35)

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