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IT PAYS

TO ADVERTISE

IN THE

HINDU ORGAN

THE COUNTRY'S PEASANTRY-V

A SCHEME OF RURAL REVIVAL

THE NEED FOR A PEASANT PARTY

By R. C. Proctor, (Jaffna)

(Special to the "Hindu Organ")

turn them away from their heredit-ary vocations and to convert them to wage-earning individuals. They ask to be given the facilities to re-main the independent cultivators they were on the basis of "heredit-ary landlords" i.e. on the conditions of fixity of teaure, fair rent and freedom to devise according to their own laws and custom. They ask for nothing more and will accept nothing less.

The recent fever epidemic, despite its ravages, has done one good, viz: it has exposed the hollowness of our boast that as a country, we are prosperous. The revenue contributed by a prosperous minority can never be an index of prosperity of a country, while a two thirds of of a country, while a two-thirds of its population is in abject poverty. Nor can the political status of a country be deemed to be on a sound footing when the cleavage between the urban and the rural populations is so wide, the contrast of financial condition so partentious and, social conceptions so different in fundaconceptions so different in conceptions so different in conceptions. When the basic industry mentals. When the basic industry of the people is not on a sound footing, national well-being should become adversely affected. All wealth is produced by man and when so large a majority of people, instead of being wealth producers, remain dependent on eleemosynary gifts of the State and of the rich for existence, the prospect cannot but be dismal. It should be the endeavour of all who love our beautiful Island to set the love our beautiful Island to set the peasantry on their feet. The latter peasantry on their feet. peasantry of their responsi-bilities proud of their past achieve-ments, and anxious to take their place as food producers in a scheme

I suggest the following measures for rural revival:-

That the progressive improvement of the condition of the peasanty be declared a national policy, and that no reversal of it be permitted at least for the next 16 years.

2. That His Excellency the Government of the peasanty of the peasanty of the secretary of the secretar

ernor be pleased to reserve at least 5 nominated seats in the State Council for representation of peasant in-terest and that these seats be filled gentlemen qualified by reason of their long association with, and common interests in, the peasant indus-try, high reputation, learning and intimate acquaintance with rural

3. That the members so appointed by His Excellency to the peasant seats shall form the nucleus of a party—to be known as the peasant

THE peasantry have resisted all peasantry in the past, information with respect to their traditional usturn them away from their hereditpeasantry in the past, information with respect to their traditional usages, beliefs and customs relative to pharmaceutical values of herbs and plants, food values of indigenous products, soil testing, their defences against poisonous reptiles, insects and flies as also against wild animals, their conception of economic munimum, social enjoyments, social safeguards, village sanitation &c. and testing the facts and data so assembled in the light of modern science with a view to found rural science with a view to found rural progress on rational or scientific basis. (3) Educational reform and the establishment of Training schools in rural centres for training teachers for employment in the rural district, and the establishment of a University at an early date.

4. The restoration of village tanks, water-courses and anicuts at State expense and reservations of jungle land for catchment areas.

Co-ordinated measures of colonization of abandoned villages and toration of economic balance in villages where population is sparse and servant classes are needed.

6. Promulgation of a more liberal policy with regard to disposal of Crown land. Peasant tenures must

ensure permanency of possession.
7. The extension of local se local selfgoverning institutions to the rural areas, and the handing over of Crown land in the villages to be administered by the local governing bodies.

Progressive measures of housing in the rural areas.

The initiation of an effective policy of opening of inter-village roads and communications and sinking of wells in villages for

supply.

10. The preservation of the Headman System as essential basis of any scheme for administration of rural districts.

11. The progressive independence

on overseas goods.
12. The prom

on overseas goods.

12. The promotion of cottage industries and small-scale production of goods as opposed to Factory System of production requiring concentration of large forces of labour.

13. The popularisation of copartnership principles for rewarding labour engaged in trades and industries and legalising the existing custom there-anent in the division of products of labour in the agriof products of labour in the agri-cultural, fishing and mining indus-

14. The organisation and promotion of societies in the villages with the object of providing the necessary stimulus to the people to concert measures to safeguard their party—to be known as the peasant party—and that the programme of the party shall be (1) the initiation of a rigorous policy of rural development (2) the establishment of Research Bureaus in the rural centres having for their object, among others, the assembling of facts and data connected with life and labour of the

Pro-Tavern Party Routed

LOCAL OPTION POLL AT VADDUKODDAI

Tree Tax Party's Vigilance

The pro-tavern party, which had with some success elsewhere in Jaffna this year, encountered a re-verse at the local option poll held on the 21st inst. for the reopening of the toddy tavern at Vaddukoddai. Out of a total of 2433 eligible voters only 111 did actually vote and of this number, 104 voted in favour of reopening.

The success of the oppsing party, which was strongly in favour of the early introduction of the tree tax sy-stem, was largely due to the efforts of a few leaders of the place, who banded themselves into a vigilance committee to watch and detect frand, impersonation, and plural voting at the poll. It is generally believed, and the experience of the anti-tavern party of Vaddukoddai has proved it beyond doubt, that the success which had so tar attended the pro-tavern party must have been entirely due te its corrupt practices.

Voters From Outside?

At Vaddukoddai, for example, not a single individual belonging to a respectable class of society did even care to attend the poll. From morning till evening, throughout the day cardoads of men belonging to day, car-loads of men belonging to the depressed classes were shuttled between the two booths fixed for polling. Most of these men were found to be ineligible to voteand it is suspected that they were transporis suspected that they were transper-ted from places outside the area by interested parties. But for the vigilance of the tree tax party and the strict enforcement of the rules by the presiding officers and their efficient staffs at both the polling booths, there was every chance that these imported men would have managed to vote over and over again till the required percentage was obtained.

Those who are opposed to the opening of taverns in other areas may with advantage adopt the method followed by the public of Vaddukoddai. Besides affording an opportunity to Government to gauge public opinion correctly, it entails little or no expense. It may be easy to get up a petition signed by any number of people but it will not he so easy, especially in Jaffin, to get eligible voters to vote for a thing which they are decidedly against.

(Cor.) portunity to Government to

to improve rural amenities and to engage in such other activities for securing the welfare of the rural population, the societies being co-ordinated on the group-federal lines.

15. Electoral reform.

16. The abrogation of the recent Land Development Ordinance and cessation of all activities on big scale agricultural enterprises till village problems have all been satisfactorily

A Short Story

FROM A PRINCE TO A MILLIONAIRE

BY JANAKI

CHUTTAN was discontented. It is true he had good dress and food. It is true that he was envied by others because he was supposed to be happy. If a good salary and luxurious mode of life were happiness, Chuttan was happy indeed. to be happy. It a good satary and luxurious mode of life were happiness, Chuttan was happy indeed. He was in the service of a Ruling Prince; he was supposed to enjoy the trust and confidence of his Master-but somehow things had not been so smooth ever since not been so smooth ever since Chuttan sailed for London with his royal boss. Did he suspect that he had fallen in the estimation of the Prince? There was some lurking suspicion surely, for Chuttan was not so often called by the Prince. And he had detected others whispering about him. ing about him.

Not that he liked to be ever with his Master-not Chuttan. Happiness and personal attendance on Prince were in two different hemispheres. All the same, to be fully in his confidence, to be feared and respected and flattered and fawned upon by the rest of the retinue, and then to find oneself outside the charmed circle: well, the experience was not tending to make Chuttan cheerful. Often Chuttan was seen sitting on his deck chair in a corner, gazing listlessly on the waves; he was the last to leave the deck—often he actually found the lascars at work cleaning the deck in the morning hours before he sought his cabin.

II

Chuttan from his corner on the deck started—was it a human sound of distress? He rushed to the place or distress? He rushed to the place on the other side. Yes, in the grip of a strong man a lady was struggling His hand lay across her mouth to stop her voice: he was trying to throw her overboard.

To jump at the man and knock him down with one blow of his strong hand was a moment's work for Chuttan. In fact Chuttan had come under the notice of the Indian Prince because of the extraordinary strength he had displayed at a wrestling match.

"If you rise, I will knock you down again—" threatened Chuttan, at the same time raising his shirt sleeves and discovering to view a pair of muscles that struck terror in the white man he lay himself quietly down.

"Will you please take me to my cabin—brave brother" the lady said to Chuttan.

She, a white woman, had called him "brother". It pleased Chuttan. He knew several European friends of the Prince who drank and made merry at his expense, but behind his back, snapped their fingers at the ways of these "black princes". Here was an exception.

As he was going, Chuttan gave a parting kick to the brute who lay sprawling on the floor.

"Ask the lady's pardon, else it might go hard with you".

"Do not think of him—he is a worm," the lady simply said as she passed by, without casting a glance at the lump of flesh that lay at her-

"I shall surely remember your address in London and make it a point

pect to her as he spoke to his royal boss. "I see in the incident that brought us together the hand of my Goddess Kali, for I needed help and you came to me."

"Put it that way if it pleases you," the lady said, "but if you had not come at the moment, I might have been flung overboard and—" she visibly shuddered.

Paris the gay and bright city!
The Prince's retinue were making
themselves merry. Each black man
went about with two white girls,
one on each side. They drank
wine like water and laughed and enjoyed.

"I do not know how many francs make one rupee—" one of the Princely retinue said "but I know how many francs make one Paris

Champagne was doing its work.

Chuttan stood out of the madness.
"I am not a sage", he explained,
"but all this does not appeal to me".

"I know what appeals to me.
"I know what appeals to you, you dog—" His Highness was addressing him, "You are here to spy on me and report to your consin, who is in the Political Department of the Government of India!"

So, that was it—his cousin's stay with him for a month had started this suspicion. Chutten now saw everything.

"I am sorry your Highness should think that way—" he boldly said, but I am innecent."

In London! The conversation between His Highness and Chuttan was now the talk of the party. Chuttan had fallen, fallen. He kept to his room and went out alone. He never mixed with others.

"The gentleman in No. 8? He left the room, sir, and has independently engaged room No. 10. He said that he had ceased to be in the employ of the Maharaja. He has paid his week's advance, and we do not worry about him."

The hotel manager was replying to the Prince's secretary who was enquiring about Chuttan. His enquiring about Chuttan. His Highness had sent for him. Chut-tan was not to be seen.

It was a fact that when the salary or last month was offered to Chut-tap, he flung it on the face of the secretary. "Take it back. I do not draw salary for being suspected. I do not own His Highness as my master."

And in right Indian dress, Chuttan issued out of the room and did not wish His Highness whom he net at the lift. But he did not show any ostentatious impertinence. To Chuttan there existed no one like "His Highness".

His Highness talked to him-Chuttan drew himself up with pride: "I do not know you sir," he replied, "I knew His Highness who was

(Continued on Page 6.)

Manager's Notice.

Subscribers are kindly requested to pay up arrears of subscription before Thai Pongal (14th January 1936). The receipt for payment will be sent along with a neatly got up Calendar for 1936.

MANAGER, "Hindu Organ"

17-12-35.

Change of Name

I, Miss Chellamma Ramanathan of Vannarponnai, Ceylon, do hereby give notice, to all whom it may concern, that I shall henceforth be called, known and sign as Senthy Chelvam Ramanathan. Chellamma Ramanathar

23rd December 1935

(Mis. 231, 23 to 30-12-85)



Kinda Organ.

THURSDAY, DECEMBER 26, 1935.

VACUOUS LEADERSHIP

THE CANDIDATES WHO ARE SEEKING re-election to the four Northern constituencies have not so far deemed it prudent to render the people an account of their stewardship in Council. There is reason for discretion on their part. Entering Council eighteen months ago the Northern members could not have achieved more than their meagre record reveals. Each of them could boast of a tremendous trifle here or a bit of personal service there calculated to gladden his supporters and yield fruit at the ensuing General Election. But none of them has attempted a solution of the many problems facing the people. It would seem that our members living in an atmosphere of distrust and suspicion had perforce to take up a defensive attitude. One of the defenders of Tamil interests in the last Council, the Member for Kayts, gave it as his opinion recently that the Sinhalese as a body were opposed to proposals likely to benefit this province. One would like to know what these proposals were and whether they fell through only as the result of opposition on the part of Sinhalese members. Perhaps, the member for Kayts had in mind the debacle over the causeways. Why does he forget the fact that the question was entirely mishandled by the Northern Members themselves? They were not united among themselves with the result that the question had to be shelved. If the Member for Kayts had been less insistent with regard to the claims of his own constituency provision would own constituency provision would have been made by now for the construction of at least one of the causeways in Jaffna. It is easy to account for the lapse into parish-pump politics. A policy in which fear of aggression by other communities is a domiother communities is a domi-nant element cannot hold to-gether the advocates of that policy for any length of time.

They cannot but play for safety and degenerate into opportunists. We are reminded on every possible occasion that the Sinhalese are communal-minded. They are; but have they who deplore this attitude on the part of the major community ceased to be parochial? Have the members from the North taken the trouble to discuss and decide upon a policy calculated to thwart the forces of opposition to their interests? Often divided among themselves and at cross-purposes, they could not make their influence in Council felt. Unity of action among the members, at least, on fundamental questions affecting Tamil interests is urgently called for. Only thus would it be possible to compel our members to lift their eyes above parochial pre-occupations and concentrate more largely upon the interests of the community as a whole. In the absence of such a policy and team-spirit, our politicians will continue to take advantage of the ignorance and helplessness of the people for the pursuit of their fancies and ideas and even their own personal aggrandise-We trust the Jaffna Association whose lead in the affairs of the country is being increas ingly felt and appreciated will rise above the influence of misel ievous politicians and lay down the line of action for our members in the next Council.

The wet months of the last quarter of the year are invariably followed

Forewarned is in Jaffna by Forearmed an outbreak

of malaria and other sickness. Stagnant rain-water, polluted drinking water and the insanitary condition of residential compounds have been held to be favourable conditions for the breeding of mosquitos and other disease germs. Health Department is taking steps to warn the people betimes of the possibility of an outbreak of malaria with the beginning of the New Year. Sanitary Inspectors are seen going round pointing out to the people the necessity to keep their dwelling compounds clean of weeds and shrubs. This is commendable. But we feel that the efforts of the Sanitary Inspectors will meet with greater success if ward members also go round and advise the rate-payers on the need for cleanliness. Here is an opportunity for educated young men to join hands and undertake a "weeding campaign" in their neighbourhood. Will our young men who have laid aside for the holidays the cares of the class room prove their capacity to serve their neighbours?

The Northern Assizes

A criminal session of the Supreme Court for the Jaffna, Mannar and Mullaitivu Districts is to be held at the District Court House, Jaffna, on February 3.

A notification to this effect is published in last night's "Gazette."

Support for Pooneryn Causeway

At a meeting of the Mallakam Village Committee, it was unani mously resolved that the cons-truction of the Pooneryn Cause-way should be done by Govern ment next year.

HINDU IDEALS OF **EDUCATION**

By Dr. Rabindranath Tagore

T is the same all over the world. Here, man has hidden his true welfare behind the veil of antiquated custom; there, in his attempts to grow bigger by acquisition and active the property of the second of the seco cumulation, he has allowed his self to eclipse that which is greater than self; everywhere, whether it be by inert slothfulness or by unmeaning activity, he has been lost to the sense of his greatest good.

Heart of Hinduism

From its very birth, (and every time it has gained fresh life by shaking off the bonds of orthodoxy,) Hinduism has been characterised by its efforts to rescue itself from depths of such forgetfulness, to touse the faculties of man to their greatest power by making men realise them-selves in their relation to the Infinite The unshackled Hindu mind has always proclaimed this freedom of joy as the true object of man's religious striving. And whenever any particular scripture, temple, philo-sophy or ritual has usurped the place of such grand freedom, it has do e so contrary to the spirit of truth and necessarily therefore of true Hinduism.

The Aspiration

This much already becomes evident, that religious teaching of this character cannot consist merely heart, or rites to be repeated. At the same time, the difficulties due to the same time, the difficulties due to the absence of that kind of definite-ness which from outward forms, must not be shirked. We must not allow ourselves to be moved by re-gretful longing for those facilities of sectarian religion, be it Hindu orany other, which make the problem easier. What is the good of trying to make religion easy? Dust easier. What is the good of trying to make religion easy? Dust is easy to get, not gold. Just as health is a condition of man's whole body, so is religion of his whole nature. Health cannot be given in the same way as money is put into one's palm. But it may be induced by bring about suitable conditions. Religious teaching, likewise, cannot be left to a solve. conditions. Religious teaching, likewise, cannot be left to a school committee to be put on their syllabus along with arithmetic and Euclid. No school inspector will be able to measure its progress. No examiner's blue pencil can assign it proper marks. An appropriate en-vironment must be created in which religion may have its natural growth.

The Way

Men, who have attained realisation, have themselves told us that the way is not through the intellect, nor vastness of erudition. That it to say, religion is not a thing to be the say, rengion is not a thing to be taught and learnt, in the ordinary meaning of those terms. But no great man, up to now, has been able to tell us exactly how he arrived at his enlightenment. Seers have sin ply exclaimed: I have known Him: those who know Him attain immortality. How He comes to be known is a truth of such intimate mistery, that it is not even patent to the knower. Had any seer been able to disclose the mystery, the problem of religious education would have ceased to exist

Sadhanas

It is true, there have been cases of enlightened men who have advised a definite religious procedure for their disciples. One set of these has said: "Purify the cour mind avoid sin; make your set of these has said: "Purify your mind: avoid sin: make your inner self worthy of receiving the enlightenment, which shall come from within." Others have counselled the recourse to outward observances. Some of the latter prescribe the performance of rites; some enlight the regulition of formules on eribe the performance of rites; some enjoin the repetition of formulas, or meditation on symbolic images. But history has shown us bow, whenever the religious effort is thus directed outwards, the door is thrown open to error; the incommon to the disciple, fascinated by the give such advice have gained truth themselves. It would be wrong to charge them with a deliberate desire to mislead. At the same time, the fact that they have gained realisa-tion for themselves does not preclude their being abovestly mistage. their being honestly mistaken. It is one thing to have arrived at enlightenment, and quite another to have a correct analytical idea of the path by which it was reached.

While many wise men recognise is and seek to combat the tendency to make too much of habits, there are others, born and bred therein, who cannot get rid of a certain dependence upon and affection for them. Though, as a matter of fact, the latter have become great only by inwardly transcending only by inwardly transcending such habits, they do not realise that fact. On the contrary, even if they are driven to admit that such popular customs are not essential to a people's spiritual perfection, they persist in justifying them as having been initially useful in the case of their own temperament. The result of this is that lesser men, who have no inhern renus, imagine that they no inbern genius, imagine that they too have achieved greatness because of their adherence to the same customs; they wax intolerant, and can-not concede greatness to be possible where these observances are absent. For them, truth and conformity to custom become one and the same

Ideal of Perfection

Attainments, which do not have their origin in external habit, but are the result of the unfolding of the inner nature of man, cannot be gained by artificial methods. depend on favourable conditions. If religious feeling is not considered a mere sectarian accomplishment, but rather the fulfilment of huma-nity itself, then it must have a suitable environment for its exercise, and sufficient leisure for its The surrounding light and air must be so ample that the soul may gain fresh life with every breath it draws. This amplitude is what the forest universities of ancient India offered for the spiritual education of her children. The ideal of perfection preached by the forest dwellers of ancient India runs through the heart of our classical literature and still dominates our mind.

The Asrama

The forest Asrama was the sacred The forest Asrama was the sucreu abode, where human activity, in cadence with that reposefulness which is in universal nature, mingled in the discipline of man's pure disinterested endeavour. The spirit of the universe and the soul of man of the universe and the soul of man united to build up a temple for of the universe and the soul of man united to build up a temple for worship. This worship itself was service, unfettered by the bonds of self-seeking. It is this spiritual unity which was set forth so truly and so purely by the great thinkers and so purely by the great thinkers and teachers of ancient India in their forest Asramas; and it is this same ideal which we need for our religious growth today.

The religion of the modern time The religion of the modern time which does not ascribe any particular form to the subject of its worship, nor attributes any special efficacy to particular rites, but rather believes that outward observances carry with them a certain danger to man's intellect as well as to his moral nature, such religion cannot be expected. -such religion cannot be exp cted to keep a permanent hold over the minds of men by the mere preaching of its ideals.

of its ideals.

The atmosphere of the Asrama is needed if the religious spirit in the modern age is to find its inner harmony and its living power. For in the Asrama life, such a harmony exists. There are no artificial barriers between men and nature. Men and women and little children come

Midnight Collision At Sea

CARGO BOAT COMES TO GRIEF

Boatmen's Nasty Experience

Three boatmen who escaped from the jaws of death in mid-sea par-rated how they had to put up a fight against the elements for t after their boat sank, and how they made a desperate attempt to saw their lives The three men with three others who left Jaffna at 3p.m on the 24th inst. in a cargo boat to unload cement from the German ves. Kiemark anchored 22 off Jaffna met with an accident near Mathavamunai in which their boat sank with 112 barrels of cement

It appears that the boat which grief and another which were returning with a heavy cargo, col-lided and the former sprang a leak and sank. The men in this boat mounted the mast and with the help mounted the mast and with the help of a plank suspended on it remained for 10 hours above water. Only 8 feet of the mast was above water. They remained in this predicament till 10 a.m. the next day. Having lost all hopes of being saved three of these men threw themselves into the sea in a desperate effort to swim for their lives. With the help of a plank, the three managed help of a plank, the three managed to cover four miles against a strong current, and reached the islet Palaitive. A motor boat which chanced to pass the island, brought these three men to Jaffna. Nothing is known about the other three who remained on the mast swing.

The other vessel involved in the collision appears to have arrived in Jaffna safely.

Relief parties have left for the scene of the accident.

naturally to regard bird and beast, naturally to regard bird and beast, tree and creeper, as their kith and kin. The subtle allurements and endless appurtenances of worldly comforts do not constantly distract the mind. The search after Ged is not merely an act of meditation, but is continued throughout the daily life in acts of sacrifice and compassion. Conscience is not imprisoned by any personal throughout the daily lite in throughout the daily lite in sacrifice and compassion. Conscience is not imprisoned by any personal is not imprisoned by any personal interest in the sacrification of expediency. Its part of the higher and the sacrification of the s is not imprisoned by any personal consideration of expediency. Its urgency is ever towards the higher ideal of universal good as the only final sanction.

Spiritual Truth

Spiritual Truth

There are truths which are of the nature of information, that can be added to our stock of knowledge from the outside. But there are other truths, of the nature of inspiration, which cannot be used to swell the number of our accomplishments. These latter are not like food, but are rather the appetite itself, that can always the adventure of the strengther of the strength These latter are not like food, but are rather the appetite itself, that can only be strengthened by inducing har mony in our bedily functions. Religion is such a truth. It establishes the right centre for life's activities, giving them an eternal meaning; maintains the true standard of value for the objects of our striving; inspires in us the spirit of renunciation which is the spirit of humanity. It cannot be doled out in regulated measure, nor administered through the anademic machinery of education. It must come immediate from the burning flame of spiritual life in surroundings suitable for such life. The Asrama, the Forest University of ancient Indiagave for our country the answer to the question as to how this Religion can be imparted.

It was in the Asrama where the heavest of religious thoughts assard.

the question as to how this Religion can be imparted.

It was in the Asrama where the harvest of religious thoughts, reaped in a great period of Indian History, was garnered in the Upanishads. These had nothing to do with any institution; they never harboured any creeds, nor built rigid walls round them of logical consistency; and there fore people brought up in the atmost phere of some sectarian religion consider the texts contained in them merely as so many seeds of religious philosophy. But there can be need out that these seeds came out of the fruit of a true life of religion, fully lived. Such religion contains the true spirit of liberation in its essence of spiritual truth because it is free from the bondage of sect,

(Visva Bharati)

Recent Trends In Religious Thought-IV

Pantheism and Vedantism

THE Rev. Dr. Robert Flint, D.D., the University of Edinburgh says: "Panthersm is the theory which regards all finite things as merely aspects modifications or parts of pects, modifications or parts of one eternal and self-existent being; which views all material objects and all particular minds as necessarily derived from a single infinite substance. The one absolute substance, the one all-comprehensive being it calls God. This God, according to it, is all that is, and nothing is which is not essentially included in, or which has not been necessarily evolved out, of God?' "(Anti-Theistic Theories) Deism represents. God as a personal Being, who exists only above and apart from the world, and the world as a something which, although created by God, is now independent of Him and capable of sustaining and developing itself and performing its work without His aid in virtue of its own inherent energies. The one absolute substance, own inherent energies.

Theism takes an intermediate view. It maintains with deism that God is a personal Being, who created this world intelligently and freely, and is above it and independent of it; but it maintains also with pantheism that He is everywhere present and active in the world, "upholding all things by the world of His power", and so inspiring and working in them that "in Him they live and move and have their being." It contradicts deism in so far as the universe as independent of God, and pantheism in so far as it represents God as dependent on the Universe. The essential idea of Vedantism is that there is only one real being, and that this being is absolutely one. All material things and finite minds are conceived of as but emanations from the sole entity, and all that seems to imply independent existence is referred to ignorance.

The one Formula Theism takes an intermediate

The one Formula

The whole of science is comprised, according to Vedantism, to the one formula—"Brahma alone exists; everything else is illusion." The truth of the formula is held to be truth of the formula is held to be implied in the very idea of Brahma as the one eternal, unlimited, pure and perfect being. Brahma, the Universal Soul, is the absolute knowledge which is inclusive of and self-identical with reality. But absolute knowledge cannot be the knowledge of anything, for this implies the distinction of subject and object which is in itself a limitation both of subject and object. Absoboth of subject and object. Absolute knowledge must exclude the dualism of subject and object, and every kind of synthesis and relation.

"The soul does not know that God alone is and that finite souls and finite things are not, because it does not know it—because it is ignorant. Were it not for ignorant. gnorant. Were it not for ignorance the worlds of sense and consciousness would not appear—God alone would be. It is ignorance which has made the appearances that we call worlds and souls, and the appearances are mere illusions—deceits. They are Maya."

In the pantheism of the Vedanta doctrines, the finite is lost in the infinite. Along with the affirmation of an impersonal God, there is the negation of the reality of the worlds, both of sense and consciousnes. In other words, the issue of this kind of pantheism is accomism which means the denial of the existence of an external world." an external world.'

Spinoza was a Dutch philosppher, Spinoza was a Dutch philosophies, born in Amsterdam, Nov. 22, 1632. ism, Sufism in Christian mysticism, born in Amsterdam, Nov. 22, 1632. ism, Sufism in Christian mysticism, im Whitmanism, we find the same philosophy in Whitmanism, we find the same recurring note so that there is about that of Descartes, but set forth recurring note so that there is about mystical utterances an eternal

method. It is the most perfect system of Pantheism and closely approaches the Hindu Vedautic philosophy Both Spinozisu and Vedautism are acosmic. Bishop Berkelev is the founder of Idealism. He maintained that we have no knowledge of the external world except through ideas. His philosophy is very favourable to Hinduism or Vedanta (Vedanta and perfect the system).

Vedanta (Veda + end) means either the teaching of the Vedas developed in the philosophic treatises called the in the philosophic treatises called the Upanishads, or the goal to which all Vedic teaching leads; and what is the goal to which Vedanta philo sophy leads men in their anxious longing to know God? The final revelation is found, and all the weary search is for ever finished when a man can say "Tat Twam Asi" (That art Thou). There, as it has been said, you have the supreme philosophy of India in a nutshell and all the rest is mere explanation.

Here is the Vedanta creed :-There is One-no other, nothing

Thou art that One!

Realise this, by whatever rigour of discipline!

Then misery is past, births are

Thou art saved!

This is the Hindu way of saying the Soul are one. Not This is the Hindu way of saying that God and the Soul are one. Not one in union of sympathy, affection, will or purpose, as Christianity teaches, but one in the sense of being absolutely identical. The light will come, all shadows will pass away when you have solved all doubts, settled all problems, broken through all illusions, passed through the last birth and grasped the truth—"Aham Brahmasmi" (I am Brahma). Not as a partaker of the truth—"Aham Brahmasmi" (I am Brahma). Not as a partaker of the Divine nature, in whom Brahma dwells, but absolutely and completely and eternally "I am Brahma." There is nothing else. Nothing else exists. This is the Vedantist's heaven. The chain of births is broken. The light has dawned. The day will never darken more. As one of the Upanishads says:—"What sorrow can there be to him who beholds that unity?" "The fetter of the heart is broken; all doubts are solved!" "I am Brahma." The Vedantists know all doubts are solved!" "I am Brahma." The Vedantists know that the irreligious and worldly will object and say that this great teaching does not lie on the surface a d does not commend itself. Some does not commend itself. Some inner consciousness tells us that I am I, and you are you, that we are separate entities, the one from the other, and we are separate from God. The answer is ready. "But that is the sorrow of all the trouble, and set artill you come to know your." the sorrow of all the trouble, and not until you come to know your-self as you really are—one with the Absolute, like water in water, fire in fire, ether in ether, the one undistinguishable from the other, can you attain deliverance from the wiscon. attain deliverance from the misery of reincarnation!" Professor James of reincarnation!" Professor James has shown how religious mysticism, nas snown how religious mysticism, in all creeds, has approached the spiritual ideals of Pantheism (Varieties of Religious Experience, p. 419.)

The Great Mystic Achievement

Achievement

"This overcoming of all the usual barriers between the individual and the Absolute is the great mystic achievement. In mystic states we both become one with the Absolute, and we become aware of our oneness. This is the everlasting and triumphant mystical tradition, hardly altered by differences of clime or creed. In Hinduism, in Net Platonism, Sufism, in Christian mysticism. eternal

unanimity which ought to make a critic stop and think and which brings it about that the mystical classes have neither birthday nor native land. Perpetually telling of the unity of man with God their speech antedates language and they do not grow old".

All interest centred on the one question: How may the misery of existence be averted? The answer was: By avoiding actions, good or bad. To avoid actions desires must bad. To avoid actions desires must be eradicated and desires could only become extinct when individual consciousness becomes lost, and that was possible only when the individual soul was absorbed into the Supreme, according to Hinduism, or when the Arhat, according to Buddhism enters Nirvana and ceases to exist. Thus the identity with the Absolute in realisation of "That art Thou", which means "I am Brahma", is the Vedantic haven of rest for the soul tossed and wearied by Transmigration. The Hindu philosopher does not ask: "What must I do to be saved from the guilt of sip, from the wrath of the guilt of sin, from the wrath of God, from the pains and penalties of eternal death as the result of sin?" These thoughts never into his mind He asks: "How may I shake off all personality and break the iron chain of repeated births and cut short the eighty four lakhs of births, through which unless the chain is broken. I shall have to pass? How may I be released from the misery of Samsara, or earthly existence?

The Greatest Venture

The Greatest Venture
"I am Brahma," was the boldest,
the greatest venture ever made by the
human mind. Henceforth the mystery
kept hidden from the eternal ages has
been discovered by man. It is all
summed up by the words "That art
Thou" There is nothing more to
know, nothing higher, nothing beyond
The greatly is broken; Karma end know, nothing higher, nothing beyond. The spell is broken; Karma and Transmigration have lost their terrors; the chain is broken; Birth and Death are over; I am emancipated for everal am Brahma, I am free. The world of change and sorrow and suffering is seen in its true light. It is only a dream. Nothing exists but the Atman. All else is illusion. The emancipated has entered into a great calm. The storm is over, the haven is reached He stand limmortal, fearless, actionless, desireless, beyond the reach of doubt or pain, or sorrow or death. Beyond religion, for there is none to worship but the Self. "Thou art That." "I am the Self. I am God, the Eteroal, the Self existent, the unchangeable!

Vedantism the Back-bone of Hinduism

Vedantism is the back-bone not only of Hinduism, but also of at least three new religions, viz the "Mind Cure and New Thought of America, "The New Theology" of Europe, and the "Modernist Movement" within the Roman Catholic Church, to be described later; and it seems to be at the bottom of the Neo-Paganism of Gered later; and it seems to be at the bottom of the Neo-Paganism of Germany. Platonism and Stoicism come next to Vedantism as teaching the essential divinity of man; but they seem to have practically collapsed with the progress of Christianity in E-rope. But Vedantism grows stronger and stronger with time! Spinozism and Barkeleyan Idealism resemble Vedantism in denying the existence of the external world. According to Emerson the visible universe is the incarnation of the Divine Mind. See his epoch-making tract—Nature. Dr. Garnet in his menograph on Emerson calls him the "Spinoza of Calvinism". Vedanti m is the cream of all philosophies. At a time when the nations of Europe had not emerged from barbarism, those philosophers ed from barbarism, those philosophers and sages of India were deeply pondering over the mysteries of being and uttering their thoughts in strange and uttering their thoughts in strange and mystic sentences or aphorisms. The Upanishads are a religions guide of supreme value. These works have won the admiration of Western scholars as well as Eastern sages German, American and English, no less than Hindu pandits have devoted boundless tabour for their interpretation. The Upanishads are deservedly admired. The great German philosopher, Schopenhauer said that the Upanishads have been the consolation of his life and that they would be the consolation of his death.

Vedantism Preached in

America
The "Parliament of Religions" held in Chicago in 1893 revealed to the religions world in Anerica and India, him who is called Swami Vivekananda. The Swami expounded

before the "Parliament" what he re-garded as a Vedanta philosophy and succeeded in converting now a few Americans to Vedantism. He also succeeded in converting now a few Americans to Vedantism. He also succeeded in inducing other Swamis to following his example—to go to America and Europe and teach the Vedantic philosophy. Swami Vivekananda stated in one of his lectures before the "Parliament." "Why does man go out to look for a God? It is your own heart and you did not know it. You have been mistaking it for something external. He is the nearest of the near-Your own Self, your own Soul, your own Atman 'I am thou and thou art I'. It is your own Nature. Assart it Mai fest it. You are not to become perfect. You are that already. One of the followers of Swami Vivekannula was Swami Ahhedananda. He was a Bengali Brahmin. He was the euccessor Swami Vivekananda, the teacher of Vedanta in America. It is said that when he landed in New York he bad not a pice in his pocket. So great was his renunciation. When he returned to India he was every where met with an enthusiastic welcome and in Madras he had crowds of people to bid him welcome and attend to his addresses. These addresses

come and in Madras he had crowds of people to hid him welcome and attend to his addresses. These addresses were reported in the newspapers, and the Hindu gave a full account of the Swami's teaching. One of the doctrines on which the Swami placed the greatest stress was the dignity and immediating of man. The Swami's doctrines on which the Swami placed the greatest stress was the dignity and immortality of man. The Swami preached the esential Divinity of man. He said that man being of such high origin and destiny, should seek for spiritual things much more than temporal things. Swami Abhedanauda declared that Swami Vivekaoanda's mission was to show that this world is not our home. He said that one of the great recommendations in favour of the Vedanta system, was that it has no founder. A religion which has a founder cannot last long. Therefore a revealed religion must sooner or later come to an end, because it presents many poiots of attack. Therefore any flaws in the character of the founder, or in his secred books will bring discredit on his religion. This is especially true of Christianity and Muhamedanism. All the original manuscripts or documents belonging to these religions have become lost owing to the natural process of decay. What remains are copies of copies of ancient manuscripts or translations. There can be no guarantee as to their genuineness or authenticity. Many manuscripts have been corrupted to favour certain doctrines or practices. Therefore it is not safe for any one to pin his faith have been corrupted to favour certain doctrines or practices. Therefore it is not safe for any one to pin his faith on old manuscripts and documents. A revealed religion is no religion at at all. Swami Abhedananda said that it is a great blasphemy to assert that man is a sinner or deprayed or a dispicable creature. He is the highest being in the Universe. There is none higher. He is a saint He is God Himself. We owe this conception of man to the Vedanta philosophey which is the crown of all philosophies, and is now apreading fast. There are Vedantic Societies everywhere and this Vedantic philosophy is the future philosophy of the world.

The Ceylon (State Council Elections) Order In Council, 1931.

NO. 30—KAYTS ELECTORAL DISTRICT

Notice is hereby given that the revised register of voters relating to the above named electoral district has been certified, and that such register, or a copy thereof, is open for inspection during office hours at the Jaffna Kachcheri. Kachcheri.

E. T. DYSON. Registering Officer for No. 30—Kayts Electoral District. The Kachcheri, Jaffna, December 17, 1935

The Ceylon (State Council Elections) Order In Council, 1931.

NO. 33 — POINT PEDRO ELECTORAL DISTRICT
Notice is hereby given that the revised register of Voters relating to the above named electoral district has been certified, and that such register, or a copy thereof, is open for inspection during office hours at the Jaffna Kachcheri.

E. T. DYSON, Registeriog Officer, for No. 33. Pt Pedro Electoral District.

The Kachchei, Jaffna, December 18, 1935.

FLOODS IN THE NORTH

Thenmaradchy Seriously Affected

There has been unusually heavy showers in the North especially at Thenmaradchy during the last week. About one third of the whole area is under floods causing great loss of tife and property. Many houses are nundated and several bave collapsed making many homeless. It is found to be very difficult to drain the floods, since the flood outlets are few and not connected to the main

Thenmaradchy is the home for malaria and the present situation is sure to make the condition worse. An outbreak of malarial epidemic, typhoid and dysentery are very soon expected. The Chavakachcheri typhoid and dysentery are very soon expected. The Chavakachcheri Hospital too is not properly equipped and the extension of the wards are a great and immediate necessity. Moreover the District Medical Officer in charge of it finds it very difficult to manage with the present difficult to manage with the pres-inadequate staff, (Cor.)

Auction Sale

IN THE DISTRICT COURT OF

JAFFNA
No. 7987 D. C. J.
Thambipillai Nagalingam of Manipay
Vs.
Plaintiff.
1. Ramalingam Dharmalingam of

1. Ramalingam Dharmalingam o. Navaly
2. R. C. P. Welch of Manipay as executor of the last will and Testament of the late Ramalingam Chelliah in Testy. Case No. 8309 D. C. J.—Defendants. In terms of the Commission issued to us by the District Court of Jaffna in the above case the following properties will be sold by public auction at the respective spots on Monday the 20th January 1936 at 4 pm.

Property
1. Land at Navaly called "Kop-

20th January 1936 at 4 p m. Property

1. Land at Navaly called "Koppian Valavu" in extent 20 Lms V. C. with well and spontaneous and cultivated plantations, and bounded on the East by Annamuttu wife of Ponnampalam Chelliah and front of lane, North by the properties of the Addakiri-Kandaswamiar Temple and Velauther Marimuttu and Viramuttu Arumugam, West by lane, and South by Vadamuuainayagam wife of Pararajasingham and Sinnammah wife of Somasunderam. The whole hereof.

2. Land at Navaly called "Addaikiri Kaiyaddaiavalavu Bemankidankady Valavu" and other parcels in extent 14% Lms, V. C. with well cultivated and spontaneous plantations, and bounded on the East by Nagaretnam wife of Veeravagu. North by Thangamuthu widow of Kathirkamu, West by Thangamuthu widow of Kathirkamu and Ramalingam Chelliah, and South by lane.

of Kathirkamu and Ramalingam Chelliah, and South by lane. Moses & Ponnappah, Jaffna Commissioners.

(Mis. 232. 26/12/35.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 205.

In the matter of the estate of the late Sivakelundoo wife of Canagarataam Arumugam who died at the Government Hospital Seremban, F. M. S. Deceased

Sinnathambu Sinnathamby of Kantharodai
Vs. Petitioner,
Canagaratnam Arumugam of Land Office
Port Dickson F. M. S. Respondent

Signed this 16th day of December 1935. C. COOMARASWAM
District Judge,
(O. 105, 26 & 30-12-35)

LETTER TO THE EDITOR

JOURNALISTIC BROW-BEATING

Sir,—The Editorial that appeared in the "Daily News" of the 19th instant appears to me to be a very unique and interesting document. In spite of the valient efforts of the writer to appear dispassionate and disinterested, it is clear that it is a piece of special-pleading which cannot decive anyone except its writer.

The pity of it is that a paper of the standing of the "Daily News" should descend to the communal level beyond which its vision does not seem to penetrate. It may be a Singhalase owned Paper but accord-ing to the high traditions of journalism its interests must not be solely confined to the Singhalese especially on the face of the fact that there are thousands and thousands of Tamils and other minority Communities who are foolish enough to subscribe to the Paper. However, the Tamils have not boycotted the Paper just assome of them have boycotted the Donoughmore Scheme.

Donougnmore Scheme.

The paper especially resents the fact that one of the Tamil representatives of the last State Council agrees with the National League that there are numerous instances in which the Tamil interests have been betrayed. It says, "It is surprising to find one of the Northern Members of the Last Council asserting that the majority in that house offered unreasonable opposition almost always to proposals for the good of Jaffna or people of Jaffna".

The Editor does not categorically

Jaffna or people of Jaffna".

The Editor does not categorically deny the proposition but easts about for mitigating circumstances. None is so blind as he who will not see. What more striking example of the policy of obstructionism and bully-raggings chould be cited than what may be indulged in by the Singhalese members when Mr. Mahadeva made the memorable speech condemning the nepotic policy of the Majority community. This pol cy is not confined to the State Council but appears to extend to even Journalism.

one wonders whether at any time the Editor has ever paid a visit to Jaffna. It is a highly malar al country—Tenmradchy, Pachchilaipalai, Karachchi, Poonerya Vadama radchy East, Islands, everywhere are hot beds of malaria which is endemic. There is infant mortality to an alarming extent. Then why is it that there are malarial campaigns all over the Island excepting the North. The excuse [given by the Daily News that the reason why no causeway is given to the Tamils is because the Tamils are not agreed which Causeway they needed This is a falacy with a vengenance Two Causeways were suggested and the Tamils will be satisfied if one Causeway is given and more than satisfied if both the Causeways are given. The giving is in the hands of the Sinhalese why not give the Tamils one? Tamils one?

Then again what about the pro-blem of unemployment why not any steps be taken to meet this pro-blem in Jaffna when they are devis-ing ways and means to find solutions for unemployment to the mg ways and means to find solutions for unemployment in other parts of the Island? It is not true what "The Daily News" says that the depression is not felt severely here. On the other hand we feel it very severely in the North, the poorest of all countries in the whole of Ceylon. We see not deceived by the band.

all countries in the whole of Ceylon.

We are not deceived by the kind of argument that the Editor of the Daily News adept, in every budget a number of schemes for the good of the south are suggested and passed without question or cavil. Why not do the same for the people of the North? The onegreat question why the Kilinochchi Hospital has been abolished has not been answered satisfactorily. It is one Hospital to Y. 188, 21-10-35—20-10-36

help a big Scheme like the Karachchi Scheme. What support or help is given this Scheme? Whereas mints of money are expended on Minneriya.

of money are expended on Minneriya.

The contention of the Editor that the instances discussed at the meeting of the National League were but mere incidents of Government and that the Tamils should put up with it for the good of the majority and work for Self-Government need no reputation. Self-Government for whom, for the Sinhalese?

The policy of the "Daily News" is much to be deplored. This is the sort of clap-trap that destroys all confidence between the communities confidence between the communities and defeats all attempts at Political developments. In this connection I cannot help referring to the fable of the Lion King and his minister the Fox. The King was ill unto death and was prescribed the brains of an Ass and the minister the Fox was deputed to bring the antidote. He inveigles an Ass into the presence of the King who jumps on him too soon and the Ass runs away. But the Fox manages to bring him back again and this time he is duly killed and brained. But the King must need go for a bath leaving the Fox in charge before he sat to eat the brains but when the King returns he tinds no brains and angrily questions the Minister the Fox. Said the Fox "Your Majesty if the Ass had brains would he come back a second time"? He who understands this parable will understand the political situation at present. and defeats all attempts at Political able will understan

Jaffna 20-12-35.

I am, Yours etc. "A Tamil"

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9-12-35.

JAFFNA

(Mis 222, 9 to 31-12-35,)

EUROPEANS AND THE ELECTIONS

Questionnaire to Would-be Candidates

The European Association is now ready to take part in the election campaign says the *Times*.

A list of seven questions has been drawn up for submission to would-be candidates. Meetings have already been held in some districts, and will be held in all those in which the European community has vital interests.

Local candidates have been invited to these meetings and in some cases have asked to reply to a copy of the Association's questionnaire. Here are the seven points:—

- 1. Does the candidate support Mr. C rea's Reform Bill?
- 2. Is the candidate in favour of a reduction in Tea Export Duty, and

Will be support a continuation of the Tea and Rubber Restriction Schemes, if such should be the wish of the industry?

Will be support an increase in Tea Propaganda Cess up to 1 cent if and when the industry wishes it?

How does he think future taxation is to be provided to meet the cost of all the proposed expensive schemes?

Will he oppose any schemes to saddle the tea industry with further burdens?

- 3. What is his attitude towards limitation of immigration and employment of Indians (a) generally throughout the Island, (b) as far as estates are concerned?
- 4. Does he approve of the fixation of wages being left to the industries concerned?
- 5. What are his views on
- (a) The Ceylonisation of the Ser vices, and
- (b) The necessity for Europeans being appointed to specialised posts?
- 6. What is his attitude towards malaria control?
- 7. University. What are his views on this question?

The Association will at a later date, it is understood, publish a full list of those candidates who have been chosen for support.

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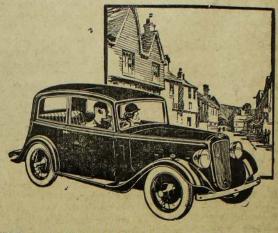
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(Y. 137. 19/8/35 to 18/8/36.)

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of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

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Manager

Socialist Party In Ceylon

FIRST PUBLIC MEETING

Congress Under Fire

"And with the Jayatilakas and Senanayakas travel the rump that is miscalled the Ceylon National Con-" said Mr. Colvin R. de Silva President of the new Lanka Sama Samaya Party which held its first public meeting at the Lorenz College Hall, Colombe, on Saturday.

In explaining the reasons for forming this new political party Mr. De Silva, who presided, referred to other parties—both dead and still living—and then submitted that Socialism was the remedy for the economic and political ills of today.

C.I.D. Interested

It has been a feature of Ceylon's political life in recent years that parties should spring up like mushooms over night on the eve of a general election, said Mr. De Silva. But he did not think that there were any who, would support that the general election, said Mr. De Silva. But he did not think that there were any who would suspect that the L.S.S.P. was but another ephemeral organisation formed purely for the purpose of supporting certain candidates. It was only through a determined Socialist party that the ultimate salvation of the people of Ceylou could assuredly come. Time was when the meetings of the Ceylon National Congress were the unofficial meeting place of the C.I.D. The day was not long past when they regularly attended that incomparable public entertainment that is known as the Ceylon Labour Party. But there would be no plain clothes men at the Ceylon National Conmetting at Galle that day nor at the meeting at the Town Hall in support of the candidature of Mr. Goonesinha. They would be at their meeting—the meeting of the L.S.S.P. Nothing proved more clearly the fact that the Ceylon National Congress and the Ceylon Labour Party had become the partners of Imperialism and the accredited agents of capitalism. of Imperialism and the accredited agents of capitalism.

Even a superficial study of the events of the recent past could not fail to convince them that the patriots of the past had become the servitors of the present.

Social Inequality

Dr. S. A. Wickremesinghe spoke on the "abolition of social and econo-mic inequality and oppression arising from differences of class, caste, race, creed and sex." Political subjection meant poverty and that was the problem they had to tackle, he said. meant poverty and that was the problem they had to tackle, he said. Today they had in Ceylon the worst poverfy and also rich men, which meant that there was economic inequality. The attitude of some of the Buddhi t leaders was that some were born rich and some born poor on account of "karma." If there was a cause of poverty there must was a cause of poverty there must be a way of removing that poverty and that inequality. That was the problem they had to tackle, the greatest problem that the world was faced with.

In A Women's Club

"Recently", continued Dr. Wick-"Recently", continued Dr. Wick-renesinghe, "an entertainment was arranged at the Women's Interna-tional Club where drinking went on ill late into the night. A common pig was roasted in an open fire and was served by a Hawaiian dancing woman and the first bit was eaten by that Buddhist leader, Sir Baron "ayatilaka." He only mentioned that incident, said the doctor, to show

WORLD'S SAFEST **BULLION FORT**

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They are draining the gold of India They are draining the gold of India to England. But where do they keep it? In the Bauk of England. And the Bauk of England is making special arrangements for the Indian gold.

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And two men hold the secrets of these vaults.

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The work has been proceeding steadily for ten years; it will be nearly five more years before it is finished.

It is the biggest, most secret and most expensive operation ever undertaken in the City of London. More than £ 20,000,000 is being spent on this work to convert the building in Threadneedle Street into the world's salest bullion fort.

An average of 750 picked workmen are continuously working.

No hammer blows must be heard during the day time. Noisy work begins at 7 p.m. and ceases at 7 a.m.

(Roy's Weekly.)

NORTH TELLIPALAI Y. M. H. A.

The Fifth Annual conference of the North Tellipalai Young Men's Hindu Association meets on Sunday December, 29th in the Sivagnana Vydhiyasalai Hall at Vilisiddy at 6 p. m. Mr. S. Natesapillai, B. A., B. L., is expected to preside.

a socialist society such inequality was incapalle, he said, and that was the main object of the Lanka Sama Samaja Party.

He believed that one of many reasons why they were in the position to launch a Ceylon Socialist Party was because there was a growing army of thinking unemployed young men who honestly felt there was something radically wrong in the present scheme of things.

present scheme of things.

What was meant by socialisation? It did not mean that hot headed young men would scour the city and despoil Sir D. B. Jayatil ka, Mr. D. S. Senanayaka or Sir Henry de Mel and distribute the spoils among the poor in Mariakade. If they did that they would be creating fresh problems. Socialisation meant the abolition of a system which provided profit to the individual and not to the State. The Socialist party aimed at giving equal change to all and avoiding waste.

For National Independence

Mr. Philip Gunawardena who spoke on the "attainment of complete national independence," said that the gathering present was a sufficient reply to the mediacval politics of Sir Baron Jayatilaka in whose own Constituency, in the village of Talahena and Yabaraluwa, people lived a life which was truly pictured by Dr. Wickremesinghe, and yet nothing was done to improve those conditions.

They were not impervious to

ng was roasted in an open fire and as served by a Hawaiian dancing woman and the first bit was eaten that Buddhist leader, Sir Baron Jayatilaka." He only mentioned that incident, said the doctor, to show them a picture so that they might understaind what economic inequality was and the moral degradation it brought about in the country.

Continuing he referred to caste bequalities and inequalities resulting from a belief in different creeds. In

THE NEW FOREIGN SECRETARY

Mr Eden Succeeds Sir S. Hoare

Mr Eden has been appointed Foreign Secretary vi e Sir Samuel Hoare who has resigned, owing to difference of views over the Hoare-Laval Peace proposals in connection with the Italo-Al-yssinian dispute.

Mr. Eden is also Minister for League Affairs, and it is suggested that he may appoint a special Under-Secretary for League Affairs,

Civil Service Appointments

The Government has made the following appointments in the Ceylon Civil Service:—

Mr. R. Chintamani to be Office Assistant, Puttalam Kac from January 13th, 1936.

Mr. S. M. Duff to be Assistant Government Agent, North-Central Province, from about January 13th, 1936.

Mr. J. N. Arumugam to be Police Magistrate, Colombo, from about January 20th 1936, on the departure of Mr. R. H. D. Manders on leave.

Medical Final and 2nd Apothecaries' Exams. December, 1935

Final Examination

First Class (in order of merit). NONE.

Second Class in order of merit). NONE.

The following complete the Exa-

No. 1. A. O. D. Doresarry, No. 2. G. E. de S. Rupesinghe, No. 3. V. T. H. Gunaratne, No. 4. G. A. L. Perera. No. 5. D. A. Thamotheram.

The abovenamed candidates have fulfilled the requirements for the Licence in Medicine, Surgery, and Midwifery.

Second Apothecaries' Examination

First Class (in order of merit.) NONE.

Second Class (in order of merit.)

NONE. The following complete the Exa-

mination:-

No. 1. K. Somadasa. No. 2. G. B. S. Fernando.

No. 2. G. B. S. Fernand.
No. 3. A. Ratnasabapathy.
No. 5. S. D. J. Jayasillake,
No. 6. Miss G. Appasamy.
No. 7. A. M. M. Nasurulla.
No. 13. Miss M. B. Fernando.

STATE COUNCIL **ELECTIONS**

Mr. W. Duraiswamy Invited to Stand for Kayts Seat

The Pandateruppu Village Committee have unanimously resolved to invite Mr. W. Duraiswamy, Advocate, to stand for the Kayts Seat at the ensuing General Election. (Mis 237, 26-12-35.)

Public Meeting at Araly

A public meeting is to be held in the Saraswathy School Hall at Araly on Monday, December 30th, at 6 p.u. to invite Mr. W. Duraiswamy to stand for the Kayts seat.

(Mis. 236, 26-12-35.)

"THE GENTLE VOICE OF INDIA"

Pandit Nehru's Message To Congress

London, Dec. 23. In a message associating himself with the Congress celebrations in London, Pandit Nehru says: with the Congress celebrations in London, Pandit Nehru says:
'After fifty years' struggle and sacrifice, the Congress has established an unchallengeable right to represent the Indian people. It is the voice of India and behind that gentle voice lie the fire and the iron will of the nation, determined to be free. Six years ago, the Congress took the pledge of independence and that pledge holds until it is redeemed."

SARASWATHY TAMIL SCHOOL, K'LUMPUR

Farewell to Mr D. V. Kandiah

The students of the Saraswathy Tamil School, Knala Lumpur, their parents and friends mustered strong on Saturday the 14th inst. at the School Hall which was tastefully decorated for the occasion to bid farewell to Mr. D. V. Kandiah, President of the School, who is going to Ceylon on retirement.

Mr. Kandiah was on arrival met by the Committee of the School, led

Mr. Kandiah was on arrival met by the Committee of the School, led by their Vice-President, Mr. M. W. Navaretnam who garlanded him and after a special song sung by the school children to the accompani-ment of music a group photograph was taken on the lawn outside with Mr. Kandiah as the central figure

Mr. Kandiah as the central figure.

The party then repaired to the hall where refreshments were served

lavishly.

This over, Mr M. W. Navaretnam This over, Mr M. W. Navaretnam in a happy speech referred to the great interest taken by Mr. Kandiah in the School. He said that he was not going to sing his praises—that would be impertinent and unnecessary. ary—but would only say that during Mr. Kandiah's long connect-ion with the School he had endeared during Mr. Nanoan's long convict the School he had endeared himself to all by his never failing kindness, hospitality and consideration as well as by his constant cheerfulness, good fellow-ship and sympathetic qualities which had made him friends everywhere. His unfailing and unostentatious support of every movement which has for the benefit of the Community is one which our elders may profitably emulate. The ties of neghbourliness are often material but the bonds of friend ship are made of more lasting stuffs, which neither time nor space can destroy. In conclusion he wished Mr. and Mrs. Kandish and family a pleasant voyage home and speedy return to assist in the working of the School which is far nobler than all the other activities put together.

School which is far nobler than all the other activities put together. Mr. M. Vellupillai, Manager, and Mr. S. Ratnasabapathy, Head-Master

of the School spoke.

Mr. D. V. Kandiah suitably replied thanking them all for the honour done to him for the little he had done for the School.

Mr. D. V. Kandiah and family are expected to arrive in Colombo by the P & O. Ranchi on X'mas day.—(Cor).

Auction Sale

IN THE DISTRICT COURT OF

JAFFNA
No. 7980 D. C. J.
Abraham Michael Roke Rajasingham and wife
Elizabeth both of Karaiyoor
Jaffna
Ve

Ve

Jaffna Vs.

Velu Kandiah and
Kandiah Apputhurai both of
Vannarponnai Wesst

Defendants.

Defendants.

In terms of the Commission issued to us by the District Court of Jaffna in the above case the following properties will be sold by public auction at the respective spots on Friday 24th January 1936 at 4 p.m.

Property

1. Land situated at Vannarponnai West and registered in D. ½% called "Setukatpulam" in extent 2 Lms. V. C. and 7½ kulies with its appurtanees belonging thereto and bounded on the East by Sithamparam wife of

APPOINTMENT OF CHIEF JUSTICE

Bar Council Memorandum to Secretary of State

The Bar Council of Ceylon, it is understood, has presented a Memorandum to the Secretary of State for the Colonies on the question of appointments to the office of Chief Justice of Ceylon.

In this Manage due the December 1

In this Memorandum the Bar Council requests that:—

(1) When a Puisne Judge of sufficient standing or experience is not available for promotion as Chief Justice, the office should be filled by the appointment

the appointment of a candidate direct from the English Bar.

(2) That the person so selected must be one whose intellectual gifts and legal attainments will enable him to gain a mastery over the laws of Ceylon and its practice within a short time.

short time.

(3) That he must be of an age as will permit him a tenure of office long enough to leave the impress of his legal and professional equipment upon the laws and the judicature of the land.

SEIZURE OF SALARIES

Change In Law Suggested

Exemption from seizure for debt of part or whole of the salaries of persons outside Government Service is suggested in a memorandum sumitted to the Chief Secretary the Charity Commissioner.

In the course of the memorandum, which is included in the Administrawhich is included in the Administra-tion Report of the Mayor of Colombo the Charity Commis-sioner points out that "the pre-vailing rates of wages for those of our middle classes provide scarcely more than the bare necessaries of life for them."

Graduated Scale

His suggestion is that a new section (as Section 218A) be added to the Civil Procedure Code, exempt-

section (as Section 218A) be added to the Civil Procedure Code, exempting from seizure:

the whole of the salary where it does not exceed Rs. 40 a month; three-quarters where it exceeds Rs. 50 but does not exceed Rs. 200 a month, and one-half in any other case.

This section, it is suggested should apply to wage-earners also.

As regards Section 213 in the Code, the deletion of the words "and domestic servants," and the addition in their place of the words "in the service of Government" is suggested.

The Charity Commissioner's submission is "that the spirit of the law both in India and Ceylon—and in all parts of the civilized world—is to protect hapless debtors from that utter and complete ruin which must invitably ensue as a result of their being deprived of their only means of livelihood."

Director of Statistics

The Governor has been pleased to appoint the Registrar-General and Director of Commercial In-telligence to be Director of Statisin addition to his own

Thambiah, North by Sinnan wife of Pandary, West by bye-lane and Scuth by Valliammai wife of Velu Sinnatamby. The whole hereof with the right of using the bye-lane.

2. Land situated at Do called Do in extent 1 Lm. V. C. 9\(^2\) Kulias with stone built house, and share of water in the well standing on the Southern boundary land with the usual right of way and watercourse, Registered in D. \(^2\) Way and Watercourse, Registe

Moses & Ponnappan, Commissioners.

(Mis. 233, 26/12/35.)

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

A Short Story

(Continued from Page 1.)

good to me and who trusted me.
That Prince died—to me—at Paris
when he charged me with being a

And Chuttan had left the place when the lift arrived: he did not want to talk more!

The coffee was growing cold on the table. The Prince held his morning paper in his hand and was reading a story that was heavily featured; the rescue of the wealthy American heiress on board ship by a brave Indian youth; the photo of Chuttan was in the paper, as also the story of the gruesome crime.

"And so Chuttan is now in her em ploy!" the Prince spoke to himself Chuttan was the talk of the hotel; in the corridor, leading to his room, were quite a number of reporters try ing to get a glimpse of him.

"Lady Merryweather has become infatuated with the Indian youth—" was one story "She was paying him one hundred pounds a week and has settled on him an annuity of five thousand pounds from the day he reacued her."

"What is that trouble about, manager?"—it was Chuttan's voice across the counter as the manager and the secretary of the Maharaja were seen talking.

"A dishonoured cheque sir-" said the manager to Chuttan, "His Highness gave us a cheque on Thomas Cooks, and it has been returned unpaid."

"Effects not cleared—it only means you have to wait a little," the sccretary was explaining, but the manager smiled, "This is the third time within the last three months this has happened. I do not want the bally lot—they are spoiling my carpets."

"Here, I shall pay that amount—"
Chuttan said to the manager; and
turning to the secretary, 'Go and tell
His Highness that the spy has paid
his hotel expenses for the week."

And he tore His Highness' dis honoured cheque into pieces and threw the pieces away.

"I have returned good for evil-".
Chuttan was explaining to Mrs. Merry-weather that evening, "I paid my late Master's hotel bill for the week."

"It seems you cannot do anything but good—even to your detractors," was the lady's loving remark.

(Roy's Weekly.)

N. Kandiah

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