

PROBLEM AFFECTING HUMANITY

Race Prejudice on Global Scale

RACE prejudice and why it exists is one of the most compelling questions facing the world today. It is not the problem of any one country, for it exists in every country in the world. Directly or indirectly it affects every human being.

'Apartheid' Policy

The evil of race prejudice has been brought home humiliatingly to Indians through the indignities inflicted on their brothers in South Africa. The policy of the white minority there—from the denial of political rights to the hateful *Apartheid* policy of segregation, insulting to the Indians as well as to the Negroes and degrading to Mr. Malan and his followers—represents a flagrant flouting of elementary human rights, to say nothing of obligations towards fellow-members of the human family.

The plight of the victims of race prejudice in South Africa has attracted world wide sympathy. It throws into the shade even the treatment by many white Americans of their Negro fellow-citizens of the U. S. A., to say nothing of the cropping up of the same ugly weed of race prejudice in somewhat modified form in the United Kingdom, and elsewhere. Reflection on the Law of Karma, to be sure, may suggest a possible connection between the treatment of the Untouchables in India throughout long centuries and the attitude of white South Africans today towards their Indian neighbours. But if reincarnation may well have brought former Caste Hindus to South Africa to learn how humiliation feels to its victims, that does not exonerate the inhuman manifestations of race prejudice there. Can there be any doubt that the realization of Brotherhood will bring about the ultimate salvation of mankind? But in the mean-

time much hard and earnest, unremitting and sacrificial work must be done to break down and eradicate the ugly race prejudices and prejudices.

World—Consciousness

Much is being done in this present era to make mankind conscious of its unity as a Human Race. Men are beginning to realize that it is of greater importance to be a unit in the Human Race, working with all other units for the peace and security of the whole globe, than to be a part of any nation or tribe, pitted against and fearing all other nations and tribes, and trying by partial alliances to find some sort of security. The Human Race grows world-conscious.

Co-operation is a positive necessity for human progress, and the more highly organised a society becomes the more clearly and pressingly does this principle make itself felt. Wherever and however man works he finds that, if he is to make progress and get results, he must co-operate with others. He must have the goodwill of those with whom he associates, otherwise in the end his efforts will fail.

Co-operative Method

The principle of co-operation is basic in nature and in man. No structure of any kind can be built without it, no progress or evolution can take place. The cells of every living organism must co-operate. When they do so, there are health and growth, peace and happiness. When there is lack of co-operation there are disease and pain and death.

The first group in which a man lives; after he is born and finds himself in the biological group of the cells and organs and members of his own body, is his family group. The

Yogi Sri Suddanda Bharati At Muar

His Holiness the Great Indian Yogi Shuddanda Bharati gave a lecture at the Chung Hwa High School, Muar on the 26th May 1952 at about 7-30 p. m. before a large gathering of over a thousand people of all nationalities and religions. Mr Elliott the Administrative Officer presided. After garlanding the Yogi Mr. S. Ponnambalam J. P. former State Councillor and the Author of Periapuranam prose introduced the Great Yogi to the audience in a short speech.

Mr Ponnambalam said: "Today is a great day for the people of Muar. The visit of His Holiness the Great Yogi to the country is a great blessing to this land and its people. In the midst of his various activities with a crowded programme at all important centres of Malaya, Muar has been fortunate in getting the great Yogi to visit us today and give his blessings

Since he broke his silence in 1949 he has been taking practical steps to bring men and women of all races and of all religions together in the services of humanity as a whole.

His philosophy of Purity, Unity and Divinity will bring about a bond of friendship among the people of the world."

members of a family group find through the years that that they must co-operate if there is to be a normal, happy unfoldment of life for the children and for the parents. Lack of co-operation brings quarrelling, dissensions, impaired moral and spiritual growth, and very often the breaking up of the family unit. When this happens and the units are violently thrown out of the harmonious pattern which they should have followed, there are disappointment and frustration and consequent absence of balanced development.

Nations are made up of families and where there

(Continued on page 4)

Tradition Peculiar To Asia

KATHAKALI OF KERALA

LIKE the great No of Japan the Kathakali of Kerala represents a dramatic tradition which is unique and peculiar to Asia. It crystallized into a definite dramatic form during the latter half of the 17th century. It was built on traditions and conventions some of which are undoubtedly pre-Aryan while others are classical and thus it enshrines within it the theatrical wisdom and experiments of several centuries. Despite the strong classical bias evident in it, *abhinaya* technique is a form of dramatic art far removed from the classical Sanskrit stage and its successors. The discarding of the student of the Asian theatre will find in it many astonishing parallels with the dramas of China, Burma Indo-China and Indonesia.

Kathakali is a pantomime dance-drama, generally enacted in the open and the performance lasts a whole night. The themes of the plays are drawn from the well known legends of Hindu mythology. The plot or the story holds no surprise for the audience and therefore hardly adds in any way to the dramatic effect. The drama is judged by the skill with which the aesthetic sentiments or *rasis* are produced through *abhinaya* or the histrionic art.

Legendary Heroes

The Kathakali stage presents legendary heroes; the gods, the *suras* and the *asuras* are shown to possess superhuman powers and attributes. What is visualized is a world infinitely superior to the human world. The presentation of this extraordinary world is effectively achieved by the adoption of conventions and stylizations, some studied and sophisticated, others simple and naive. The make-up is skilfully designed to transform a human into a supernatural being. Much that is merely human, and familiar vanishes in the process and the actor, when he emerges from the green room, is large and oversized and has many strange features. The face is sculptured into a new shape by the plastic mask made with paints and pastes. This takes several hours during which the actor lies on his back and often goes to sleep. When he wakes he finds his physical self transformed into that of a god

or a demon.

Symbolic Colours

The colours are symbolic and represent good, evil and other qualities. According to the predominant colour element of the facial make-up the characters of the drama are divided into five principal types. Great noble and righteous personages such as Krishna Rama, Nala, Arjuna and Rukmangada belong to the *pachha* or green type while the arrogant self-willed power intoxicated beings who are swayed by evil, though highly accomplished and mighty like Ravana and Sisupala, are classed as *Katti* or knife. The more wicked and less accomplished ones like Dussasana and Keshi are classed as "red beard." The "white beard" represents the great monkey general Hanuman and the "black beard" is the aboriginal hunter of the forest. The *Kari* or black represents vicious, dark forces like Surpanakha, the ogress. The *Menukku* or polished is distinguished by the audience of loud colours. The spiritually awakened, the tender and kindly ones like Brahmins, rishis and the women in the drama other than the *Rakshasis* or she demons come within this class.

The most conspicuous feature of the facial mask of the *pachha* and *Katti* is the white bow-shaped, tapering edge which runs from the chin to the ears. It acts as a framework for the colourful pattern within and as the contour of a new face. The face and the forehead are coloured in green. The lips are painted in vivid red and assume stylized shape. The eyes and eyebrows are pencilled in deep black and graceful.

(Continued on page 3)

Sanatorium Hindu Congregation Hall

The foundation laying ceremony for the above hall at the Kankasanturai Sanatorium was performed by Dr. S. Nadarajah Medical Officer in Charge on Friday (20-6-52) at 5-45 p. m. Swamy Vadiyelu recited holy hymns on the occasion.

Saiva Paripalana Sabhai

Members in arrears of their subscriptions are kindly requested to remit the same to the Treasurer as early as possible before the 15th of July 1952.

The Annual Meeting of the Sabhai has been tentatively fixed for 20th July 1952.

K. Shanmugam.
Secretary



Hindu Organ

TUESDAY, JULY 1, 1952

Treasure These Thoughts

O Adorable Lord of Compassion

Throughout the day
Let me serve the humanity
With love, kindness and
Atma bhava
Let me remember thee at all times

DOES ANTI MARXISM
MEAN DEMOCRACY?

FROM the polling booth to the Galle Face Green is a tactical change of front in the battle for power between the Revolutionaries and the Anti-Revolutionaries. What has been till recently the peace-giving picturesque turf for those who long for mental relaxation is today the happy hunting ground of word-chasers. No longer do the breakers hold sway over those who enjoy a constitutional walk on the beach; the sea breeze becomes silenced before the tempest of the tab-thumper overhead. It is here that the future of Sri Lanka is being shaped! Never again will Price Park hear the reverberating thunder of the Marxists nor will Town Hall re-echo the perorations of the Anti-Revolutionaries.

It is merely this. Whether democracy has triumphed or totalitarianism has gained sway has to be decided by the yardstick of the measure of capacity of the mammoth meetings these rival groups succeed in summoning. And political science has been reduced to the level of the black art of the sentimentalist!

Now does the defeat of Marxism at the polls necessarily mean the triumph of democracy?

As if the revolutionary and the democrat form the only pair of alternatives it has been freely asserted that the rout of the Leftists in the recent General Election indicated the victory of the democrats. Say the Rightists triumphed, there is no quarrel over it. The political fight could not have been between totalitarianism and democracy; it has been between revolutionary parties and those who opposed them. The Opposition to Marxism may have been with a view to working for a democratic ideal.

Whether democracy is in practice for it to triumph is a question that has to be put and answered before the mandate of the people can be paraphrased as meaning the triumph of democracy. The process of elimination of the greater evil in the political forum of this country has certainly resulted in the partial liquidation of the revolutionary element. Until the Marxist mentality has been removed lock, stock and barrel, the battle for democratic ideals cannot be deemed to have begun. How then can anyone talk about the triumph of democracy?

The desire and the determination for a democratic government may be there. That desire and that determination will have to take definite shape in practice for democracy to be paraded in the promenades. The common man must have no cause for complaint if democracy has triumphed. The Communist, a more venomous creature than the Communist, must have ceased to exist as a variety for the fanfare about people's will having gained ascendancy to be broadcast.

Forward Bloc Retains Seat

Results Of Indian Bye-Election

Mr. M. D. Ramaswami (Forward Bloc) Marxist won the bye-election to the House of the People from the Aruppukottai Constituency in Ramnathapuram securing 69,128 votes.

The Congress candidate, Mrs. Rajathi Kunjithapatham, obtained 50,291 votes.

In the last election the Forward Bloc won this seat but the member resigned it to take his seat in the Madras State Assembly to which also he was returned.

'SET OUR FACES AGAINST FOES OF RELIGION'

Worthy Example of Mahajana College

"Religious education forms the very foundation of all our work here at Mahajana-Schools of our type will cease to have their distinctive character and forfeit all claims to exist as denominational schools if religious education is not given its due place not merely in form but in actual fact. In these days when the demon of irreligion has begun to rear its ugly head and teachers themselves are charged in some places with active propagation of godless ideologies, it is our duty as educators to set our faces resolutely against the foes of religion. We regularly prepare for the religious knowledge examination conducted by the Colombo Vivekananda Society, celebrate Gurupoojabs of the Saiva Saints and of Sri Sri Arumuga Navalar, conduct Navarathiri and Saraswati poojas and in a variety of other ways see to it that the young and tender minds are not weaned away from their religious convictions and beliefs" said Mr. T. T. Jayaratnam, Principal, Mahajana College, presenting his report on Tuesday, 24th ultimo.

Claim For State Aid

Continuing he said: "The goodwill and generosity of friends cannot sustain us indefinitely. Schools like us must perforce demand from the Government some form of financial assistance to lighten the heavy burden borne by us on its behalf. We hear of building grants being given to private hospitals by the State on the ground that they are sharing a burden which would otherwise have been the entire responsibility of the State. Are not denominational schools too bearing a fair proportion of the burden of educating the nation's children? Is it not therefore the duty of the State to give such schools all the capital expenditure necessary for expansion? Additional buildings have to be erected by private bodies for the convenience of the nation's off springs whose numbers keep on mounting from year to year. Has the Government done anything to ease their burden? Surely the State must not be content with doling out grants for the maintenance of buildings which the managing bodies are expected to put up at enormous cost. While fabulous sums are being annually spent in providing buildings for Government Schools, the institutions run by denominational bodies are doomed to struggle in their 'cattle sheds'. It may be contended that since we choose to remain denominational and outside the immediate control of the State we have to find the funds to put up buildings. But this argu-

ment is patently fallacious and grossly unfair. Should educational Agencies be penalised for having pioneered in the field of education and for being naturally anxious to maintain for posterity the schools which they had built with their life-blood? Does the government feel State schools and denominational schools perform two different functions one of which deserves all the patronage and the other only step-motherly attention? Above all, is it fair to deny to the children of our school for example, the buildings which the government so rightly offers to those of Matugama, Kuffiyapitiya and Chulionram? It is my fervent hope that something will be done to help our schools terminate this shameful existence of beggary."

Mr. S. P. Appasamy, M. A. Lecturer, Jaffna College, was the chief speaker. The following are extracts from his address:

The Age for Choice

"The age between 12 and 22 is the age on which we educators are engaged—the age when the child grows into a man or woman.

Even in Shakespeare's time it must have been an exciting age to those who had the means of education—the age at which men like Raleigh or Donne went to the university, they went early in those days, and then to the Inns of Court. Many were presented to the Queen at that age, others went on the grand tour of Europe visiting foreign capitals, learning foreign languages, acquiring manners and diplomacy and knowledge. But today, if anything, this age has become the most decisive age in the lives of students. It is at this age that youth takes the mould which will be the shape of things to come—the characteristic of the next generation, the life in our country in the immediate future. Now as parents, staff and students I am sure this is of vital interest to us. It is also of prime interest to our country and to the world. That is why the Communists so insist on their 'indoctrination' classes which are held in all educational institutions even at the cost of other subjects. That is why in Ceylon the Government has instituted the Free Education Scheme.

I should like you to look at this age from an unusual point of view. Why is it that it is so very vital a period? It is because it is at this stage that (a) Important choices are made (b) Impor-

tant habits are formed (c) The quality of our living is set.

'Career' Aim

The minutes one says choices, most of us at once jump to the conclusion that the only choice to be made is that of a career. Even so, let us remember that the ideal that we as educationists hold is that each student must grow to be mature enough to make his own choice and choose wisely, taking into consideration not only how much he will receive by way of income (and dowry) but also whether he is suited for the work, and whether his choice will help him to serve his community. Now parents often think that they can make a better decision the result is the rush for Medicine, Engineering, Science, white-collar jobs. The Govt. now does not even trust parents to make wise choices for their children, and hence we have the Selective Tests which are to be applied this year. Now how wise the department is in diverting pupils to Technology when there are insufficient schools and teachers, and insufficient opportunities for those trained, many have already commented upon. So you see how far we are from being able to make a right choice even in that one instance—whether it be the individual, or the parent or even the government. Yet our ideal remains—to educate the child to make the right choices, not in this one matter alone, but in many other and perhaps more important matters. He must choose his LOYALTIES and SOCIAL ATTITUDES. Now here very little guidance is given to student, as compared with that of the choice of a profession. He drifts about and drifts into, almost without knowing it, a series of loyalties and attitudes which are far from wholesome to himself or to his country. Now the weakness of our loyalties and social attitudes came to light during the elections just a few weeks ago. What were the principles, if any, which influenced voting? Were they narrow, selfish and private interests? Did they turn on family caste, village or even Tamil loyalty? Or were they wider, larger, national and international interests? As parents teachers and students we must ask ourselves, are we forming or fostering an atmosphere in which right loyalties and social attitudes are imbibed. Many political, economic and other decisions have to be made, and the future of our country and of our children depends on their making the right decisions.

Mrs. S. P. Appasamy gave away the prizes. A few dance items by the girls and a playlet in English entitled "Monkey's Paw" enlivened the proceedings. Mr. D. E. A. Wickramasinghe B. A. of the Staff proposed a vote of thanks. With the singing of the College Song and the National Anthem, the function terminated at 9.30 p. m.

Life After Death Scientific Theory Of Survival

In the course of a talk on "Life after Death" at the Rotary Club Nagpur Mr. M. L. Ubiroi says:

I must reaffirm at this stage that the modern scientists and psychists have made wonderful progress during the last 50 years in their discovery of the future of man and his survival after death. They have probed deep into the mystery of life after death. They have established beyond any doubt that life just does not end with death. There is no sudden break in his existence as is generally believed, no break in his conscious identity of himself. There is no sudden change in him. Not only he himself but even his personality and human intelligence persist. His memory, habits affection and character remain. Even his tastes and interests are retained. His powers are greatly enlarged and his outlook on the Universe is widened and deepened.

Inferences

Now all these conclusions are not mere sweeping assertions. They are based on a large number of natural facts and observations made by the leading scientists sometimes after their death. Some of the leading spiritualist scientists when they died and entered what we call the realm of spirits contacted their erstwhile colleagues and afforded them most useful information about the life after death. Thus Prof. Myers, who was President of the Psychical Research Society, had promised his colleague Sir Oliver Lodge that he would contact him as soon as he could after his death. He kept his word. A month after his death he contacted Sir Oliver through a known medium. He explained among other things that at first he did not realise he was dead. He felt he was in a strange town, finding his way through different alleys. Even when he saw people who were already dead, he thought he was watching them in dreams.

Another spiritualist Dr. Hodgson, who was Secretary of the American Society for Psychical Research, also kept his friends through a known medium a week after his death. He gave them all the information they needed and also shook hands with them.

—Sunday Times Madras

Tradition Peculiar To Asia

(Continued from page 1)

ly elongated. On the forehead is the colourful *nama* or *vaishnava* mark. The Katti is a slight but significant variation. An up-turned scissor-like pattern picked out in white and coloured red, running over the cheeks and a snow white ball attached to the tip of the nose create a startling change. In the "red beard" the face is painted in red and black, demarcated by white border lines. A bristled spiky growth is on either side of the cheek. On the tip of the nose and between the eyebrows there is a ball like growth. The lips are painted black and the circular eyes look fiendish. Every vestige of refinement in the features is eliminated and the expression is wild and brutish. In the place of the *chutti* or white ridge is a stylized red beard. In the *Kari*, the face is painted black and a weird pattern is traced in white lines and dots. The costume worn are also wholly black. In the *Minukku* type the face is touched up with light flesh colour over which powdered mica is sprinkled which imparts a soft glow to the face. The lips are coral red and the eyes and eyebrows are emphasized as in the *pachha*. The eyes in all types are reddened with the application of *solanum pubescens*. The red eyes so well emphasized by the elongated black lines set against the green background of the *pachha* appear exquisitely beautiful set against the fierce colour scheme of the "red beard" and the "black beard" they appear fiery and wild. The red eyes signify extreme sensitivity and are a prominent medium of expression.

NOTICE

The Jaffna Co-operative
Stores Ltd.

150, Hospital Street, Jaffna

Share Certificate No 215.

(Athivara Madam, Manipay)

Whereas Mr. T. Sandrasegaram of Sirappur Walawa, Manipay one time Joint Trustee of the "Athivara Madam", Manipay now claiming to be the sole Trustee has made an application to us to have himself substituted in the Share Certificate as sole Trustee for the purpose of inter alia drawing the dividends due on the said Share Certificate.

Be it known that his application will be allowed and acted upon unless sufficient cause is shown to the contrary by any one lawfully entitled to do so on or before the 25th, July 1952.

V. VENASITAMBY,
Secretary.

26th, June 1952.

(M. 54, 1, 4, & 8.)

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 470

In the matter of the Last Will and Testament of the late Chellappah alias Chelliah Velupillai of Point Pedro. Deceased

Nakamuttu widow of Chellappah alias Chelliah Velupillai of Point Pedro.

Vs. Petitioner

- Minors
1. Velupillai Kanasingam,
 2. Thillainayaki daughter of Velupillai,
 3. Velupillai Kasinathan,
 4. Thanaledchumy daughter of Velupillai,
 5. Velupillai Krishnar,
 6. Thilageswari daughter of Velupillai.
 7. Velupillai Kamalanathan,
 8. Mailvaganam Kandamamy all of Point Pedro.

Respondents.

This matter coming on for disposal before A. W. Nadaraja Esquire, District Judge, Point Pedro, on the 15th day of May 1952 in the presence of Mr K. Vallipuram proctor on the part of the Petitioner and the Petition and affidavit of the Petitioner dated 15th May 1952 and affidavit of the attesting Notary and the witnesses dated 15th May 1952 having been read.

It is ordered that the 8th Respondent be appointed Guardian-ad-litem over the minors 1st to 7th Respondents to represent them and to protect their interests in these testamentary proceedings, that the Last Will No 2090 dated 18th March 1952 and attested by K. Vallipuram Notary Public and now deposited in Court be declared proved, that the petitioner as Executrix named in the said Last Will be declared entitled to have probate to the said Last Will and that Probate be issued to her accordingly unless the Respondents or any other person shall on or before the 19th day of June 1952 appear and shew sufficient cause to the satisfaction of this Court to the contrary.

This 15th day of May 1952.

SRI G.V.G. VISALAKSHI COLLEGE FOR WOMEN, UDAMALPET

OPENS ON THE 15TH JULY 1952

Intermediate Course for the present :

- Part I English,
- Part II Tamil, Malayalam, Hindi
- Part III Maths, Modern History, Indian History Music, Logic

HOSTEL ACCOMODATION AVAILABLE

Lodging being free Mess charges may range between Rs. 20/- and Rs. 25/- per mensem

Udamalpet Railway Station is on Podanur Dindigul line, with an ideal climate

As there is a High School attached to the College students are admitted to the High School to enable them to continue their College career. Apply to Miss P. Adishah, M. A., L. T., Principal, Visalakshi College, for Women, Udamalpet, S. India.

(M 58 1, 4 & 8)

Order Absolute in the First Instance

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1441

In the matter of the joint last will and testament of the late Peduruppillai Manuelpillai of Karampan Kayts Deceased.

Aroka Mariapillai widow of P. Manuelpillai of Karampan Petitioner,

This matter coming on for final determination before K. D. de Silva Esquire District Judge Jaffna on the 8th day of April 1952 in the presence of Mr. A. Kanagasabai Proctor on the part of the petitioner and the affidavit of the petitioner and that of the attesting witnesses to the said last will and notary having been read.

It is ordered that the last will and testament of the late Peduruppillai Manuelpillai the abovenamed deceased dated 11th day of December 1949 attested by K. Channugurajah N. P. under No. 92 and now deposited in this court be and the same is hereby declared proved and that probate of the said last will and testament be issued to the petitioner who is the executrix named in the said last will accordingly.

This 8th day of April 1952,

Sgd. K. D. de SILVA,
District Judge.

Drawn by
Sgd. A. Kanagasabai,
Proctor for Petitioner
(O 27-27 & 1)

Sgd. A. W. Nadaraja
District Judge.

K. Vallipuram
Proctor for Petitioner.

Time to show cause extended to 10th July 1952.

Indd. A. W. N.
D. J.
(O. 29, 27 & 1.)

Cancellation Of Power Of Attorney

I, Murugesu Ambalavanar of Central Electricity Board, Kuala Lumpur, presently of Mallakam, do hereby inform the general public that I have this day cancelled and revoked the Power of Attorney granted by me while I was in Kuala Lumpur, appointing my father Karthigesar Murugesu of Mallakam, as my Attorney in Ceylon, and I shall not be responsible for any transactions conducted on my behalf, and in name by him.

M. AMPALAVANAR

26-6-52

(M 53 27, 6 & 1)

To Let

"Three Bed-roomed modern house with Garage near Ramanathan College—Apply Mr. T. Ganesan, Poomanai Chunnakam."

(M. 56, 1 & 4.)

NOTICE

Cancellation of Power of Attorney No. 301 of 10th February 1936 issued to Mr. Thillyampalam Sinnayah of Suthumalai North Manipay.

We, Dr. Kanapathimuttu Kasinathan and wife Gunabhushany of Valigamam West, Jaffna presently of 1/15 Balfour Road Kilpauk Madras 10 do hereby inform the General Public that the Power of Attorney bearing No 301 dated the tenth day of February 1936 executed by us in favour of Dr. Thillyampalam Sinnayah of Suthumalai North, Manipay is hereby revoked and cancelled by us.

Kasinathan K.
Mrs. Gunapooshany K.
25th June, 1952.

(M. 51, 27 & 1.)

WANTED

Wanted immediately a Manager for the Chundikuli Co-operative Stores Society Limited. Salary Rs. 75/- to Rs. 85/- per mensem to begin with according to qualifications. After one year's probation, if found suitable, salary will be raised to Rs. 100/- per mensem. Security Rs. 500/- in cash and Rs. 500/- in landed property or through Guarantee Company. Further increments will be decided by the Committee from time to time. Preference will be given to those with previous experience. Apply with copies of testimonials and character certificate to the Honorary Secretary. Closing date of application 15th July, 1952.

(M. 59, 1.)

PROBLEM AFFECTING HUMANITY

(Continued from page 1)

is lack of co-operation among families or groups of families, there is internal strife, revolution, civil war, sometimes physical, sometimes ideological. Where there is strife in the family, brother against brother, or internal strife in the nation, class against class, labour against capital, or white against coloured, there will be found the lines of cleavage which may bring about the ultimate disintegration and destruction of that family or that nation.

Need For International Amity

What applies to the family and the nation applies to the world of nations. Sooner or later the peoples of this world must come to understand that there will never be security for any nation until there is co-operation among all nations.

The need for security is one of the most deeply rooted and fundamental of all human instincts. The newborn babe feels secure in its mother's arms, the little child runs to father or mother for security when frightened. Adults, men and women from north and east and west, on this great globe that mankind calls its home, seek security of one kind or another. Some seek financial security, some security by owning and working the land, some seek security from war and others from hunger. In the depths of their hearts they desire security, yet look where they will and do what they can, they find it nowhere. Nation is pitted against nation and race against race, and every man's hand is against his brother.

This is where the people of this world at the mid-point of this amazing 20th century find themselves. With two devastating World Wars behind and a third hanging balanced as on the edge of a precipice, all humanity lives in fear, seeking security, yet knowing not where to turn to find it.

Disappearing Isolationism

All activity in the world today is global. No nation can stand alone; no people can be isolated. Even the fastness of Tibet have been invaded and overrun. The wire-

less air-waves circle the globe, so that what happens in New York can be known a few minutes later in Bombay. Airplanes fly at terrible speed and can transport human beings from one continent to another in a matter of hours. Now we have the A-bomb and the H-bomb and man-made destruction so terrible that the human mind quails before it and dares not think of it. Man has brought himself to such an *impasse* if he takes one more step in the wrong direction he will be in danger of destroying himself and millions of his fellow creatures with him.

What is the answer to the question, how to avert this disaster that threatens to engulf the world? Where is security to be found? Not in any pact or treaty between one nation and another, or between any groups of nations, but only in that pact or treaty which will include all the peoples of the earth as one unit. Only in BROTHERHOOD and CO-OPERATION will security for the Human Race be found. *Brotherhood* is the symbol of our spiritual unity, and *Co-operation* is the practical tool by which it may be expressed in physical existence.

Better Way of Living

Out of the darkness of the first half of the 20th century, out of its devastating wars and its furious racial hatreds, the light of Truth is beginning to shine forth. Men of reason and compassion in every race and nation are beginning to seek for a better way of life. They seek a way of life that may be shared by all men and that will bring security and peace to all the peoples of the earth.

This movement cannot be based on religion alone, as it must include toleration for the basic truths of every man's religion. Neither can it be entirely scientific, for cold science, without the necessary moral balance to guide it, has brought this mid-20th century world to the verge of destruction. Nor can philosophy carry the whole burden. Religion, Science and Philosophy must be understood to be the three aspects of the One Truth, the One Life in which man lives and moves and has his being. Men of religion, with a true understanding of Brotherhood, must guide the spiritual life of all men into chan-

nels of sympathetic understanding and toleration. Men of philosophy must raise the thinking of man from the deep valleys of separateness up to the mountain tops where the sun of Brotherhood will shine on all. Men of science must teach the people how to make the best use of all the products of the earth, that all men may share in nature's bounty, that none may go hungry and that pestilence and disease may disappear.

The U. N. O.

Since the end of World War II there has been a strong upsurge of the feeling that men must co-operate and help one another, instead of tearing each other to pieces and trying to destroy one another. To this end the United Nations came into being and to this end it continues in being and strives for the uplifting the helping of all nations. It works under great difficulties and is opposed by powerful and often unseen forces, that would keep the nations fearful of each other and pitted against one another and that would exploit the people who do not have the knowledge or the power to help themselves.

Within the United Nations one of the working organizations is Unesco (the United Nations Educational, Scientific and Cultural Organization.) In 1948, the United Nations Economic and Social adopted a resolution by which Unesco was called upon to consider the timeliness "of proposing and recommending the general adoption of a programme of dissemination of scientific facts designed to bring about the disappearance of that which is commonly called race prejudice."

To carry out the provisions of this resolution, Unesco invited a number of anthropologists and sociologists from various countries to meet in December 1949, at Unesco House in Paris. After long and thorough discussion of every aspect of the question, a "Statement by Experts on Race Problems" was drawn up. This Statement was submitted to leading authorities on the question of Race from all over the world, and after general approval and some revision it was given to the world on 18th July 1950.

Racial Myths

This Statement deals with "Biological Facts and Racial Myths." The myth

of racism hating a man for the colour of his skin or the shape of his head or his nose) is a new type of myth dating back only a few centuries. It seems to have arisen with the colonial expansion of European Powers. In earlier times men used religious or cultural differences on which to base their dislikes. It was these false myths and superstitions about race which played such a deadly part in bringing on the last war and which contributed to the mass killing of human beings, which became known as genocide. It is because these myths and superstitions still survive and threaten the whole of mankind that Unesco put forth this declaration, that it might be used as a weapon by "all men and women of good will who are engaged in the good fight for human brotherhood." The declaration opens by declaring that "it is generally agreed among scientists that all men belong to the same species, *Homo sapiens*, and that all men probably are derived from the same common stock, and that such differences as exist are due to the operation of evolutionary factors such as isolation, heredity and natural selection. In these ways groups have arisen."

(Theosophical Free Tracts No. 24)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
 Testamentary Jurisdiction
 No. 1433 T
 Amabalavanar Velupillai of Vaddu East,
 Petitioner.

Vs.

1. Subramaniam Mahadevan
 2. Subramaniam Rajathevan
 3. Subramaniam Thanadachumy and
 4. Subramaniam Jegathevan and
 5. Sinnathamby Kandiah all of Vaddokodai East Respondents.
- In the matter of the Estate of the late Ponnaammah widow of Marimuttu Subramaniam deceased, of Vaddokodai East.

This matter coming on for disposal before Gunam Spencer Esqr. Additional District Judge, Jaffna on the 14th day of March 1952 in the presence of Messrs. Subramaniam and Somasundram Practors on the part of the Petitioner, and the affidavit of the abovenamed Petitioner dated 5th March 1952 having been read,

It is further declared that the said 5th respondent be appointed guardian ad litem over the minors 1, 2, 3, 4 respondents and that the said petitioner be declared entitled to have letters of administration, unless the respondents or others interested shall on or before the 23rd day of May 1952, show sufficient cause to the satisfaction of this court to the contrary.

The 14th day of March 1952
 Sgd. K. D. de SILVA,
 District Judge.
 Extended to 18th July 1952.
 (O. 28, 27 & 1)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

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

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

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.
 FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

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

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Interest charged at 12% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,
 Shroff.

Printed and Published by S. P. KANDIAH, P. I. S. A. (Lond.) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna on Tuesday, July 1, 1952.