

## PRIZES FOR PEACE EFFORTS

### WHY NO AWARD FOR 1952

WHAT did you think when you heard that no Nobel Peace Prize was to be awarded in 1952? That the world; worse than ever, had gone to pot? Well, this isn't the first time the prize has been skipped, and often in periods when there was no global conflict. Of course, there could be no award from 1939 to 1943, during the first part of World War II, and neither could there be in 1915 and 1916, during World War I, though at the end of each war the prize went to the International Red Cross. In 1915, the prize for literature had peace significance, for it was given to the anti-war writer, Romain Rolland. It is worth noting, however, that no peace prize was granted by the Nobel Prize Committee in 1923, 1924, 1928, 1932, or 1943.

The idea of prizes for peace efforts, mainly as a device for popular education, is far older than most people suppose. They have been granted for peace writing, organization, action, and steadfast propaganda in the best sense of that word.

(By  
DEVERE ALLEN)

As far back as 1766 a donor put up a prize through the French Academy for the best anti-war treatise. In 1853 an American clergyman offered \$500 for the best religious essay on peace, and many, many prizes were offered, even to children in the schools by American peace organizations from 1829 to recent years. In Geneva, Switzerland, and in London, prizes were awarded more than 75 years ago. On one occasion, the American Peace Society took 11 years to find a plan for a "Congress of Nations"

worthy of its prize, which was stepped up successively from \$30 to \$50 \$100, \$500 and \$1,000.

When the Nobel Prize for peace is not awarded, the implication is that no worthy recipient can be found. That is far from the truth; It is fair to ask if the prizes have been given as intelligently in the past as they might have been, and if the award committee is today doing its job as well as it might. Some of the organizations which in past times won the prize were stodgy, unimaginative, and unproductive outfits which were only entrenched more deeply by the money in their resolute do-nothingness. Theodore Roosevelt got the prize in 1905 for his part in settling the Russo-Japanese War, despite the fact that he advocated the "big stick," and, as he put it, "took" Panama. Too often the prize has been bestowed in response to a "claque" of partisans who whipped up a drive all too reminiscent of the "Wintergreen for President" technique.

Worthy winners have not been lacking, however, and the roster contains some reassuring names: Henri Dunant, Bertha von Suttner, Frederik Bajer, Karl Branting, Christian Lange, Fridtjof Nansen, Jane Addams, Ludwig Quidde, Emily Balch, John Mott, Lord Boyd Orr, Ralph Bunche, and others. The 1938 award to the Nansen office for refugees and the 1947 grants to British and American Quakers, were definitely constructive in results.

Decisions are now made by a five man committee of the Norwegian Storting or Parliament. This committee has been composed of capable high-minded members. The fault lies, when the awards are bad, or when judgment is poor,

## Great Men Of Spirit

### Reality Cannot Be Reproduced On Canvas

Unveiling a portrait of Mahatma Gandhi at the Madras Govt. Arts College on Nov. 20, the Madras Premier, Sri C. Rajagopalachari observed that even the most exquisitely executed portraits of such 'great men of spirit' could hardly reproduce on canvas! the reality behind the physical body!

He further observed that no picture of Gandhiji could reach up to the original. An ordinary man might not be very different from his physical body; but the extraordinary person, the man of spirit, one who truly led the world and certainly the whole of this country, could not be adequately represented by the body in which he resided or the likeness of that body, however true and faithful. It was difficult to paint the true man of spirit in a picture of his physical body.

in the changes that have taken place in the world since 1901, when the first award was made. It seems altogether likely that better results would be secured, on the average, if the Norwegian committee could establish a permanent and well known advisory and screening committee to assist it, composed of about 60 experienced and judicially-minded persons selected from all over the globe.

Notable omissions can be found in the list of winners. Mohandas Gandhi never won the peace prize; neither did Alfred H. Love, active as a peace crusader in the U. S from 1866 to 1913. More serious is the way the winners have been localised in a few countries, while vast areas have never had their peace leaders recognized. Counting individuals and organisations, the award has gone to the United States twelve times, to Britain

(Continued on page 2)

## SUPRA-PHYSICAL AND SUPRA-MENTAL

OUR life is spread over our physical and emotional make-up, our intellect and our intuition. The connecting link between the physical and the emotional make-up consists of our nervous and glandular system. This system is biochemical in nature and is capable of exciting emotions. Their relationship is reciprocal. We can regulate our emotions by the glandular system. It is also possible to regulate the glandular system by our emotions. Progress from beastly existence to manhood consists in regulating the glandular system by the sublimation of emotions.

Intellect is residing in the cortex—inside our brain. It has contact with the external world through the *indriyas* which are the effective terminal points of our nervous system. As the nervous system and the *indriyas* are in intimate relation with the glandular system and emotions, the intellect is

By

Dr. S. R. Ranganathan,  
M.A; D Litt.

linked up with emotions. Emotions can confuse the intellect and throw it out of action. Intellect also can control emotions and sublimate them. Progress consists in making the intellect the master instead of the emotions. The *sadhana* for it is begun by some with the control of hormones (discharged of glandular system) by drugs and by others with the progressive withdrawal of dependence on *indriyas*. The intellect has to depend upon the *indriyas* at the earlier stages. Once the store in it, called memory, gets sufficiently filled up and the cortical region begins to develop thought in its own right from out of the stored information, we depend less and less upon the *indriyas* bringing us stimulus or additional information. That is evidenced in this trivial example of ORG.

When we want to think intensively or pick up from our memory something which we want, we close our eyes and ears and we literally throw our *indriyas* out of action. When the intellect is sufficiently self-dependent, it can become independent of *indriyas*, emotions and hormones.

### Emotion and Intellect

But the misery of most of us who try to live an intellectual life is that emotion often throws off the equilibrium and thwarts the intellect again and again. When the intellect does get mastery over the emotions, it does not mean that the emotions are completely killed; they only get sublimated: Affection to one or two persons gets progressively sublimated into love for the entire universe. In that state, we are able to reconcile, without any pain, the conflicts which appear and cause pain when our love is limited to particulars.

In a similar way intellect and intuition are inter-connected. In many of us intuition is dormant and intellect is dominant. As we grow, a small fraction of intuition begins to function; but it is again and again over-powered by intellect. It is not known whether intuition should necessarily depend upon intellect in the earlier stages even as the intellect has to depend upon the *indriyas* in the earlier stages. In fact we know very little about the laws of intuition. It seems to me that if intuition is functioning with 100% intensity, it need not depend upon intellect for anything. But so long as it is functioning only with partial intensity, what we know from intuition may not be totally correct. To remove the faults we have to use intellect, but its advent acts adversely and inhibits intuition. The struggle in mental beings who aspire to lean more and more upon intuition is traceable to this. The intuition in us is so weak

(Continued on page 3)



## Hindu Organ

TUESDAY, NOVEMBER 25, '52

Treasure These Thoughts

*I have surrendered my life without reserve at His feet My pride has broken away of itself.*

### DISCIPLINE IN SCHOOLS

YOGI Shri Suddhananda Bharathiar, in his observations during his visit to educational institutions in the Peninsula, referred to the example of the Japanese in their sense of duty and orderliness. The Japanese, like the Germans, have been known for their industriousness which characteristic is a trait of discipline. And so are the Russians of today. True it is that these nations had applied these sterling qualities in the wrong way and to undeserving ends and had therefore come to grief. What the Yogi wanted the students to emulate was the Japanese example in its abstract form and not in the concrete manner and context in which it is in evidence in the Far Eastern country.

The students to whom these words of wisdom were spoken should remember that Saint Manikbhavasaga Swamikal in laying emphasis on the need for rigid and unbroken devotion to the Almighty Shiva suggested the emulation of the example of the pair of tongs and the dullard in the grimness of their grip.

Indiscipline in schools has been a recent development and may be traced to the pernicious changes that have marked the educational activities of the Island. Unlike the olden days where the teacher and the taught stood in the sanctified relationship of *Guru a d Disciple* and thus made the disciplining of life in general a matter of course, the atmosphere of today has become laden with the dangerous particles of the dust of materialism. The attention of the student population has been diverted to political distractions. And the fact that in countries which have only recently obtained freedom, political activities centre on parliamentary elections, has made indiscipline extend

### Yogi Sri Suddhananda Bharathiyar

Jaffna Hindu College

While speaking to the students of the Jaffna Hindu College Sri Suddhananda Bharathiyar advised them to give up the habit of making by heart and singing cinema songs and to cultivate the habit of singing the songs of Saiva Saints. He also advised them to rise up early in the morning and pray to God, early morning being very helpful for prayers.

Manipay Hindu College

Speaking at the Manipay Hindu College Bharathiyar said that unlike the other religionists Saivits have got into the habit of deriving satisfaction at mere word, regarding religion and language. He exhorted the audience to wake up and set out to do honest service to improve the situation.

Chavakachcheri Hindu College

Addressing a huge gathering at the Chavakachcheri Hindu College he said that it gave him great pleasure to hear sweet Jaffna Tamil and to find that religious atmosphere exist everywhere. Continuing he said that 'Shiva' meant happiness and to attain that happiness the five great sins should be shunned. To start with, killing, drinking, and other immoral acts should be avoided. Vegetarian diet alone should be taken. Then and then only the standard of purity indicated by the Saiva Religion could be attained.

beyond the circle of adults.

Another cause that has led to indiscipline in schools is the importation of un-Eastern and revolutionary ideas from questionable quarters and the simultaneous exclusion of the reverence for religious ceremonies in schools. The uneasiness that was caused in the Hill Capital no sooner than the University had shifted to Peradeniya and the caustic comments made by the public in the press of the behaviour of ragging students prove the contention that educational centres at the higher level are more to blame in this aspect than those at the primary stages.

Discipline and character more than academic achievements make the student population useful to a country. Hence the need for the training of students much more than imparting education to them. Let, therefore, the different denominational bodies and leading educationists take heed and set about to enforce discipline in schools.

## ECONOMIC REVOLUTION ON BASIS OF EQUALITY

### GIFTS OF LANDS TO THE NEEDY

[An account of the Bhoodan Yajna as published in the Indian Social Reformer is reproduced here with a view to making social workers of Sri Lanka understand the real significance of social work]

THE Bhoodan Yajna started by Shri Vinoba Bhave is assuming the proportions of a country-wide movement. The Sarvodaya Sammelan that met this year at Sevapuri, planned to secure twenty-five lakh acres of land for the landless in the country and since then the idea is being propagated all over the land. In almost all the provinces Bhoodan Committees have been appointed and many a worker has been going round the rural areas and spreading the message of Vinobaji to the people. "It is not that twenty-five lakh acres of land will solve the problem of the landless in India. That solution will require at least five crores of acres of land. But, if as the first instalment we collected twenty-five lakh acres of land and carried the message of Ahimsa in the five lakhs of Indian villages, it will create the climate necessary for the just distribution of land in the country." That is how Vinobaji looks at the question and he has put it in so many words. The security and the stability of our new Republic depends on the satisfactory solution of the problem of redistribution of land in our country in the next five years. The Bhoodan Yajna movement is concentrating the attention of the people and the Government on the problem of land. This is an effort to make the people take necessary steps in that direction as a result of their own initiative and not to keep quiet depending entirely on the laws that the Government may make for the purpose.

#### Ahimsa in Society

Vinobaji says, "Since Gandhiji's passing away I have been in search of a way to introduce Ahimsa in the very life of our society. I ventured to go to Telangana for the same purpose. There I could see Ahimsa in all its reality in the shape of Bhoodan Yajna." This means that the Bhoodan movement has been started to herald the preparations necessary for an economic and social revolution on the basis of

equality. One need not be afraid of the word "Dan" in the composite phrase "Bhoodan Yajna". Shaankaracharya has defined Dan as "Equal Distribution". This movement offers a new and fresh opportunity for workers of all parties which have faith in democracy, to come together and to work for this purpose.

"My fellow countrymen it is my prayer to you to offer your share in this 'Prajasooya-Yajna' and making this a success introduce Ahimsa in the economic field also. This movement has a triple claim. One is that this programme is suitable to our Indian culture; secondly there is the seed of social and economic revolution in it and thirdly this can help to establish peace in the world. If Gandhiji were living today I would not have come to the people as I am doing now. I would have been content with my scavenging work in the village and agriculture without money in the place where I was working. But circumstances have forced me to come out in this manner and to venture to become the Purohit of a big Yajna, I pray for the co-operation of you all in this great task." This is the appeal that Vinobaji has been making and it has proved to be a message of new hope to many a frustrated, disappointed and cynical mind. It has created a new life and enthusiasm among those who have been working for years in the constructive field. Leaving aside some differences about the details of Bhoodan Yajna the Praja Socialist Party has given its whole-hearted support to this movement. Congress is not opposed to it. Leaving aside the Communists and their fellow travellers, all parties in the country have welcomed this movement.

#### Satyagraha Spirit

"The workers have been experiencing that this Bhoodan Yajna has the same strength and magic in it as had the Dandi March and illicit salt manufacturing in

## Prizes For Peace Efforts

(Continued from page 1)

seven times, to France six times, to Switzerland five times, to Germany three times, to Sweden three times, to Belgium three times, to Austria twice, to Norway twice, and once respectively to Italy, Denmark, the Netherlands and Argentina. No Asian has ever been deemed worthy; and no Latin American has ever received the prize with the sole exception of Argentina's international jurist, Carlos Saavedra Lamas.

With a worldwide committee to advise the Norwegian Parliamentary group, and to supplement the nominations that now arise through the "claque" system, it would be possible to discount mere noise and mere numbers of concerted suggestions. A thorough search could be made in all quarters of the globe, leadership evaluated more scientifically, and a better balance preserved on a planetary basis. With this kind of help the committee at Oslo could arrive more nearly at the high standards it obviously wishes to prevail.

It should be remembered, in the last analysis, that the absence of a peace prize in any specific year need have no great significance. It does not necessarily indicate a graver world crisis. Nor does it show that worthwhile recipients could not be found. And for that matter, it is all somewhat irrelevant and unimportant. For the efforts by individuals, organisations and political leaders to prevent war should be put forth, not for any reward or recognition, helpful as these can sometimes be, but because war prevention is for everyone the first duty of living and breathing human beings.

—Worldover Press

1930. When Gandhiji started Salt Satyagraha those who prided on calling themselves revolutionaries were laughing at that experiment. They were also saying on the basis of principles and logic that they knew that the movement Gandhiji had started was for the protection of the capitalists. But we cannot forget that the same movement gave a new life to India and while trying to understand the meaning of the Bhoodan Yajna movement started by Vinobaji we must give it all the help and co-operation that we can. This was what Jai Prakash

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## ECONOMIC REVOLUTION ON BASIS OF EQUALITY

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Narayan said about this movement in a recent speech in Poona.

I too felt a keenness about this movement. I was feeling the urge and the call of it but my urge and keenness was not of a degree that would make me give up my day-to-day work and plunge into it. I, however, decided to join the pilgrimage for Bhoodan during the Divali holidays. When I came to know that Shri Annasaheb Sahasrabudhe was going to start on a Bhoodan Yajna tour in the Kolhapur district from October 15, I made up my mind to go round with him for some time.

Annasaheb has devoted the last three decades to constructive work. For years he was the secretary of the Akhil Bharatiya Charkha Singh. He has studied the problem of village industries for many years and has practically experimented also. For the last five years a very successful experiment of co-operative farming has been going on at Manjri near Poona under his guidance and direction. With the same courage and responsibility with which he participated in the Quit India movement of 1944, he has been doing village industries and co-operative farming work after 1945. It was for that purpose that he spent four months in Japan and studied agriculture and village industries in that country.

There is remarkable patience and determination in him. There are no sentimental ebbs and tides in it. Although one does not read much about him in the press his authority on the subjects he has made his own is indeed very great. He is a friend and dependable adviser to many a young worker struggling for expression of his abilities in the shape of good work. As a preparation for the pilgrimage on foot, Annasaheb went through a fast for seven days beginning on Gandhi Jayanti day (October 2). In order to be able to concentrate on Bhoodan he extricated himself from the multifarious activities in which he is always engaged. He fasted for seven days so that he may be able to devote that time to quiet thinking about the work he was going to start. He spent an other week in meeting workers in Kolhapur district with a view to prepare for the tour and it was on the 15th of October that accompanied by a band of young volunteers he started on his march. There were with him a woman officer of the Rashtra Seva Dal, two workers of the Praja Socialist Party, four workers of the Sarvodaya centre and some office-bearers of the district Congress committee. District Congress presi-

dent Ratnappa Kumbhar Shri Shikhre, N. G. Goray, the Dharmadhikari brothers, Shri Patil, Acharya Bhagwat, Prabhakaryant Korgaonkar and other prominent persons saw him off at the boundary of the town. In a brief speech that he made when starting on this pilgrimage he said, "Bhoodan has brought new life to constructive work. I feel I have become younger by ten years because of this movement".

### Supra-Physical And Supra-Mental

(Continued from page 1)

that it gives us only a rough outline of what we should know. We have then to lean upon intellect to work out the details. It is very much like drawing-master roughly sketching the outline to begin with and then patiently filling up the details with the aid of instruments like foot-rule, compasses and so on. Naturally we have to spend more time with intellect than with intuition. The mischief lies here. A longer duration of leaning upon intellect makes us slave to the intellect and thus inhibits intuition. The struggle goes on. Progress consists in preventing intellect from inhibiting intuition, but in intuition taking help from intellect just to the necessary extent without losing its own superiority.

There is a limit to the growth of intellect if it depends on the senses to feed it and at best gains mastery over them. On the other hand, it can grow more if it depends on intuition to feed it and submits itself to the mastery of intuition instead of attempting to gain mastery over it.

Intuition is immortal while intellect is mortal. Intuition will therefore be tolerant even to the point of submitting itself to the mastery of intellect through the life-time of the latter. Intellect should beware of this and not mistake intuition to be something to be vanquished and trampled over.

To enable intuition to exercise mastery over intellect, God's grace is necessary. So also to enable intellect to exercise mastery over emotions and senses, God's grace is necessary. Again to enable emotions to exercise mastery over hormones and physical body; God's grace is necessary.

## Gandhiji A World Citizen

### Dutch Premier's Tribute

Prime Minister of Netherlands Dr. W. Drees, on November 13 unveiled a bronze bust of Mahatma Gandhi presented by India to the Peace Palace at The Hague, the seat of International Court of Justice and the Permanent Court of Arbitration. Dr. Drees, in his speech before unveiling the bust, paid glowing tributes to Gandhiji and added: "Our world indeed is still torn by conflicts and disunity; the international atmosphere is poisoned by distrust and fear and yet nations and peoples of this world are compelled to live together. Although it may be true that mankind will never succeed in living up completely to its own ideals, I am convinced we must continue to strive ceaselessly for a better world in which goodwill, harmony and peace prevail. In that task the principles and teachings of Mahatma Gandhi can lead mankind to a great extent. I feel, therefore, that it is eminently fitting that the bust of Mahatma, that great Apostle of Peace, should be placed in this building devoted to the cause of justice and peace. May the memory and teachings of Mahatma Gandhi inspire men and women all over the world".

Accepting the gift on behalf of the Carnegie Foundation from the Indian Ambassador, Shri Chakravarty, the President of the Institution Dr. S. J. R. Demonchy expressed high appreciation of the generous act of India. Referring to the greatness of Gandhiji, Dr. Demonchy said: "To us, Christians of the Western world, it is not at all difficult to foster a deep admiration for Gandhiji's preaching summarized in these three fundamental principles, truth, loving kindness and purity. By his life and doctrine, Gandhiji was a world citizen in the best sense of the word."

### Change of Address

J Illukkombore L D S. Ben. has set up his Dental practice at 37, 1st Cross Street, Jaffna.

(M. 118-25, 2, 9, 16, 23, 30)

## The Moment Has Come

### Seize It Says Nehru To U. N.

The statement made in the Indian Parliament by Premier Nehru on the India Resolution on Korea.

"In furtherance of India's policy to serve the cause of peace, our delegation in the United Nations has put forward, with our full concurrence, a resolution relating to the Korean situation.

"In this resolution, we have endeavoured, to the utmost of our ability, to suggest an honourable way out of the difficulties that have thus far come in the way of a settlement. This resolution does not settle everything. It is a step, we hope, in the right direction which, if accepted in the spirit in which we have put it forward, might well lead to a lightening of the tremendous burden that is oppressing humanity. We have offered this resolution in all humility of spirit, and I am happy that the distinguished representatives of the nations assembled in New York are viewing it with favour.

"A moment comes in the life of a nation, and some times of the world, when the future hangs on a decision that might be taken. That moment is here, and on the United Nations has been cast the great responsibility at this critical juncture of seizing this moment with courage and determination and thus justifying the great purpose for which it was started. The noble words of the Charter of the United Nations ring in our ears and we remember the great hopes that those words raised in the minds of the people of the world. Since then some adverse fate has pursued us and baffled our best endeavours, and instead of achieving the peace that was sought, the world struggles with the shadow of war. Fear and hatred and violence raise their ugly heads and a tortured humanity looks helplessly on the tragic developments. The lights have grown dim,

"Yet, the light is there which can disperse the shadows that threaten to overwhelm us and it is given to the United Nations to-day to light up that bright flame afresh and bring back to people's minds the great purpose for which it was founded. At this crisis, I would earnestly appeal to the nations represented at the General Assembly of the United Nations, as well as those nations who are not present there but who are so intimately concerned with this matter, to justify the hopes that the peoples of the world place on them and, by a joint effort, to exorcise the spirit of war and raise up the banner of peace

## ORDER NISI

IN THE DISTRICT COURT OF MANNAR

Testamentary Jurisdiction No 811

In the matter of the Estate of Sinnethamby Kandiah, late of Uppukulama, Mannar.

Deceased.

Sinna kachy widow of Sinnethamby Kandiah of Uppukulam Mannar.

Petitioner.

1. Kailasapillai Sataratnam of Uppukulam, Mannar, presently of the Irrigation Office, Old Kolonawa Road, Colomb. 9

2. Kailasapillai Dharmaratnam of Uppukulam, Mannar, presently of 311, Bondland Estate, Kelaniya

Respondents.

This matter of the Petition of Sinnethamby Kandiah paying for letters of Administration to the estate of the above-named deceased Sinnethamby Kandiah coming on for disposal before I. M. Ismail Esquire, District Judge, on the day of March 1952 in the presence of Mr V. Albert Alegacone, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 22nd day of February 1952 having been read, it is declared that the Petitioner is the widow of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to her unless the Respondents or any other person shall on or before the 8th day of May 1952 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 8th day of April 1952

I. M. ISMAIL,  
District Judge.

23.9.52—Time to show cause extended to 4-11-52.

I. M. Ismail,  
D. J.

4-11-52—Time to show cause extended to 4-12-52.

I. M. Ismail,  
D. J.

(O. 121, 25, 28.)

in the world. Thus will the United Nations prove true to its ideals and to its purpose; thus will the present generation justify itself.

"I am sure that in this matter I speak with the full concurrence of every member of this House to whatever group or party he or she might belong, and indeed with the full and ardent approval of the millions of our people.

# SURRENDER TO THE MOTHER

## Armour Against All Fear

To walk through life armoured against all fear, peril and disaster, only two things are needed, two that go always together—the Grace of the Divine Mother and on your side an inner state made up of faith, sincerity and surrender. Let your faith be pure, candid and perfect. An egoistic faith in the mental and vital being tainted by ambition, pride, vanity, mental arrogance, vital self-will, personal demand, desire for the petty satisfactions of the lower nature, is a law and smoke-obscured flame that cannot turn upwards to heaven. Regard your life as given you only for the Divine work and to help in the Divine manifestation. Desire nothing but the purity, force, light, wideness, calm, Ananda of the Divine Cons

(SRI AUROBINDO)

sciousness and its insistence to transform and perfect your mind, life and body. Ask for nothing but the Divine, spiritual and supramental Truth, its realisation on earth and in you and in all who are called and chosen, and the conditions needed for its creation and its victory over all opposing forces.

Let your sincerity and surrender be genuine and entire. When you give

yourself, give completely, without demand, without condition, without reservation, so that all in you shall belong to the Divine Mother and nothing be left to the ego or given to any other power.

The more complete your faith, sincerity and surrender, the more will grace and protection be with you. And when the Grace and protection of the Divine Mother are with you, what is there that can touch you, or whom need you fear? A little of it even will carry you through all difficulties, obstacles and dangers; surrounded by its full presence you can go securely on your way, because it is Hers, careless of all menace, unaffected by any hostility however powerful, whether from this world or worlds invisible. Its touch can turn difficulties into opportunities, failure into success and weakness into unflinching strength. For the Grace of the Divine Mother is the sanction of the Supreme and now, or tomorrow, its effect is sure, a thing decreed, inevitable and irresistible.

### FOR SALE

Offers over Rs. 170/- for Jaffna Co-operative Stores shares. C/o Hindu Organ.

(M. 174 21 & 25)

## 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.

## JAFFNA MUNICIPAL COUNCIL

Tenders in sealed envelopes marked 'Tender for sale of Beef' will be received up to 12 Noon on Saturday the 29th of November, 1952. The successful tenderer will be allotted the meat Stall No. 2, Small Bazaar Market. Persons tendering should give the following information on the tender form:-

(1) The price per pound of beef with bones at which they are prepared to sell.

(2) The price per pound of beef without bones at which they are prepared to sell.

(3) The price per pound of liver at which they are prepared to sell.

The successful tenderer will be required to adhere strictly to the following conditions, breach of any of which will render him liable to either legal or Departmental action.

### Conditions of Tender

(a) The successful tenderer, herein after referred to as he, will have to furnish cash security of Rs 200/-.

(b) He will be allotted stall No. 2 in Small Bazaar Market. He should run this Stall in terms of regulations framed by the Council for the control of meat stalls and shall pay stall rent fixed by the Council from time to time.

(c) He should obtain a Butcher's licence.

(d) All animals for slaughter should be passed by the Health Department, exposed for at least 24 hours at the cattle pound and thereafter slaughtered at the slaughter house. No cows will be allowed to be slaughtered under any circumstances. No slaughter will be permitted on Fridays.

(e) Meat shall be transported to the meat stall in approved closed boxes or cart.

(f) For weighing beef etc. sold at the stall only approved scales and weights shall be used.

(g) All employees working in the stall should be courteous to those who buy meat at this stall.

(h) The stall should be kept open from 7 A. M. to 1 P. M. at least. The stall shall be closed by 5 P. M. There shall be sufficient quantity of meat to meet the demand of the public.

(i) The stall will be inspected by the Medical Officer of Health and other officers to find out whether the conditions are strictly adhered to.

(j) The Council reserves the power to terminate the contract within 24 hours and the successful tenderer will have no claim what so ever as damages.

(k) Any breach of the above regulations will also render him liable to forfeiture of the security deposited and cancellation of the licence.

K. SHANMUGAM  
Municipal Commissioner.

Municipal Office,  
Jaffna. 19th. November, 1952.  
(G. 42. 25)

## Local Government Service

Post of Peon,  
Village Committee  
Pandateruppu.

Applications are invited for the above post.

2 Salary scale: Rs. 420—12—540 per annum.

3 Closing date: 15-12-52.

4 Canvassing either directly or indirectly will be a disqualification.

5 For full particulars see part IV of the Government Gazette of 28-11-52. Applications should be made substantially in the form given therein.

S. NAGAMUTTU,  
Chairman,  
Village Committee.

V. C. Office, Pandateruppu,  
Pandateruppu, Nov. 1952.  
(M. 175. 25.)

## NOTICE

Applications are invited from recognised works Contractors to be registered in this office as Municipal Council Works Contractors. They should clearly state in their application

1. Their financial stability or worth supported by Chief-Headman's or Udayar's certificate.

2. Their experience of different works supported by certificates from Engineers etc.

3. Age and capacity for work.

Applications should be addressed to the Commissioner of Municipal Council and should reach this office on or before 12 noon on Saturday the 29th instant

K. SHANMUGAM,  
Commissioner.

Municipal Office,  
Jaffna, 15-11-52.  
(G. 43. 25.)

## Social Play—Super Attraction

in aid of the

### SAIYA PARIPALANA SABAI NAVALAR ASHRAMAM

ON

SATURDAY 6TH DECEMBER 1952

at the

JAFFNA TOWN HALL

The Co-operative Officers' Recreation Club  
will stage their latest hit

“Susilavin ★  
★ Kathal”

## TRAVEL AIR CEYLON

TEMPTING REDUCTION  
OF FARES

With effect from 1st November, 1952



Jaffna/Colombo & Vice Versa

Single Ticket Rs. 42-00

Return Ticket Rs. 70-00 only

(M. 161 7-11--2-12)

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