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NO. 65.

Reflections on Progress

By ALDOUS HUXLEY

IN the present article, I shall try to throw some light on the idea of progress in its relation to man's Final End, the realisation that 'thou art That.' Seen from the standpoint of the Perennial Philosophy, biological progress is a heritable advance in the quality and extent of consciousness. In the course of terrestrial evolution life has developed awareness and in man, the highest product of that evolution, awareness has reached the point where any given individual can (if he so desires, knows how and is prepared to fulfil certain conditions) open himself up to the unitive knowledge. It leads merely to the possibility of such a knowledge. And it leads to this possibility through the development of free will and self-consciousness. But free will and self-consciousness are the root of specifically human ignorance and wrong-doing. The faculties that make the unitive knowledge of reality possible are the very faculties that tempt human beings to indulge in that literally insane and diabolic conduct of which man alone of all the animals, is capable. This is a world in which nobody ever gets anything for nothing. The capacity to go higher is purchased at the expense of being able to fall lower. Only an angel of light can become the Prince of Darkness. On the lower levels of evolutionary development there is no voluntary ignorance or deliberate evil-doing; but, for that very reason there is also no enlightenment. That is why, in spite of Buchenwald and Hiroshima, we have to give thanks for having achieved a human birth.

Any creature which lives according to instinct lives in a state of what may be called animal grace. It does, not its will, but the will of God—in-Nature. Man does not live by instinct; his patterns of behaviour are not inborn but acquired. He is at liberty, within the restraints imposed by society and his own habits of thought, to choose the better or the worse, the moral and intellectual means to the Final End or the moral and intellectual means to self-destruction. "Not my will, but Thine, be done." This is the essence of all religions. Free will is given that self will may be annihilated in the spiritual equivalent of instinct. Biological progress is a straight line, but the spiritual progress which we are at liberty to superimpose on the human end-product of biological progress rises in a spiral towards a point corresponding to, but incommensurably far above, the position of the animal that lives according to instinct, or the will of God-in-Nature.

Specifically human progress, in happiness, virtue and creativeness

is valuable, in the last analysis, as a condition of spiritual advance towards man's Final End. Hunger, privation and misery; covetousness, hatred, anger and lust; hide-bound stupidity and insensitiveness—all these are obstacles in the way of spiritual advance. At the same time it should not be forgotten that if happiness, morals and creativeness are treated as ends in themselves instead of means to further end, they can become obstacles to spiritual advance no less serious, in their way, than wretchedness, vice and conventionality. Enlightenment is not to be achieved by the person whose aim in life is to have a good time, to the puritan worshipper of repressive morality for its own sake, or to the aesthete who lives for the creation, or appreciation of formal beauty and even the highest human goods cease to be goods if they are worshipped for their own sake and not used, as they are intended to be used, for the achievement of an ultimate good that transcends them.

We now come to progress in relation to the spiritual life—in relation, that is to say, to the conscious pursuit of man's Final End. Significant in this context is the Buddha's remark that he who says he is an *arhat* thereby proclaims that he is not an *arhat*. In other words, it is fatal to boast of achievements or to take satisfaction in an experience which, if it genuinely partakes of enlightenment, is a product of grace rather than of the personal effort. Progress in spirituality brings contrition as well as joy. The enlightenment is experienced as joy; but this bright bliss illuminates all that, within the self, remains unenlightened, dispelling our normal blind complacency in regard to faults and shortcomings and causing us to regret not merely what we are, but even the very fact of our separate individuality. In total and uninterrupted enlightenment there can be nothing but the love, joy and peace which are the fruits of the spirit; but on the way to that consummation, contrition must alternate with bliss, and progress can be measured by the nature of that which is repented sins, imperfections and finally our own individualised existence.

Side by side with genuine progress in spirituality is an illusory progress through experiences which are thought to be apprehensions of the ultimate reality, but which are in fact nothing of the kind. These experiences belong to one or other of the two main classes. In the first class we find these emotional intoxications induced by focussing

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UNEASY ?

British Investors Advised Not To Be

The London "Financial Times" tells British investors in Ceylon that they need not fear from the political repercussions following the grant of Dominion Status than from possible economic developments.

Though there is no desire to hamper British trade and the Dominion starts off with sound finances, readers of the "Financial Times" are told that the economic outlook is clouded by the cost of public and social services, which are mounting at a disturbing rate.

The "Financial Times" adds that in its view, friendliness towards Britain has been enhanced by recent events and that Communist tirading against British domination is not representative of the mass of the people.

Indo-Ceylon Talks

Premier to Meet Nehru

Mr. D. S. Senanayake, Premier of Ceylon will leave for New Delhi soon after the House of Representatives adjourns for the Christmas vacation to discuss Indo-Ceylon problems with Pandit Jawaharlal Nehru, the Premier of the Dominion of India.

The New Delhi talks will last about a week and Mr. Senanayake proposes to be back in time for the January meeting of the House of Representatives.

He is likely to be accompanied by his Permanent Secretary, Mr. K. Vaithianathan, and one or two Ministers.

Mr. V. V. Giri, Indian Government Representative in Ceylon and Mr. R. T. Chari, his Secretary will also attend the talks.

THE ASIAN CONFERENCE

INTENSIFICATION OF ASIAN WORK

By "NARAD"

THE holding of the Asian Labour Conference brings to our mind the march of events some quarter of a century back when the first Great War ended and the efforts of the European statesmen at the time resulted in organizations like the League of Nations and the International Labour Conference being started. The object of the main organization, the League of Nations, of which the other was but a part, was to bring about a fusion and a union of all the nations of the world to ensure peace and to weed out war. For a time things went on well and it was hoped that the impossible would become possible. But after a time, the League of Nations became a sort of a ring of all the bigger powers with a view to get power for themselves. The smaller nations were cowed down into submission and the world became again an arena for Power Politics, and there was seen a repetition of the international jealousy and bitterness which was there before also. The Sino-Japanese war, and the Italo-Turkish War followed by the Italo-Ethiopian War showed that the Big Powers still ruled dominantly and wanted to crush the smaller nations. It was the real test of the time whether the League of Nations would assert itself and bring to book the Powers which threatened the world with another war. The holocaust of the First War had not apparently satisfied the lust for blood of the bigger powers, and Italy was allowed

to run riot over the Ethiopian territory and to carry on a massacre of men women and children in Ethiopia. Mussolini rose on the ashes of Ethiopia. At that time also the seeds sown by the Versailles Peace Treaty produced fruits of bitterness and hatred, and Hitler was the man of the moment to try to capitalise all the bitterness and hatred in the world for his own purposes. He raised the slogan "Germany for the Germans" and the German people naturally stung by the memory of the Versailles Peace Treaty worshipped Hitler as a Hero and gave him all support he wanted. Thus the stage was laid for World War II, which involved not only the principal parties concerned, but the whole world. This World War II, differed from World War I in that it involved in its cruel butchery even civilians, living miles away from the trenches where the armies fought. Thus, World War II brought about the ruin and massacre and murder of hundreds of thousands of civilians, who even under the old code of war should have been left unaffected. The World War II was ultimately finished and the statesmen of the World again began to think of the ways and the methods by which they could put a stop to war for ever. Instead of the League of Nations, they have now created the U. N. O. It is a great tragedy that though World War II has been finished since only 2 years, there are already signs and portents and

(Continued on page 5)

FOR SALE

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(Mis. 194, 2, 5 & 9)



Hindu Organ

TUESDAY, DECEMBER 2, 1947.

CONTROLS

HIS EXCELLENCY THE GOVERNOR referred among other things in his "Speech from the Throne" to the need for continuing the controls in Ceylon. The Indian National Congress and Mahatma Gandhi have after due consideration, decided that controls should go. The Indian Government has decided to give effect to the decision of the Congress. The introduction of controls regarding food and textiles was found necessary during the emergency caused by the war. Poor people especially have been greatly benefitted. Bribery and corruption were to a great extent the result of control. Dr. J. H. F. Jayasuriya, the other day, in his address at the District Assembly of Rotarians at Kandy referred to the growing menace of bribery and corruption and the district assembly, among other things, urged the great need for combating bribery and corruption in the country. We heartily endorse Dr. Jayasuriya's views. One of the ways of putting an end to bribery and corruption will be the lifting of controls.

In Ceylon control of essential food stuffs and textiles remains but there has been some relaxation regarding permits required for the purchase of motor cars. It is now possible to buy cars of low horse power without permits, and as an experiment, the control of petrol is expected to be removed for a period of two months in the first instance. In India it has been reported that the control regarding sugar has been lifted as from 1st December. Many varieties of cloth have been made available to the public free of coupons. When we take into consideration the enormous quantity of cloth available both in the open and "black" markets we are of the view that it is not necessary to enforce the control of textiles.

The scarcity of food in Ceylon and the need for imports from abroad of essential food stuffs with the aid of Government subsidies have made it

Government Victory

And so the Government has won in the first round, thanks to the Independents a majority of whom walked into the lobby with the Government members. But, we have to caution Mr. Senanayake and his Government not to be too complacent. The debate on the Governor's Speech has demonstrated that there is an amount of misgiving among the people of the country as voiced through their representatives, about the way in which those grandiose schemes enumerated in "the Speech from the Throne" would be worked out in actual practice, to the benefit of the people. It would be well for the Premier to take note of that fact. The vacillating policy that was a characteristic of the Government under the Donoughmore Scheme should be given a decent burial and an energetic drive towards making the country self-dependent for her food-stuffs is immediately called for. The present ship-to-mouth existence, because of which the masses are seething with discontent, should be put an end to by giving encouragement to the indigenous farmer. A step in the right direction, we repeat, is the scrapping of the present internal purchase scheme whereby the farmers have been hitherto fleeced of their income.

Marathon Speeches

The current sessions of the Ceylon Parliament, we are afraid is liable to become notorious for the marathon speeches made by its members. Many M. P's vied with one another in making long speeches and in hurling abuses at one another, and more than once Mr. Speaker had to draw the attention of these loquacious exhibitors of vocal prowess to be short if not sweet. Nobody can grudge our Parliamentarians for their long speeches if they spoke something for which they were sent by the people. It was not an uncommon sight to see certain members attempting to pay off their old grudges on the floor of the House and vile abuse was the order of the day on some occasions. We are told that it costs the taxpayer more than 2cts for every word uttered by our Parliamentarians on the floor of the House. It is high time our representatives concentrate more of their attention time and energy to matters affecting this electorate and the country, than to hurl abuses at each other and convert the Floor of the House of Representatives

necessary for continuing food control. The island is not self sufficient regarding food. The vast sums of money spent by Government on subsidies for purchase of food stuffs and maintaining emergency staff in this connection can be saved if controls are removed. If government wants to keep the price of foodstuffs low it can reduce the duty on foodstuffs and the traders may be expected to do the needful; they will be able to import into Ceylon and sell to the consumers food grains at a cost which may perhaps be a little more than that at which government is selling at present. When India, which is such a vast country has decided to remove all controls, Ceylon will do well by following India's example.

representatives to an exhibition ground of verbal exuberance.

A Worthy Example

The example set by the Hon. Col. J. L. Kotelawala, Minister for Transport, if followed by the other Ministers of Ceylon will surely stamp out bribery and corruption, unfortunately rampant in the country today. It is learned that a blind gentleman from Galle went to the Petrol Control Department to transact some business. It is alleged that a high official of the Department was rude to him and had torn up coupons for 20 gallons of petrol which the blind man had tendered. The poor gentleman immediately went to the Minister's bungalow and complained of the matter to him. The Minister promptly came to the Office of the Department, accompanied by the insulted gentleman, and held an inquiry, after which, it is understood he has ordered that the official concerned should be immediately relieved of his duties. The action of Col. Kotelawala was at once gallant and timely, and is highly commendable. Heads of Departments, staff-officers and minor officials should know and should be made to know that they are living in an age of democracy and that they are paid for their services out of the public revenue, and that the State cannot any more tolerate improper conduct. Unfortunately, even now there are certain officials who think that they are beings dropped from heaven! This attitude of theirs is in no small measure due to the laxity shown towards officialdom by the Ministers so far. The worthy example set by Col. Kotelawala should awaken the eyes of officialdom. We hope other Ministers also will follow suit and do their best to stamp out corruption and discourtesy to the public in the departments under their control.

The Temple of the Bo-Tree

The Historic Buddhist temple which houses the famous and holy bo-tree at Anuradhapura has attracted the attention of all Ceyloners at the present time, for it has been published that a new shoot has sprung from that ancient tree and it is said that it is a good and happy omen for the future of Lanka. Buddhists and Hindus have been paying homage to the sacred bo-tree from time immemorial. It is not an uncommon sight to see Hindu deities in Buddhist temples in Ceylon, and both Hindus and Buddhists pay homage to the Buddha and to the Hindu deities. Such was the case at the sacred bo-tree temple at Anuradhapura until a few years ago, when the Vinayagar image in the temple to which thousands of Hindus and Buddhists made obeisance was removed by a new Buddhist priest and stored in the archives of the Archeological Commissioner at Anuradhapura. We do not understand the motive of those who removed that image. True, it was in their domain to do as they pleased. But it would have been better for the Buddhists concerned had they taken the Hindu worshippers also into their confidence before they dumped the image into the dungeons of the Archeological Commissioner. Now that a new era is to set in Ceylon, it would be in the fitness of things to restore the Hindu image to its original place in the temple of the Sacred Bo tree. It will surely be a gesture of magnanimity and toleration towards the Tamils, a large number of whom are Hindus.

Muslim League To End

New Political Set-up To Be Opened

The All-India Muslim League will be wound up at a session of the Council of the Muslim League to be held at Karachi on December 14 and 15, it is learnt.

It is stated that after the partition of the country it became imperative that the Indian Muslims should be absolved of their allegiance and loyalty to the Muslim League organisation and given a free choice to reorient their policy in the light of the new political set-up in the Indian Dominion. The winding up of the Muslim League organisation, the source said, will not only clear the way for a new programme for the Indian Muslims but will also go a long way to remove the suspicions about their loyalty to the Indian Dominion entertained by a section of the Congress.

It is further revealed that it was proposed that a Pakistan National League should replace the Muslim League in the Pakistan Dominion which would be open to all nationals of Pakistan irrespective of their religious affiliation.

Mr. Liaquat Ali Khan, Honorary Secretary of the All India Muslim League announces that a meeting of the Council of the All India Muslim League will be held at Karachi on Sunday December 14 to consider the future of the All India Muslim League organization in view of the independent states of Pakistan and India.

The Working Committee will meet at Karachi on Saturday, December 13.

Ceylon Tamils
Kalavirthy Sangam
K. Lumpur

"Ramanathan Day" celebrations were held at the above Association on 25-11-47 commencing at 6.30 p.m. After the observance of the two minutes' silence before a full-sized photo of the late eminent leader which was garlanded and kept on the stage, the President, Mr. M. Kanagasabai, in his opening remarks mentioned that the Celebrations Day had synchronised with the opening of Parliament in Ceylon adding that the second reading of the Dominion Status Bill in the House of Commons was indeed a matter of great rejoicing to all Ceylonese.

An inspiring and instructive speech on the life and achievements of the revered leader, was delivered in Tamil by Mr. S. Sinnadurai M. B. E. (Asst. Secy. M. U. Secretariat) touching on the varied activities of the revered leader—as an eminent lawyer, legislator, educationist, philanthropist, orator and writer, mentioning two books written in English. The leader's services during the Martial Law which culminated in the public chariot procession from the Colombo Jetty, proving a unique demonstration for the invaluable services rendered in London, were emphasised by the learned speaker.

This was followed by recital of two songs in honour of the revered leader which were composed by Mr. C. Arumugadasan Asst. Teacher, Urumpiray Hindu College being received with much applause.

With the expression of thanks by the President to the speaker of the evening, and the audience for their kind presence and the Editors of the two Tamil Dailies "Jenayagaram" and "Tamil Nesan" for their presence and valuable services rendered in publishing the proceedings of the Radio Programme in connection with the celebrations which was held at the K. Lumpur Radio Station on 22-11-47, the proceedings came to a close at 8 p.m.

U. C'S FINANCES

Not Satisfactory Says Chairman

THE public are complaining about the state of the Jaffna roads, the Chairman of the Jaffna Urban Council, Mr. C. Ponnampalam, said in a statement appended to the draft budget which was considered by the Jaffna U. C. on Friday last.

The draft budget for 1948 shows a total revenue of Rs. 772,273 and an expenditure of Rs. 770,048.70.

The item of Rs. 25,000 for the maintenances of roads is insufficient in view of the rising price of materials and cost of labour, Mr. Ponnampalam adds. He says it will not be possible to maintain the Jaffna roads in good condition unless the council spends about Rs. 100,000 annually on maintenance.

He goes on to say: "Big councils like the Jaffna Council have not appreciably benefitted by the block grant system. We received only a sum of Rs. 32,000 this year by way of block grants, whereas the cost on increased salaries and wages is much more than 32,000. The only appreciable increase in revenue is from the entertainment tax. In the draft estimates for 1948, Rs. 75,000 has been provided as revenue from entertainment tax."

Dealing with health services, Mr. Ponnampalam emphasises that the council is doing work which is the duty of the Central Government to perform. He contends that if the Central Government provides adequate accommodation in the maternity ward of the civil hospital there might then be no necessity for the council to maintain seven maternity homes. The Central Government, he adds, ought to pay the

council special grants for the maintenance of these homes. The total expenditure on health services was Rs. 283,291, an amount slightly less than one-third of the revenue.

Regarding expenditure on the Electricity Department, he states that the distribution system is in a bad condition and that, therefore, provision has been made in the draft budget for maintenance works.

The Minister of Health and Local Government, at his recent meeting with the council, Mr. Ponnampalam states, was pressed to allocate more funds to it. His reply was that the assessment rate of the Jaffna Council was only 12½ per cent., which was too low, and the Government should not, therefore, be asked to consider the question of allocating more revenue to making special grants to it under these circumstances. The council ought to press the Central Government and get more revenue allocated or increase its assessment rates and taxes.

"When Jaffna becomes a municipality in January, 1949, the financial position of the council should be sound," he observes. "There are bound to be increases of expenditure when the municipality is established, and before the establishment of municipality the council ought to devise ways and means of increasing the revenue. Otherwise the municipality will not be able to function in 1949. This is a matter that ought to be considered by the members and decided during the ensuing year."

Letter to the Editor

Our National Flag

Sir,

It seems difficult to discuss the question of a suitable emblem for a national flag for Sri Lanka without raising to fever heat a spirit of Communal Chauvinism in a section of the Low-Country Sinhalese leaders.

Mr. Goonesinghe M. P. of Mr. Senanayake's Cabinet has threatened to climb up the flag staff and haul down the flag, should any other design than that of the 'Sinhalese Lion' be exhibited on it.

Mr. Kannangara, our ex-Minister of Education, not to be out-done by Mr. Goonesinghe, has declared that he would tear up any flag if Sri Lanka should not have the lion emblem.

The Communal frenzy appears to have received added excitement after the Prime Minister had said that the question of choice of a design for the national flag would be discussed in Parliament and settled on result of votes.

Members of the U. N. P. seem not to read parliamentary conventions or party discipline. They throw defiance at the party's chief.

The National flag should be a symbol of unity of races, who compose the nation. The sense of political unity has come to us only recently—Deep-down transcending the differences of race, caste and religion we have for foundation, the sense of geographical and cultural unity. The political unity we are arriving at should not

be damaged by perpetuation of communal cleavage by laying emphasis on the communal symbol of the Lion with the Sword held in the paw—an unnatural and impossible pose.

The national idea is a thing of recent origin. The Moreyas, who about the 3rd century B. C. had united almost the whole of India had not thought of a national flag. The Moghals of India of the 17th Century A. D. had no national flag for India, though they held sway over the whole Indian sub-continent. Ceylon had no national flag at any stage of her history.

Races, clans and families had (in Ceylon) their own emblems and totems.

Trade guilds and vocational groups exhibited their own flags expressive of their distinctive vocations—Royalties had distinctive flags and soldiers fought under royal flags.

It is idle to imagine that what is called the Sinhalese flag (the lion with front paw out-stretched holding a sword) perpetuates the myth that the race was begotten of a lion.

There is absolutely no evidence that saint Mahindo, or the men who followed him, introduced the lion flags.

Till the 6th Century A. D. no royalty in Ceylon claimed the lion for a totem or family emblem.

Pallavas were Vishnavites and Vaishnavism, for some time, held

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Ceylon's Future

Moderation and Compromise Needed

AN advice to the new Ceylon Government to begin its regime in a spirit of moderation and compromise has been offered by the Madras "Hindu" writing editorially on Ceylon's future. The "Hindu" writes:—

The inauguration of the new constitution in Ceylon and the fully responsible status that she now acquires will be an occasion for rejoicing in the island and a source of satisfaction to the Prime Minister, Mr. Senanayake, and his colleagues of the United National Party, who worked hard to achieve their goal. In his broadcast on November 24, the Governor of Ceylon pointed out that the agreements signed this month by the Ceylon and British Governments were suggested by the Ceylon Premier himself as a gesture of goodwill, and that the latter made no secret of his belief that it was in the interest of both countries that Ceylon should maintain her ties with Britain and the Commonwealth. It is not wholly surprising that, in the circumstances, there should be some criticism of the defence agreement by Opposition groups in Ceylon who fear that Ceylon's foreign policy will be dominated by the bigger partner and that the country will not be free of the leading strings of the British Foreign Office. The arguments of such critics might have some force in the future when Ceylon's neighbours such as India, Burma and Indonesia will have developed their strength to the point of being able to work together as a powerful bloc in Asia. But in the world of to-day, Ceylon's close adherence to Britain is intelligible and her defence must necessarily depend upon British assistance. The London Times comments that the great naval base of Trincomalee is one of the key points in the defence of the whole Commonwealth and that during the last war Ceylon's strategic importance made it the headquarters of the South East Asia Command. Ceylon's position as an independent entity in world politics will, however, be facilitated by full diplomatic representation abroad and Britain has promised to sponsor her membership of the United Nations, if she wishes it. One of the main conditions of progress in Ceylon is the need to work out a stable parliamentary system. The United National Party which lost heavily in the recent elections, has only 42 seats in the State Council out of 95 elected members but the Opposition is weak because of the number of groups into which it is divided. Besides the 20 Independents and the Left-wing groups there are the Tamils and the Ceylon Indian Congress who have 13 seats. The United Party would do well to win the confidence of the Indian groups in Ceylon who have in the past felt considerable dissatisfaction over such questions as the immigration and franchise of Indians in the island. The first years of self-government are crucial in deciding the shape of a country's future and it is to be hoped that the new Government will begin its regime in a spirit of moderation and compromise.

J. H. C. BUILDING FUND

Amount previously acknowledged	Rs.	Cts.
Mr. V. Senathiraja	5	00
Mrs. Ponnusamy	5	00
Mr. K. M. Arumugam	5	00
Mrs. S. M. Chelliah	6	00
Total	6054	17
V. BALASUNDARAM, Treasurer, J. H. C. Building Fund Committee.		
30-11-47.		

Indo-Ceylon Air Service

The new State-operated Indo-Ceylon air service begins on December 10. There will be regular flights to Madras via Kankasanturai on Mondays, Wednesdays, Fridays and Saturdays, the planes leaving Ratmalana Airport at 8 a. m. each day.

The schedule is: Leave Ratmalana 8 a. m.; arrive Kankasanturai 9-15 a. m.; leave Kankasanturai 9-35 a. m.; arrive Madras 11-05 a. m.; leave Madras (on the return flight) at 1 p. m.; arrive Kankasanturai 2-30 p. m.; leave Kankasanturai 2-24 p. m.; arrive Colombo 4 p. m.

The Director of Civil Aviation and other officials came on a survey flight last week to Kankasanturai.

WANTED

Vadamarachy Hindu Girls' English School Point Pedro requires January or earlier Lady Graduates, Trained Teachers—one specially for Chemistry. Housecraft Sangeetham desirable. Apply Sivagurunathan Manager, stating subjects experience, enclosing copies of testimonials. (Mis. 193. 2 & 5).

TENDER NOTICE

Tenders will be received by the Govt. Agent, N. P. up to 12 noon on Tuesday, December 16, 1947, for the construction of a masonry regulator and grading out-let channel of Kachchai Tank in Tenmaradchi, N. P. Tenders should be made on forms obtainable on application from the Kachcheri, Jaffna, where all particulars can be obtained. Tender forms will be issued up to 12 noon on Saturday, December 13, 1947, only on production of receipt for Rs. 50 deposited for each form at the Jaffna Kachcheri. (G. 124. 2-12-47)

Toddy Rent Sale 1st January 1948 to 31 December, 1948.

Tenders are hereby invited for the purchase of the exclusive privilege of selling Toddy in Mannar District during the period 1st January 1948 to 31 December 1948. Tenders should reach the Assistant Government Agent, Mannar not later than 10-00 a. m. on Thursday the 4th December 1947.

2. The conditions of sale and any other particulars can be obtained on application at the Mannar Kachcheri.

N. Q. DIAS
Asst. Govt. Agent,
Mannar.

November, 20, 1947.
(G. 123. 2-12-47.)

Letter to the Editor

(Continued from page 3)

common cause with Buddhism. Nara-Sinha, the manlion of the Vaishnavite creeds was an incarnation of Vishnu. There is evidence to believe that a lion cult came to evidence in Ceylon with the Pallava domination of Ceylon.

The rulers of the village naga-empire had names associated with the lion.

We have in our possession the lion seat of Sri Nissanka and Sri Nissanka has left on rock inscriptions his pedigree and lineage.

Even assuming that the Sinhalese flag was lion flag, and no other, would it serve any useful purpose to set up the lion on the new National flag? By doing so, should we not perpetuate the communal cleavage?

The Low-Country became the possession of Portugal in the 16th century and its inhabitants the Nationals of Portugal. One desires to know what flag did the Low-Country Soldiers carry with them when they fought the up-country. In the internecine wars of pillage, plunder and rape, if the lion-flag had played its part, would not the Kandians object to the same flag being used as national emblem of theirs.

The design of our national flag should be suggestive of our aspirations and ideals. If these should be expressed with the symbolism of an animal the Sinhalese lion cannot symbolise them with its terrifying look and impossible posture of holding a sword. It is so ugly an animal as can only Connote brute force.

Why not choose Saffron-Ochra Colour for ground and set up a Milk-White Cow with a bull calf on the Saffron-Ochra flag for a national emblem.

Saffron Ochra is the colour of the religious-minded people, a Colour common to Hindus, Buddhists and Muslims. It denotes renunciation and sacrifice. The cow is symbol of love, she is foster mother of mankind. The cow should symbolise agricultural planning.

Yours etc.
R. C. PROCTOR.
Jaffna.
23 11-47.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 793.

Velupillai Subramaniam of Karainagar West. Petitioner.

Vs.

1. Velupillai Ariyaratnam and
2. Kathirgamar Velupillai of Karainagar West.

Respondents.

In the matter of the Estate of the late Velupillai Ariyaratnam deceased, of Karainagar West.

This matter coming on for disposal before G. O. T. A. de Silva Esqr. Acting District Judge, Jaffna on the 31st day of October, 1947, in the presence of Mr. A. Kanagasabai, Proctor on the part of the petitioner, and the affidavit of the above-mentioned petitioner dated 26th October 1947, having been read:

It is ordered that Petitioner be declared entitled to have Letters of

ORDER ABSOLUTE DECLARING NIL PROVED

IN THE DISTRICT COURT OF JAFFNA
(held at Chavakachcheri)

Testamentary Jurisdiction No. 3.

In the matter of the Last Will and Testament of the late Amminipillai widow of Mailu Sithamparapillai deceased of Manthuvil.

1. Sanmugam Sivapiragasam of Manthuvil
2. Ponnachchy widow of Vinayagar Sinnathamby of Kaithady in Navatkuli

Petitioners.

Vs.

1. Sinnappoo Kandiah and
2. wife Sinnammah both of Manthuvil
3. Kathirgamar Kandiah and wife
4. Sinnappillai both of Manthuvil

Minor 5. Sinnacuddy Rajaratnam and

„ 6. Sinnacuddy Kanagaratnam both of Manthuvil appearing by their Guardian-ad-litem the 7th Respondent

7. Ramanathar Kanagasabai of Chavakachcheri South
8. Sinnappu Selliah and wife
9. Thangammah both of Manthuvil

Minor 10. Sinnappillai daughter of Ambalavanar Kanthar of Manthuvil appearing by her father and Guardian-ad-litem the 11th Respondent

11. Ambalavanar Kanthar of Manthuvil Respondents.

This matter coming on for disposal before W. Thalagodapitya Esquire, District Judge, Chavakachcheri on the 27th day of October 1947 in the presence of Mr. S. Siva Rajah Proctor on the part of the Petitioners and the affidavits of the Petitioners and the witness to the Last Will having been read.

It is ordered that the will of the abovenamed deceased dated 9th June 1927 and numbered 19979 and attested by C. Sabapathipillai Notary Public be and the same is hereby declared proved unless the respondents or any other person or persons interested shall, on or before the 25th day of November 1947 show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the said 7th Respondent be appointed Guardian-ad-litem over the minors the 5th and 6th Respondents and the 11th Respondent be appointed Guardian-ad-litem over the minor 10th Respondent and that the said Sanmugam Sivapiragasam and Ponnachchy widow of V. Sinnathamby the petitioners are the executors named in the said will and that they are entitled to have Probate of the same issued to them accordingly unless the Respondents or others interested shall on or before the 25th day of November 1947 shew sufficient cause to the satisfaction of this Court to the contrary.

This 6th day of November 1947.

Sgd. W. Thalagodapitya,
District Judge.

Time extended to 16th December 1947.

Drawn by

Sgd. S. Siva Rajah
Proctor S. C.

(O. 116. 2 & 5.)

Administration to the said intestate estate as one of his heirs and that he is entitled to have Letters of administration issued to him accordingly unless the respondents or others interested shall on or before the 2nd day of December 1947, show sufficient cause to the satisfaction of this court to the contrary.

This 31st day of October, 1947.

Sgd. R. R. Selvadurai,
District Judge.

(O. 108. 28 & 2-12-47.)

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Jaffna,
13th November 1947.

(mis. 185. 18 to 5-12-47.)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 801

In the matter of the estate of the late Nallammah wife of Vaitialingam Elayathamby of Myliddy South Deceased.

1. Muttucuddy Ambolawanar and
2. Wife Maniccam both of Myliddy South

Vs.

Petitioners.

Vaitialingam Elayathamby of Myliddy South presently of Government Training School, Palaly, Achchuvally Respondent.

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge, Jaffna on the 7th day of November 1947 in the presence of Mr. R. R. Nalliah, Proctor on the part of the Petition-

ers and the affidavit of the 1st named Petitioner dated the 31st day of October 1947 having been read.

It is ordered that the Petitioners be declared entitled to have Letters of Administration to the estate of the abovenamed deceased as her parents and heirs and that they are entitled to have Letters of Administration to the estate of the said deceased and the same be issued to them accordingly unless the Respondent or others interested shall on or before the 10th day of December 1947 show sufficient cause to the satisfaction of this Court to the contrary

This 11th day of November 1947.

Sgd. R. R. Selvadurai,
District Judge.

Drawn by,

Sgd. R. R. Nalliah,

Proctor for Petitioner,
(O. 115 28 & 2)

What They Say

Rajasingha Incarnate!

MR. D. S. Senanayake is undoubtedly a reincarnation of someone like Rajasingha who led his people courageously against the enemy during the epic days of full blooded nationalism states the UNP the journal of the United National Party, in its latest editorial. Writing on the Independence that is to be achieved by Ceylon, and condemning the attitude of the Leftists to it, the UNP says: The country, however, has refused to accept their position. Facts must triumph. Truth must have its victory. This country will be free and independent, whether they wish it or not. We have no doubt that it is the desire of Left-wing Politicians that Sri Lanka should continue to be a Colony of the British Empire for no other reason than that they would like to sign the agreement and have themselves proclaimed as the liberators of this Island! Such selfseeking is not unusual. They will languish in the same hell of ignominy to which history has assigned the notorious traitors of Sri Lanka who sold the pass in former times to the Portuguese, the Dutch, and finally to the British Empire builders. The name of Senanayake will be written besides those illustrious and immortal names of our historical figures who attempted to keep this country free of the foreign yolk. Senanayake belongs to the gallery of the great.

THE DEFENCE AGREEMENT

The New Defence Agreement between Ceylon and Britain is interpreted by the *Middle Eastern Guardian* as a sign that probably the British Government intends to offer India a defence alliance even if India decides to leave the Commonwealth. "For without India as an ally and a base Great Britain could scarcely hope to aid Ceylon militarily. Inland or peninsular bases are of little use in modern warfare unless they are defended in conjunction with neighbouring land masses from which the war effort can be generated," the paper declared. Whether Ceylon will over the long period, be content with the present Agreement was uncertain, the paper continued. "The future of Ceylon will in any case be bound up with that of India, and the statement by the Governor that one of the first acts of External Affairs would be to seek an agreement on the disputes with India is very welcome." "Geographically Ceylon stands to India as does Hong Kong to China, and if India consolidates its strength the main defence responsibility in the Indian Ocean will ultimately stray from Great Britain to India. "In the meantime the British role is to use a stabilising influence during the political transitions in the countries of South Asia," the paper added.

WHO INVITED?

Who invited the Indians in Ceylon? and who today is loud in their

vociferations that the same Indians should be sent bag and baggage to India? It is the capitalists of Ceylon, those pillars of British imperialism who were responsible for the influx of Indian labour into Ceylon, and it is the same capitalists who today from house tops proclaim their patriotism and aver that there is no place for Indians here in this little island of Ceylon, states VIMUKTHIYA a Sinhalese paper in an editorial. According to the VIMUKTHIYA the Indian question has been simply dragged into the local politics, just to side-track the real issues by the ruling capitalist junta and states that under no stretch of imagination can that move be called one as one actuated by real patriotism. It was dragged simply to confuse the issues and make matters more confused. The VIMUKTHIYA states: It is to be remembered that a bill was passed in the defunct State Council as early as 1936 to prevent the influx of Indian labourers in Ceylon. The leftist members who were in that Council voted for the Bill. But what had actually happened? In spite of the passage of the Bill, the capitalists of the country were unable to obtain cheap Indian labour. They found it unable to exploit the labour and the country. Out of pure selfishness, the capitalists, through their henchmen in the then government took steps to see that the provisions of the Immigration bill were not adhered to as a result of which, more Indians came to Ceylon. The entry of not only Indians, but of all aliens should be stopped once and for all. Control of immigration will not do. Total prevention is all that is needed.

The Asian Conference

(Continued from page 1)

rumblings in the air of World War No. III,

In place of the old International Labour Conference there is also organized a Labour Conference. It is a sign of the times that the Asian Labour Conference is now organized with a view to bring about a fusion and revival of the Labour of the Continent of Asia. It is a great thing that such a Conference is now organized and that India was chosen as the venue of this conference. Pandit Jawaharlal Nehru and his colleagues have shown to the world and to the Asiatic Continent that they want peace and development of Labour, so that the Asiatic countries might proceed apace with their development and remove the seeds of War. It was again a great thing that India should have been called upon to play such a leading part in the organization of the Asian Conference. We congratulate the Hon. Mr. Jagjivan Ram, Labour Minis-

REFLECTION ON PROGRESS

(Continued from page 1)

devotion upon a figment of the imagination for example, the mental image of some divine person. Certain classes of spiritual exercises, such as those devised by St. Ignatius Loyola, exist solely for the purpose of training the imaginative powers and of arousing intense emotions in relation to the fantasies thus deliberately conjured up. Genuine mystics, such as St. John of the Cross or the author of *The Cloud of Unknowing*, insist that it is, in the very nature of things, impossible to come to a realization of ultimate reality by the cultivation of the fancy and the feelings; for the fancy and the feelings belong to the separate ego, whereas the immanent and transcendent Godhead can only be realized when the separate ego has been stilled and put aside when an empty space has been created in the mind so as to make room, as it were, for the Atman-Brahman. The ecstasy of fancy-begotten emotions is entirely different from unitive knowledge of the divine Ground.

The illusory experience of the second class are those induced by a form of self-hypnosis. Great stress is laid in many of the *Mahayana* sutras on the necessity of avoiding the false *samadhi* of the *sravakas* and the *Pratyeka Buddhas*. This is a negative condition, an absence of consciousness rather than its transfiguration. The world is escaped; it is not seen anew *sub specie aeternitatis*. "If the doors of perception were cleansed," wrote Blake, "the world would appear as it is, infinite and holy." But in this false *samadhi* there is no cleansing of perception; there is merely a turning away, a temporary abolition of perception. This is a reversion towards the condition of inanimate matter not a progress towards the Final End of unitive knowledge of the divine reality within the soul and beyond the world.

"Songs of the Wilds"

Mr. R. C. Proctor writes:

The word *பாத்தே* which occurs in a stanza quoted by A. V. M. in your issue of the 15th inst. refers to a socio-agricultural instruction among the Wanni folks. When some work of urgent nature has to be done, the land lord sends word to the villagers to contribute their labour on terms of *பாத்தே*. The invitees attend in merry-mood with their families, eat and drink and before they depart, they see the work being completed. The song quoted seems to inveigh the landlord's parsimoniousness in giving *மோர் பாத்தே*, instead of *பாத்தே* in ardent staff.

ter of the Government of India on his speech of great erudition and statesmanship. We look forward to the Government of India organizing the Asian Conference in such a manner that there would not be that selfishness and that rivalry between the Big Powers which might plunge the Asiatic countries into another war of bloodshed.

NEWS IN BRIEF

The Minister for Home Affairs and Rural Development, Sir Oliver Goonetilleke will move the Independence motion in the Senate today.

x x x

By 58 votes to 39, the Opposition amendment to the motion on the Address of Thanks was lost in the House of Representatives on Friday last. The original motion was carried without a division.

x x x

A stand-still agreement for a period of one year has been executed by Hyderabad with the Indian Dominion. The agreement, makes it clear, according to a communique issued from Hyderabad, that the Nizam's Sovereign rights remain unimpaired.

x x x

The King has ordered that for the purpose of removing doubts the amendment to the Ceylon Constitution Order-in-Council made in August and dealing with the definition of "Public Officer" should be considered as having taken effect from July 5, 1947. Through this order the four former State Council Ministers, whose election to the Parliament has been questioned, can now continue to be in Parliament.

The North Ceylon Cottage Industries Society

A General Meeting of the above Association will be held on Sunday the 7th, December, 1947, at 10 a. m. in the Vaidesvara Vidyasalai, Vannarponnai, for the purpose of electing Office bearers for the ensuing year and for arranging the programme of work for the next year.

The aims of the Association it is learned are to develop and foster the various cottage industries. All those in sympathy with the movement are cordially invited to be present.

Diesel Rail Cars

At a special meeting of the Jaffna Urban Council held on Friday last Mr. R. C. Manmatharayan moved:—

"This Council requests the Minister for Transport to place some of the newly arrived Diesel Rail Cars for the convenience of the travelling public of Jaffna from Kankasanturai to Pallai."

"As the travelling public of Jaffna is greatly inconvenienced by the present system of 13 hours journey from Colombo to Kankasanturai, this Council requests the Minister for Transport to get down express Diesel Locomotives for this service and arrange the reduction of travelling time."

Mr. S. P. Nadarajah seconded and the resolution was carried unanimously.

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