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## The Hallowed Mysterious World

### MAN'S BIRTHRIGHT—THE PURSUIT OF TRUTH

THE modern world is in a state of flux. The peoples all over the world feel themselves lost in a world which puzzles them completely. The scientists at the beginning of the last century boastfully announced that by their efforts they would one day be able to know all the secrets of nature and with that knowledge they would be able to master her completely. But the achievements of science have not succeeded in making man independent of Nature or superior to her or even made him happy. Man has multiplied his wants and is mercilessly exploiting every available source of energy or wealth; he has become a slave to her laws which he has to obey in order to "master" Nature; he discovers more and more laws in Nature only to obey them. With all the wealth and comfort is man happy? The answer is an emphatic "No". The reason is not far to seek. The study of the material sciences enables the student to render a tentative solution to explain

(SIVATHONDAN)

some of the phenomena of Nature. The answer given by a scientist about the world around us is not why anything happens but how it happens.

The answer to the question "why" regarding the world is attempted by philosophy. The scientist loses himself and becomes dazed and perplexed when he is faced with an endless regress of cause and effect relationship. The scientist is inadequately furnished with the equipment necessary for solving the questions about Nature or the Universe. The cognisance of the scientist in the world of phenomena is limited to the sense perceptions. The untrustworthiness of the report of the senses which are limited and which vary with individuals, is a disqualification which deserves serious attention from those who are engaged in the pursuit of truth. Moreover, truth is not truth if it admits of any variation or modification in the light of fresh inventions and discoveries. Truth is Absolute and therefore the attempts made by a study of

the material sciences are bound to fail in knowing the Truth. It is not out of place here to mention that an over-emphasis on the material sciences has also the tendency to brutalize man and obscure his noble vision and impede his growth for which man is naturally created and even to divert man from the spiritual path. The pursuit of Truth is the natural birth right of every man. He struggles towards the light with a naturally implanted instinct in him. Any other activity is bound to divert the attention of man from his natural pursuit. A little thinking will make clear that a man who engages himself in some activity whether noble or otherwise gathers a kind of experience which is denied to the scientist who analyses Nature in cold blood. The man who lives learns about the path leading to Truth, whereas, the man who has set his heart in conquering Nature—for that is the aim of science—is only deluding himself and misleading others. The fault is not in science itself but in the attitude of the scientist who turns a blind eye to the resplendent Truth and follows the light of the fire-flies and will-o-the-Wisps. The scientist loses himself in a quagmire of doubt and despair. As he has not understood the nature of things in the world he gets perplexed when his satanic brain discovers the hidden energy in the atom and his confusion is not a little when he succumbs to the temptation to break up the atom and destroy vast masses of people.

#### The Quest of Truth

The scientist will grant that the Truth which he seeks is unlimited although in his march towards his ideal the path is marked by milestones of individual and particular successes, temporary victories of transient importance. These milestones however numerous are not to be allowed to loom large to obscure the mental vision of the seeker after Truth.

It must not be imagined by anyone that science or scientific achievements are of no

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## Mrs. Pandit—A World Choice

South African Journal's  
Tribute

Here is a tribute paid  
by *Cops Times* of Cape  
Town:

"This is a vital year for the world organization with the West disunited and the East-West conflict reaching a stage where permanent damage can be done to world relations. Furthermore, United Nations has been discredited as a place where bloc meets bloc and above all the Soviet Union with its satellites' delegates believes that the General Assembly has become little more than a forum for United States opinion. There is no person in the world more qualified to rectify all this than Mrs. Pandit. Except in South African opinion, she is regarded as the personification of Caesar's wife—above suspicion politically speaking.

"The importance of her election is not because she is a woman. It lies in the fact that if any person in the world today can be described as neutral as above regional prejudice while at the same time being fully aware of all stresses and strains under which humanity is suffering without giving one inch in natural idealism it is Mrs. Pandit. In short, no living statesman is better qualified for the post of overseer of the General Assembly than Mrs. Pandit.

"If we in South Africa have misgivings about it in view of her past attitude towards the discussion of South African affairs before the United Nations, we must still recognise her sincerity. She is not hot-headed and will not let her personal views prejudice the normal legal consideration of African disputes. If a rapprochement between East and West is possible, no better

## THE EMPHASIS ON THINGS DIFFERENT

Detrimental to National Progress

THE fact that the talk of the Premier's resignation disappeared as a passing cloud in the political sky of this Island should not lull the leaders of the people into a false sense of security. It has been accepted on all sides that the stability of any Government can be secured only by men of character and culture being at the helm of administration. This Island is singularly fortunate in having been able to find a man of character to form its first Cabinet and in securing the services of another 'man of character, to continue to shoulder the responsibility as acceptably as the First Premier. It is, therefore, the responsibility of all leaders and parties that believe in the essence of democracy to ensure that political wisdom of this country would never again be threatened by internal dissensions. In this connection extracts from the speech of Mr. Dudley Senanayake delivered on the occasion of the opening of the Ramakrishna Mission Madam at Kataragama while expressing his sense of gratitude to the Mission, may be refreshingly recalled here to impress on the minds of the people what a worthy leader they have in the present Premier said:

We know that thousands, tens of thousands of pilgrims seeking solace and spiritual succour from the weariness of worldly life come to this hallowed spot whose beginnings are lost in the dim distance of our holy past to pay their devotion to Lord Skanda and enjoy the service provided by this building which has also been due to the munificence of a number of donors who have made it possible.

One of the unique and pleasant features of this

go-between can be found than Mrs. Pandit. She has dedicated her life to that task."

sacred spot is the sight of thousands regardless of religion, class, creed, colour or community coming here in amity and co-operation for the purpose of rendering their devotion. Let us realise that it has been a happy boast of this little Isle of ours that people of diverse religions, diverse races, diverse communities, diverse creeds have lived in unity and co-operation. We can truly say that it is the spirit of Kataragama pervading the general life of our country. If we look at the trials and difficulties that have swept the world today, certainly the spirit and the message of Kataragama as well as the message of that great founder of this Mission Sri Ramakrishna would be of invaluable service. We see on all sides of us discord, disunity, hatred and very various manifestations of that disharmony. One of the fundamental messages in the doctrine of Sri Ramakrishna was the realisation of the unity in things different, the harmony in things different. Unfortunately the malady that has afflicted the world of today is the emphasis on things different be they matters of religion, be they matters pertaining to culture, politics, economics or social matters. We tend too often to see the little differences without realising the great sphere in which absolute harmony and identity exists. Therefore, the real message that the world truly needs at the moment is the message that the Ramakrishna Mission is trying to give to this world. It is the message not only during the Kataragama season but right throughout the year when thousands of devotees of different creeds, different religions, different communities come in harmony to pay their respects to this hallowed spot. May that spirit grow from strength to strength and enrich and make this Blessed Isle of ours prosper. I do hope that it will not stop there. May this small but Blessed Isle be able to give the world that message.



திருவிழாக்கள்.

சமர்வியாயவே ஞானமுல் சங்கியும்  
சமர்வியாயவே நானறிவிச்சையும்  
சமர்வியாயவே நானறிந்தேத்தமே  
சமர்வியாயவே நன்னெறி காட்டுமே  
திருவிழாக்கள்.

# Hindu Organ

FRIDAY OCTOBER 2, 1953

Treasure These Thoughts

Overcome anger by compo-  
sure, evil by good, ni gardi-  
ness by liberality and false  
hood by truth. Never in t e  
world does hatred cease by  
hatred hatred ceases only by  
love

## MOCK HEROICS

ENJOYING AN EXCLUSIVE privilege at the Conference of Village Committees of this Island, Mr. S. W. R. D. Bandaranaike has several annual performances to his credit. A similar exercise of special advantages was once used by Mr. A. E. Goonesinghe as the chief performer at the Annual Conference of the Labour Party even long after the Marxist Leaders had crippled his Trade Union Movement beyond recognition. But the spokesmen in both instances never failed to wax eloquent in hurling down invectives and vitriolic attacks on all those who happened to thwart their political aspirations. Last Saturday once again Mr. Bandaranaike presided over the Annual Conference of Village Committees and obliged his camp-followers by making a lengthy analysis of the political situation immediately before and after Mr. Dudley Senanayake's statement that he would not give up office.

Disappointment in political affairs is much more dangerous than frustration in other aspirations. The people of Sri Lanka know only too well that the one man who has been giving public expression to his fervent desire to be the Chief Minister of this Island is Mr. Bandaranaike and that this aspirant has been unusually unlucky, fortune failing to smile at him at critical junctures. However it surpasses our understanding why this ex-minister, this leader of a party and the accepted spokesman of a loosely knit opposition should give vent to his feelings of disillusionment in the manner he had done at the Conference of Village

Committees on Saturday last. Perhaps Mr. Bandaranaike is at a loss to understand how two Senators even in their senility could have suddenly excited their eyelids so as to let briny water trickle down their cheeks to prevent a Premier from resigning his office while neither Senator nor M. P. sobbed or screamed on hearing of his exit from the Cabinet two years ago.

However, their appears to have dawned a new era in the political history of this country. Personalities more than policies have gained undue attention so much that there has arisen confusion in the minds of the people about the actual capacity of political parties to take up any responsibility. Both the Government Party and the Opposition have made much of a minor matter. The Leader of the Opposition may wait for a suitable opportunity to overthrow the administration and form his own Government. To achieve this it is not at all necessary for him to express an unholy perturbation over the fact that the Premier had failed to give effect to the string of rumours that had been abroad during the past fortnight.

We also wish to know what the exact functions of the Conference of Village Committees are. Of late it has become a matter of routine for Local Bodies to discuss affairs pertaining to the public in which only the Central Government is concerned and to pass resolutions condemnatory of the administration as a whole. We are aware that there are a large number of questions affecting Local Bodies awaiting discussion at a conference of such bodies. But curiously enough the main purpose of this Conference of Village Committees seems to have been to discuss the affairs of the Central Government and that in a very destructive manner. If the Conference of Village Committees by reason of the fact of its members being representatives of the people thinks that its opinions should attract more attention and have greater weight than those of the Members of Parliament expressed as a whole in the House of Representatives then political pandits should recommend the abolition of the Parliament and help the country in saving a colossal amount of expenditure in that respect. Modern political methods may be helpful in certain aspects but not when they are of the order of empty mock heroics.

# ESSENCE OF GANDHI RAJ

## C. R. On Unbridled Criticism

**D**URING the Gandhi Jayanti it is most appropriate that our readers should learn from the trusted disciples of Gandhiji, the true significance of Gandhism. The following are extracts from the speech of Mr. C. Rajagopalachariar Premier of Madras while unveiling a statue of Mahatmaji.

Mr. C. Rajagopalachari conveyed, on behalf of the public, their gratitude to the persons who had given the statue and constructed the mandap. When the British were ruling this country, he said, they carried on their struggle for freedom somehow in unity and without the aid of arms under the leadership of Gandhiji, but after the achievement of freedom they began to quarrel among themselves. He was much pleased with the work of the Congress volunteers in the division who did not mind the difficulties and annoyance caused to them by some people. He pointed out that it was only the youth who could unite the people. The Congress volunteers were doing great work now and if they carried on in a sustained way, they would gather experience and courage. It would help them to run the administration efficiently in the years to come.

### What is Gandhism

Many people, Mr. Rajagopalachari said, claimed to know God but only very few in fact knew Him. Similarly, he should say that many people did not know Gandhiji. Before the advent of Gandhiji in the political arena of India, there were no doubt patriots who had desired the freedom of the country and considered that it was a disgrace to live under foreign rule. But Gandhiji had shown them the way and also got them Swaraj just as one who could climb the tree, plucked the coconuts and satisfied those who looked at the coconut on the tree and aspired to have them. The people rightly worshipped Gandhiji because they were now enjoying the fruits of freedom. But it should be realised that what Gandhiji laid stress on was that every one of them should be guided by Dharma in whatever work he was engaged. Businessmen who over-estimated the price of an article, would not admit that there was connection between business and Dharma. Similarly it would be argued that politics or elections were one thing and Dharma was another. If they said so they would be betraying Gandhiji and doing dishonour to the statue erected at the place. The essence of 'Gandhiji Raj' was that everyone of them should establish Dharma by their behaviour in the discharge of their duties, whatever be their avocation in life. It was this which Gandhiji had preached till the last moment of his life. "The

wholesome and healthy food for our Swaraj is Dharma", the Chief Minister said, and added that he came to the meeting mainly to explain it to them.

### Country Behind Congress

Mr. Rajagopalachari pointed out that only the Congress Party could rule now, because it was the biggest political party in the country and had the support of the people. There might be smaller political parties making tall claims and saying that Congressmen had committed misdeeds and had not stuck to Dharma. They should not be afraid of such charges or should not imagine that the Congress, as an organisation had gone bad. They could not let down the Congress organisation, simply because there were bickerings among certain individual Congressmen. They should try to carry on the administration with efficiency and integrity. The small political parties could point out that this or that thing had not been done justly by the Government, but on that score, without the support of the people, they could not claim the right to rule the country. After all, there were responsible men in the Congress organisation to draw their attention to the mistakes committed by them. Nothing was done in the affairs of the Congress without the public knowing it.

Referring to the criticism that whenever he addressed meetings, policemen were posted in large numbers, Mr. Rajagopalachari wished to remind the critics that the policemen were there to protect the people and maintain order and not for him. The truth is that a situation necessitating the posting of police to give protection to the people has been created by the activities of the enemies of the Congress," he said. They must have peace. If they wanted peace and Swaraj without a constable, a tahildar or any other authority, they could not have it in this world. The people now enjoyed complete freedom of speech, unlike during the British days. Such freedom had been guaranteed by the framers of the Constitution knowing fully that there were people in this country who were given to fissiparous activities.

Mr. Rajagopalachari said they might read in certain newspapers many things said about him in unbridled lan-

# Code Of Conduct For Journalists

## Adoption By All India Conference

The code of conduct prepared and adopted by the All India Newspaper Editors' Conference is as follows:—

1. As the Press is a primary instrument in the creation of public opinion journalists should regard their calling as a trust and be eager to serve and guard the public interest and the peace of humanity.
2. In the discharge of their duties journalists shall attach due value to fundamental human and social rights and shall hold good faith and fair play in news reports and comments is essential professional obligations.
3. Journalists shall observe great & special restraint in reports and comments dealing with tensions likely to lead or leading to civil disorder.
4. Journalists shall endeavour to ensure that information disseminated is factually accurate. No fact shall be distorted and no essential fact shall be deliberately omitted. No information known to be false shall be published.
5. Responsibility shall be assumed for all information and comments published. If responsibility is disclaimed, this shall be explicitly stated.
6. Confidence shall always be respected. Professional secrecy must be preserved.
7. Any report found to be inaccurate and any comment on inaccurate reports shall be voluntarily rectified. It shall be obligatory to give fair publicity to a correction or contradiction when a report published is shown to be false or inaccurate in material particulars.
8. Journalists shall not exploit their status for non-journalistic purposes.
9. Journalists shall not allow personal interest to influence professional conduct.
10. There is nothing so unworthy as the acceptance or demand of a bribe or inducement for the exercise by a journalist of his power to give or deny publicity to news or comment.
11. Freedom in the honest collection and publication of news and facts and the rights of fair comment and criticism are principles which every journalist should always de-

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guage. He had received complaints that he had not taken any action to suppress the vituperative writings of such newspapers. He did not think that anybody else in his place would be so patient in putting up with such things as he was. If those newspapers went on in that strain, it might give rise to a situation when rigorous laws would have to be enacted. His successors, he felt, would not have his patience to ensure malicious misrepresentation but would be forced to think of ways to put an end to it.

# The Abode of Bliss

## Where Barathy Lived

By

G. K. SUNDARA SASTRY B. A. B. T.

The name - Subrahmanya Barathy - is sweet and inspiring to many. The feeling is not sentimental but real Barathy as man was equally great as Barathy, the poet.

### Lucky Ride Offer

It was an accepted belief among the rickshaw pullers of Pondicherry, (wherein the poet spent a number of years as a political exile that if any one of them was fortunate enough to give a "lucky ride" to Barathy early in the morning, he used to reap invariably a rich and heavy harvest the whole day long. So every morning a number of rickshaw pullers with their vehicles used to be waiting in front of Barathy's house.

### Offer of Gram

One morning Barathy got into a rickshaw. He had been fasting for the whole of the previous day. Amma Kannu, a poor old woman but rich and ever fresh in devotion to Barathy, came to know the fact. She knew the way by which Barathy had to ride. She stood on a corner of the crossroads. She had plenty of well boiled horse-grams. (சுண்டகடலி).

Amma Kannu saw Barathy. Her whole thin frame was filled with joy. Love is mutual. Barathy too on seeing Amma Kannu lost all his weariness. She in all devotion extended her thin arms which carried the boiled

grams. Barathy got down from the rickshaw. He, then with all love accepted the grams in both his palms. A real picture of real devotion and its acceptance! It reminds us of a similar picture in Srimath Ramayanam where the hill woman devotee, sabari gave the half-tasted fruit, for, she wanted to give the sweet and ripe fruits, so she would first taste the fruits, and if they were sweet, she preserved them for Sree Rama. Indeed Sree Rama fully relished those half-tasted, bitten and dried fruits!

Likewise our Barathy too took the grams, ate and chewed them one by one, repeating, "Amirtam, nectar, sweet nectar." when he had finished the handful of gram, he looked around and told the charioteer "Yes, now drive the chariot home."

### Bharathy's Abode of Bliss

The simple rickshaw was his chariot! The

### MEDICAL FEATURES

## HOW TO MAINTAIN HEALTHY SIGHT

### Cure for Crippling Eye Disease

TO millions of people throughout the world threatened with loss of sight comes new hope. Within the last decade the fight against trachoma - dreaded, crippling eye disease - has been advanced more than in all the thousands of years of its tragic history.

Eyes formerly marked for destruction by the trachoma virus are now being saved by the new antibiotic drugs.

And the United Nations agrees that the United Nations Children's Fund shall occupy itself with a world campaign against the disease.

When the tiny, sub microscopic germ that causes trachoma gets into the eye - through contact with an infected object, by rubbing with the hand or carried there by flies - it causes the eyelids to become thickened and red. Soon, it affects the eye itself. And if allowed to damage the cornea, the transparent "window" in front of the eye, eyesight is destroyed.

### 'Trachoma'

Writings and medical instruments that have been found indicate that trachoma seems always to have been with man. In 2679 B. C. a Chinese medical treatise described the treatment of the disease, and ancient Egyptians were well acquainted with its ravages. From its cradle in the Orient, movements of populations and armies, such as the Moslem invasions of Europe and later the Napoleonic wars, spread the disease to other parts of the world.

Today there is hardly a

rickshaw puller was his charioteer! The horse gram was 'Amirtam', nectar! Where was his mind then, reader? His mind was roaming in the vast and boundless realms of Heaven - the blissful abode of poets and philosophers. Oh! God, poets create kingdoms of their own and there they live free from earthly cares and trifles.

God! give us that power by which we can lift ourselves to that abode of bliss or 'Ananda' for ever.

corner of earth safe from the attack of the trachoma virus. No one knows exactly how many human beings suffer from the disease.

"It would be hopeless to try to estimate the total number of trachoma sufferers throughout the world", says a recent report of the World Health Organisation. "Some authorities speak of millions, others of tens or hundreds of millions. Perhaps the most pessimistic figures are those nearest the truth".

Egypt, Turkey, India, China and the Arab countries are among the hardest hit. In some areas of the Near East, the eyes of 9 out of every 10 people show the ravages of the trachoma virus. But it is also common in Europe and in the Americas. In Brazil, for example, there are said to be more than half a million cases in the state of Sao Paulo alone.

### Efforts to Counter Effects

Throughout the ages, men have sought to counter the illness: neither surgical instruments responsible for painful, crude eye-operations, nor salves, ointments, elixirs and magic potions could stem the ravages of trachoma.

The discovery last century of disease-causing bacteria and antiseptic substances capable of killing them gave rise to new hopes. Antiseptic lotions were found to benefit many sufferers, for the virus responsible for the disease is frequently accompanied by legions of bacterial invaders which succumb to antiseptics. The trachoma virus, however, the real enemy, remained unaffected.

In 1938, came the turning point in the battle against this disease, with the announcement that the newly discovered sulfa drugs could combat the germ that causes it. The sulfas are still in wide use, but they have many disadvantages. They proved, however, for the first time, that the virus is not invulnerable to attack by modern drugs.

Thus encouraged, eye specialists hastened to determine what effect on the virus of trachoma each

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### Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 4-10-53 TO 10-10-53

**ARIES** Aswini, Barani, Kartikai 1st part [Medha Rasi]

Financial worries likely this week. Domestic upsets also shown. Better be careful in all your official affairs less you be made a scapegoat. Ill-health in the domestic circles also shown.

**TAURUS** Kartikai 2, 3, 4, Rohini, Mirugasirisha 1, 2 [Idapa Rasi]

A good week. You will find much progress in most of your undertakings. Friends of the opposite sex will prove very helpful. But health must be given particular care for some time. Abdominal complaints likely.

**GEMINI** Mirugasirisha 3, 4, Thiruvathirai, Punarpusam 1, 2, 3 [Mithuna Rasi]

Your friends will help you much in your affairs this week. Petty official troubles shown. You will have no mental peace. Some changes in your routine likely.

**CANCER** Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Expenditure will be on the rise this week. Better be careful in financial transactions. Friends will help you a good deal midweek. Some good news from distant places promised week end.

**LEO** Maha, Poora, Uttira 1, [Singha Rasi]

This is a week of much happiness and success. You will gain much fame. New ventures will bring in good results. Domestic harmony also promised.

**VIRGO** Uttira 2, 3, 4, Atta, Chittirai 1, 2 [Kanni Rasi]

A somewhat disappointing week in your personal affairs. Mental worries shown. Health also must be given particular care. Avoid arguments.

**LIBRA** Chittirai 3, 4, Swati, Visaka 1, 2, 3, [Thula Rasi]

You will succeed in your undertakings though you meet with some initial difficulties. Financial gains and social success promised. Health upset likely week end.

**SCORPION** Visaka 4, Anusha, Kettai [Vrischika Rasi]

You will be facing much opposition in your undertakings. Better lie low and take things as they come. Do not trust your friends very much. Some changes in your jobs shown.

**SAGITTARIUS** Moolam, Pooradam, Uttiradam 1. [Thanu Rasi]

You will be able to gain something unexpected this week. Success in romance and domestic harmony also promised. Go ahead with your relatives.

**CAPRICORNUS** Uttiradam 2, 3, 4, Thiruvonam, Avittam 1, 2. [Makara Rasi]

This is not a very favourable week. The first two days itself will be you in trouble. Your friend might prove ungrateful. Troubles through secret enemies shown.

**AQUARIUS** Avittam 3, 4, Satayam, Pooraddati 1, 2, 5 [Kumbha Rasi]

The first two days favourable for new undertakings. Tuesday afternoon Wednesday and Thursday must be spent with care. Official troubles likely. Rest of the week turns favourable again.

**PISCES** Pooraddati 4, Uttiraddati, Revati. [Meena Rasi]

You will succeed in your attempts only after initial difficulties. Domestic upsets shown. Expenditure will be on the rise. The last two days the worst out of the lot.

## THE FOOD FRONT

# 'Annapoorana' Answer To Food Shortage

## Need For 'Non-Cereal' Diet Days

IT is not in Sri Lanka alone that 'Food' has become a difficult problem. In India the land of plenty, there is a battle going on against the effects of food shortage by the whole nation from the Premier to the poorest peasant. This article reproduced from "New India" should provide an incentive to the social workers and the Govt. of this Island to minimise the effects of 'food shortage'.

TO countries like India and Ceylon, which are not yet completely self-sufficient in the matter of food, the question of conserving and utilizing all available food resources is as important as in creating food production by bringing under the plough more acres and by intensive cultivation of existing cultivable land. During the war, serious efforts were made all over the world to keep down the wastage of food to the minimum possible and in the post-war era, when there has not been enough cereal to go round, each deficit country was compelled by sheer force of circumstances to adopt some alternative arrangements whereby the health of the population could be preserved but at the same time the consumption of cereals reduced to the possible extent by developing new food habits.

In India, to help achieve this, her women rose to the occasion. Immediate was their response through the All India Women's Food Council to come to the country's rescue. "Annapoorana" or the non-cereal cafeteria was their answer. They along with their men folk, pledged to observe at least one day in a week as "non-cereal day" and not to waste food.

The President of India, Dr. Rajendra Prasad and the Prime Minister Shri Jawaharlal Nehru, set the example by observing certain "non-cereal days" every week when they took only non-cereal food. It served both as example and inspiration to the country to follow. The idea behind that was that wheat and rice, which are the main cereals used by the people, could be saved if the food habits were altered by taking more vegetables and non-cereals. The effect of this was that many people who had so far grieved against insufficient rations now discovered ways to supplement their food with less expense and without feeling any inconvenience but at the same time adding to their nourishment. By and by they began to appreciate the new tastes and adopt new habits.

In order to accelerate the process and to convince the people that non-cereal dishes could be equally tasty, the AIWF Council organised supplementary food exhibitions in different parts of the country. The exhibition organised in the Capital

attracted wide attention. Among the competitors were not only women's organisations from different parts of India but also representatives of foreign countries. There was thus the American Women's Club, women representatives from the Indonesian Embassy and girls from local colleges. During the two days of the exhibition there was a heavy rush and the organisers had to extend the exhibition at the request of the public.

Seeing the enthusiasm of the public and their interest in non-cereal preparations the organisers decided to establish cafeterias on a permanent basis. Accordingly, the Council established an "Annapoorana" cafeteria for catering non-cereal food in one of the busiest centres of the capital. The snacks and meals prepared were so delicious and economical that there was a great rush at the cafeteria. The Council also catered for those students and labourers who were living far away from the "Annapoorana" and could not afford to come due to long distance. For them a van was procured and a mobile cafeteria with amenities for water, chairs and table was arranged.

The Council has by now established cafeterias in association with the Indian Central Tea Board in all the principal towns of India, where millions of people use non-cereals and save tons of cereals every day.

The cafeterias also teach the lesson of self help. There one does not have the services of bearers for serving, the theme being self-help. Every one has to do it for himself. Even the Prime Minister of India when he visited the Delhi Annapoorana took pride in helping himself. There are tables and chairs where people from all walks of life sit together and take their meals. Everything is kept neat and clean and courtesy and orderliness are maintained. The greatest advantage is that one gets meals at economically feasible prices.

The meals prepared are all scientifically tested and their calorific value examined. The Council also initiated research on mango-kernel in Pusa and Bangalore Research Institutes and it was found that wheat flour does not lose its nutritive value if used with half mango-kernel flour. On fur-

ther analysis it was discovered that one million tons of wheat could be saved every year if the people would mix mango-kernel with wheat flour.

The Council did not want to keep its activities limited only to the cities, and in order to reach the masses it approached the Railway authorities to arrange "Annapoorana" dining cars in running trains. A ready such arrangements have been made in some trains. Millions of villagers who travel by these trains have been benefiting by these cafeterias. Thus the movement to popularise non-cereal food and changing food habits of the masses, is realising its vast potentialities.

With the spread of this movement and the establishment of a number of cafeterias all over the country it became necessary to have trained workers. The FAO (Food and Agriculture Organisation of the United Nations) on being impressed with the work and achievements of the Council granted three Travelling Fellowships for sending trainees abroad to Japan, United States of America and to some European countries to learn the art of catering and management. These trainees, on return, can do valuable service to the cafeteria management in the country.

For the training of the workers the Council established at Bombay a School of Nutrition and Catering for courses in dietetics and catering. The Bombay Institute has already trained more than three batches of boys and girls students. More are being trained for the management of the cafeterias all over India.

In order to encourage greater use and production of vegetables kitchen garden competitions were organised by branches of the Council at different places and prizes were awarded.

The Council has published Annapoorana recipes in English and Hindi so that the public in general could learn the best preparations of non-cereals. To give further facilities in training the public to learn the preparations cooking demonstrations are held from time to time in these cafeterias. A monthly News Letter is also published by the Council to keep the public informed of the activities of the Council.

Contacts with different States are established through annual conference in which delegates from all parts of India participate. Such conferences provide opportunities not only for the progress of work in different states but new schemes and proposals are also discussed to satisfy needs of the States. Some of the reports received from States are quite interesting and worth emulating by others. For instance it was reported that the Bilaspur branch of the Council raised

(Continued on page 5)

## ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 1650 T

In the matter of the Last Will  
and Testament of the late  
Nagalingam Subramaniam of  
Inuvil Deceased

Rasammah widow of Naga-  
lingam Subramaniam of  
Inuvil Petitioner  
Vs

- Minors
1. Sulramaniam Thana  
Lank Nehru
  2. Subramaniam Vive-  
kanandan
  3. Subramaniam Vish-  
n-thiran
  4. Subramaniam Vishaya-  
pala and
  5. Mootatamby Rasa, all  
of Inuvil Respondents.

This matter coming on for  
disposal before Spencer Raja-  
ratnam Esquire District Judge,  
Jaffna on the 5th day of August  
1953 in the presence of Mr  
E. M. Mathiaparanam Proctor  
for the petitioner and the affi-  
davits of the petitioner and of  
the witnesses having been read

It is ordered that the above-  
named 5th Respondent be ap-  
pointed Guardian-ad-litem over  
the Minor 1st to 4th Respon-  
dents for the purpose of pro-  
tecting their interests and of  
representing them in this case,  
that the Last Will and testa-  
ment of the abovenamed de-  
ceased be declared proved and  
that probate thereof be issued  
to the petitioner as Executrix  
named therein unless the Res-  
pondents or any other persons  
appear before this Court on the  
4th day of September 1953  
and state objections to the  
contrary.

And it is further ordered  
that the minors be produced  
on the said date.

This 5th day of August 1953

Sgd. S. Rajaratnam  
District Judge

Drawn by  
E. M. Mathiaparanam  
Proctor for Petitioner.  
Time to shew cause extended  
to 9-10-52

Intld. S. R.  
D. J.

(O 104, 25 & 2)

## ORDER NISI

IN THE DISTRICT COURT OF  
POINT PEDRO

Testamentary Jurisdiction  
No. 491

In the matter of the Last Will  
and testament of the late  
Theivaraippillai wife of  
Visuvanathar of Thunnalai  
North Deceased  
Visuvanathar Ponniah of Thun-  
nalai South Petitioner  
Vs.

I, Kathiravelar Visuana-  
ther, 2, Sinnathamby Sidam-  
perappillai and 3, wife Paru-  
pathy, 4 Maheswary daughter  
of Sidamparappillai all of  
Thunnalai North Respondents

This matter coming on for  
disposal before A. W. Nadas-  
raja Esquire District Judge,  
Point Pedro on the 13th day of  
May 1953 in the presence of  
Mr T. Ponnambalam Proctor  
on the part of the petitioner  
and the petition and affidavit  
of the petitioner having been  
read:

It is ordered that the peti-  
tioner be declared entitled to  
take out probate as the Exe-  
cutor appointed by Last Will  
dated 2nd January 1949 at-  
tested by C. Arumugam No-  
tary Public, that probate be  
issued to him accordingly and  
that the 2nd Respondent be  
appointed guardian-ad-litem  
over the minor the 4th Res-  
pondent for the purpose of re-  
presenting and defending her  
in the above Testamentary  
proceedings unless the Res-  
pondents or any other person  
shall appear before this Court  
on or before the 25th day of  
June 1953 and show sufficient  
cause to the satisfaction of this  
Court to the contrary.

This 13th day of May 1953  
(Sgd) A. W. Nadasraja  
District Judge.

Drawn by  
T. Ponnambalam  
Proctor for Petitioner-  
Time to shew cause extended  
for 23rd July 1953  
Sgd) T. Muttusamippillai  
(Acting) District Judge

Time to shew cause extended  
for 27-8-53  
Sgd. T. Muttusamippillai  
Acting District Judge

Time to shew cause extended  
for 1-10-53  
Sgd. A. W. Nadasraja  
District Judge

(O 105, 25 & 2)

JAFFNA  
**HINDU LADIES' COLLEGE**  
CARNIVAL  
&  
RAFFLE  
26th March to 18th April 1954  
VENUE  
**Hindu Ladies' College**  
JAFFNA.

Those interested please contact

**T. Murugesapillai,**  
**A. Arulambalam,**  
Joint Secretaries.

Hindu Ladies' College,  
Jaffna

(M. 112 25 & 2)

Letters to the Editor.

## Emulate Arunachalam To Solve Political Problems

Sir,—The last of the series of the centenary celebrations in commemoration of Sir Ponnambalam Arunachalam was concluded on 20-9-53. The people of the country and their leaders honoured themselves by honouring the treasured memory of that "man of imperishable memory", "a person whose name will last so long as the nation lasts". Much more however remains to be done if the country is to render real homage to the ideals and personality of the revered patriot.

The political and general condition of the country and the state of mind of the people and its leaders require a reorientation with a view to recapturing something of the spirit of the times of Sir Arunachalam. For one thing, it is well to remember that Sir Arunachalam was a believer in the Parliamentary, democratic and constitutional way of life, guided and inspired by Religion and spirituality. For another, he did not personally aspire to hold any political or parliamentary office. Leaders like Sir Arunachalam, and Messrs F. R. Senanayake and E. J. Samarawickrema were quite content to render political and public service without caring to hold office. There was a degree of self-effacement which is worthy of emulation by leaders of the present generation. They practised in anticipation the qualities of self-sacrifice, self-effacement and self-suppression which Mahatma Gandhi on a later occasion in reply to the welcome address presented to him on behalf of the Ceylon National Congress commended strongly to the people and leaders of Ceylon as being indispensable requisites for service of one's country. Neither did these leaders attempt to follow the futile and negative policy of escapism at any time in their life nor sought power for any particular group of persons. They thought of the country first, always and last.

It would not be honest and prudent to continue to pat ourselves on the back merely by saying that Ceylon is a model to other countries. Just now things are not what they ought to be, particularly in the Councils of the high, including both the Government Party and the Opposition Groups. Some people might even say with justification that things are bad enough. Further deterioration has to be stopped and we have to regain the position held by the country immediately after Mr. D. S. Senanayake regained for us the substance of our National Independence.

Our political and economic position has changed since the time of Sir Arunachalam resulting in the placing of more onerous responsibilities on us; the international situation has also changed. The country has to pull itself up;

and as a condition precedent our leaders have to be likewise. The closing up of ranks in the Government Party is the first and immediate requisite. Let not the country which Sir Ponnambalam Arunachalam expected to serve as a beacon light and model to other countries sink into confusion; darkness and shall I say with hesitation chaos. May our leaders lead themselves and us aright, who wins if Ceylon loses; who loses if Ceylon wins?

These are some thoughts, which I venture to think would strike many persons in the country at what appears to be a critical juncture in our chequered history and our prayers are turned towards a happy solution of our problems.

Yours etc.  
S. SIVASUBRAMANIAM  
156, Hultsdorp Street.

### Golden Jubilee Souvenir

Sir,—Steps are being taken to compile a History of the Vivekaanda Society, Colombo for inclusion in the Society's Golden Jubilee Souvenir to be published shortly. Mr. S. Sivasubramaniam, one of the Vice-Presidents of the Society, has been required by the Jubilee Committee to prepare the History. Those in a position to furnish any information in this connection or to suggest names of persons who could give such information are kindly requested to help the Society by communicating to Mr. Sivasubramaniam No. 156, Hultsdorp Street, Colombo 12.

Yours etc.  
V. ALLIRAJAH  
Hony. General Secy.

### Code Of Conduct For Journalists

(Continued from page 2)

12. Journalists shall be ever conscious of their obligations to their fellows in the profession and shall not seek to deprive fellow-journalists of their livelihood by unfair means.

13. The carrying on of personal controversies in the Press in which no public interest is involved shall be regarded as derogatory to the dignity of the profession.

14. It is unprofessional to give currency to rumours or loose talk affecting the private life of individuals. Even verifiable news affecting the private life of individuals shall not be published unless the public interest as distinguished from public curiosity demands its publication.

15. The Press shall refrain from publishing matter likely to encourage vice and crime.

### 'Annapoorana' Answer To Food Shortage

(Continued from page 1)

a women's land army for working on a co-operative farm. The result of the joint effort of the women was that so much vegetables could be grown that a deficit area was turned into a surplus one. The women themselves ploughed the fields and cultivated the land.

Outwardly the effort of the Indian Women's Food Council may appear to be not so impressive but it has made tremendous impression on the minds of the people, and so has contributed in no small measure in solving the food problem particularly at a time when the country was faced with food shortage. "Annapoorana" has come to stay. It has proved and is indeed the common man's friend.

### ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA  
No T, 16 2  
In the matter of the intestate estate of Nagamany Vinasithamby of Kondavil, Jaffna Deceased.

Yogammah widow of Vinasithamby of Kondavil

Vs. Petitioner

- 1 Ganeswary daughter of Vinasithamby of Kondavil
- 2 Vinasithamby Gnapanandithan of do
- 3 Vinasithamby Kanaganayagam of do
- 4 Mankayatkaraasi daughter of Vinasithamby of do
- 5 Maheswary daughter of Vinasithamby of do
- 6 Manonmany daughter of Vinasithamby of do
- 7 Thamotheerampillai Chelliah of Kondavil

This action coming on for disposal before Spencer Rajaratnam Esqr. District Judge, Jaffna on the 28th day of August 1953, the Petitioner abovenamed appearing by Mr. V. Navaratnarajah Proctor and the Petition and Affidavit of the petitioner dated 2nd February 1953 and 28th November 1952 respectively having been read: it is ordered that the abovenamed petitioner as widow of the deceased is entitled to have Letters of Administration issued to her accordingly unless the respondents or any other person or persons interested shall on or before the 28th day of September 1953 show sufficient cause to this Court to the contrary.

And it is further ordered that the 7th respondent Thamotheerampillai Chelliah be appointed guardian ad litem over the minors 1st to 6th respondents unless the respondents or any other person or persons interested shall on or before the 28th day of September 1953 show sufficient cause to this court to the contrary.

This 28th day of August 1953  
Sgd/- S Rajaratnam,  
District Judge  
Time to show cause extended to 23-10-53  
(O, 106, 23 & 2)

## ALL-INSPIRING :: OCTOBER 2

### REMEMBER THE MAHATMA TO MINIMIZE THE MARXIST MENACE

AS years speed past, the paramountcy of remembering Mahatma Gandhi becomes greater and greater. Like the great philosophy of Bhagavat Gita, the doctrine of Gandhiji becomes most useful in time of political unrest and social upheaval. The life-history of Gandhiji has become a modern edition of Bhagavat Gita. It is not conflict between the East and the West that is endangering humanity. This conflict may be ideological in appearance but it is territorial in effect. The real fight is between religion and irreligion. Thus the evil effects of such an unholy war as can be seen in the political and social planes today can be countered only by making the people understand the great significance of religion in the material world. To this end the remembrance of Mahatma Gandhi becomes a duty of every human being.

### ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF  
JAFFNA  
Testamentary Jurisdiction  
No 1633

Parvathippillai widow of Ambalavanar Arumugam of Karainagar West

In the matter of the Last Will and Testament of the late Ambalavanar Arumugam deceased of Karainagar West

This matter coming on for disposal before Ambalavanar Sambandan Esqr. Acting District Judge, Jaffna on the 7th day of July 1953 in the presence of Mr. K. V. Rasiab Proctor on the part of the Petitioner and the affidavit of the abovenamed Petitioner and of the witnesses to the Last Will dated 1st July 1953 having been read:

It is ordered that the Will of the late Ambalavanar Arumugam, the abovenamed deceased, dated 10th May 1953 and marked Letter "A" and filed of record in this case be declared proved, and that the Petitioner be declared entitled to Probate of the Last Will and Testament of the deceased as Executrix.

Jaffna 7th July 1953.  
Sgd. S. RAJARATNAM,  
District Judge.  
6-8-53.

### FOR SALE

Fully improved ideal paddy farm 20 acres, Kennedy Road, Kilinochchi. Apply 39 Temple Road, Chudikuli. (M. 117. 2)

### ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNA  
Testamentary Jurisdiction  
No. 1661 T

In the matter of the intestate estate of the late Ponnambalam Muttukumaru of Manipay Deceased

Thangamuttu widow of Ponnambalam Muttukumaru of Manipay Petitioner

Vs

1. Muttukumaru Kumara-singham of Manipay.
2. Muttukumaru Ponnurajah of Drainage & Irrigation Department, Kuala Lumpur, Malaya.
3. R. Thiagarajah and wife.
4. Manonmany both of Manipay presently of Hunnugala Estate Elkaduwa

Respondents

This matter coming on for disposal before Spencer Rajaratnam Esquire District Judge, Jaffna on the 11th day of September 1953 in the presence of Mr. S. Rajendran Proctor for Petitioner and the affidavit of the Petitioner having been read:

It is ordered that the Petitioner be declared entitled to take out Letters of Administration to the estate of the said deceased as his lawful widow and that Letters of Administration be issued to her accordingly unless the abovenamed Respondents or any other persons appear before this Court on the 12th day of October 1953 and state objections to the contrary.

The 11th day of September 1953

Sgd. S. Rajaratnam  
District Judge

Drawn by  
S. Rajendran  
Proctor for Petitioner  
(O 109, 2 & 9)

Time to show cause extended to 21 9 1953.

Sgd. S. Rajaratnam,  
D. J.

Time to show cause extended to 12 10 1953.

Sgd. S. Rajaratnam,  
District Judge,  
(O, 108, 2 & 10)

# THE HALLOWED MYSTERIOUS WORLD

(Continued from page 1)

importance but that their importance to the matured seeker after Truth is of the same order as the importance of dolls to an adult. The child imitates life and so does the scientist pursue the shadow of Truth, the semblance of Reality.

To the seeker after knowledge the problem is "What that knowledge of one thing which leads to the knowledge of everything else in the Universe; what is the possession which is the culmination of all our desires?" It must be understood that the seeker of Truth is not wilfully cheating himself and much less others, and he is sufficiently honest intellectually and is alertly watching himself so as not to fall into delusion himself. Armed with sincerity and a reasonable measure of will power the student is bound to succeed in his attempt. Otherwise the quest of Truth will also be a mirage and a wild goose chase.

## The Correct Approach

Here steps in philosophy, the path trodden by the Maharishis of the World. It is the path which will lead the aspirant to the goal of true and eternal happiness. It is the path which leads all the creatures to happiness, irrespective of caste, creed, or colour, place or time. This Truth is happiness itself. This happiness is the Truth we know and need to know. It is Bliss Eternal.

The materialist with a slavish reliance upon his imperfect reasoning is even stronger in opposing the spiritual aspirant. The so-called rationalist presents a distorted picture of religion and dabbles in Philosophy. Through countless centuries of the history of mankind there has been a ceaseless controversy between the rationalist and the mystic about the Ultimate cause. The Hindu religion has not burnt her heretics but has given a place and has even gone so far as to recognise it and label it as Charvaka Philosophy.

The strength and weakness of a materialistic philosophy lies in its attitude of Maya or illusion. Materialists emphatically deny that there is Maya, whereas, the others have various attitudes towards it. If the world is unreal and our lives on this globe were of the same stuff as dreams are made of then we could do and think as we pleased and reasonably expect to be free from wants by merely denying the reality of the world and asserting ourselves to be unreal and unsubstantial shadows. Nothing can be greater than this folly as our daily experience is enough to show. The world is in fact very real and unexceptionably tangible. No sane philosophy can win the approval of a

rational being when it postulates the absolute unreality of the Cosmos. Anyone who believes that the world is unreal and fails consequently to see any purpose in doing his duty may easily be seen to be using Maya as respectable cloak to hide his laziness and ignorance. Does not Vivekananda say in more than one place that a robust materialist and atheist is preferable to a lukewarm and lazy believer? The Puranas have also unmistakably expressed that an inveterate enemy of God paves the way more quickly for his personal salvation than the cowardly person who out of sheer fear and sloth to face the physical and spiritual problems of the world, denies the existence of the world and its problems. Therefore, the correct approach to God, cannot be made unless one is prepared to understand Maya properly. Suffice it to say here, that Maya has a double function. There are two names, Vidya and Avidya. The former leads to knowledge of God and the latter temporarily covers our vision of Truth. Very rightly have our elders called Maya our mother or Maha Maya, for just as our earthly mother in our childhood plays with us or even appears to be cruel to us, so does Mother Maya delight in playing with us, teasing us and finally in telling us the truth. How thankful should we be to Her for making life possible for us on the earth, filling us with hope, joy and even forgetfulness. Salutations unto Thee, Maha Maya!

## Ultimate Goodness

The acceptance of the world lends us to the problems of evil and good. Here again there are some who without any sense of discrimination deny that there can be any evil. It is sheer foolhardiness to stand before the lion or the tiger denying the evil in them. A story is told of a monk who on being injured by an elephant which he failed to respect by keeping himself at a distance found fault with his guru. The guru pointed out to him that the God who was in the Mahout was warning him (the monk) and therefore he was foolish in thinking that there was God in the elephant only having closed his eyes to the fact that the same God was in the Mahout as well. So while we are aware of the evil in the world, we should also take courage that God would protect us. The "Maha Mantram" "ஓம் பொல்லாப்புமில்லை" must ring in our minds always. Filled with an unassailable faith in God we must become like little children to enter the Kingdom of Heaven. How can we be ruined or destroyed when our great Father is always with us even though he teases us out of our thoughts by pretending to be

away from us? Salutations unto Thee, O great Father!

An unwavering faith in the ultimate goodness which pervades everywhere is the beginning and the end of all spiritual quests. We cannot begin our quest for God without this life-sustaining faith and all our quests shall have been in vain if there is no goodness to be realised. The truth of this may be clearer when we substitute God for goodness. The contemplation of good makes us good and enables us to see good. Hence when Manickavasaga Swamikal sang

"சித்தமலம் அறுவித்து சீவமாகக் கண்டாய்ந்தே"

he must certainly have meant that the goodness was made to shine in his mind or bud-dhi with his beloved Guru's grace so that with its light he saw goodness all around. Liberation or Mukti itself appears therefore to be the attainment of the practical knowledge of the Oneness in all the manifestations existing in the various levels of involution and evolution of Goodness. Judged from this plane of spiritual equanimity evil itself may verily appear to be an adjunct or a symptom of the involution of goodness. A person who has realized this is ever happy. May we be spending our time in humble contemplation of Him! Salutations unto Thee O Mahatma!

It is also clear from the foregoing that whatever is good must doubtless be sacred because goodness is an attribute of God. There this Cosmos is also sacred. The world is sacred because it is God. Looking at it from this point of view of Advaita philosophy also we come to the same conclusion. To the Mumukshu, whatever path he follows, the Eternal Truth, the sacredness of the world is gradually revealed.

That the world is sacred is known to all of us. But it is a secret still. It is still not realised in our lives. The power of avidya is working strongly obscuring our vision. The path trodden by the Maharishis of all times is the only way to realise the sacredness of the world. The grace of God is the only deciding factor as to when this realisation should dawn upon us. If the happy moment should arrive then the Lord would arrange to meet the pupil and Sat Chit Ananda will have become realised by the pupil.

"ஓம் பொல்லாப்புமில்லை"

## How To Maintain Healthy Sight

(Continued from page 3)

new infection-fighting drug discovered within the last decade might have. There have been many disappointments, many false hopes. The first of the antibiotics proved to have little more effect than the old antiseptic medicines;

only secondary bacteria, not the trachoma virus itself, succumbed. However, as new drugs were tried hopes began to rise high. The Japanese expert, Dr. Yukihiko Mitsui, tried out one of the newest antibiotics, terramycin, on 700 trachoma patients. "Early cases were cleared up without exception", says Dr. Mitsui, "and even in chronic patients terramycin, produced a cure in the vast majority of cases". Encouraged by this work treatment of trachoma with terramycin is now widespread throughout Japan a land burdened with more than 2 million victims of this disease.

In the powerful broad-range antibiotics we at last have powerful allies in the fight to maintain healthy sight.

## ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 494 T

In the matter of the intestate estate of the late Thullar Vallipuram Kandiah of Karaveddi West Deceased.

Theivanaipilai widow of Vallipuram Kandiah of Karaveddi West Petitioner.

1 Kandiah Vanniasingham  
2 Thaneswary daughter of

- 3 Kandiah
- 4 Kandiah Thanabalasingam
- 5 Kandiah Poopalasingham
- 6 Kandiah Jeyabalasingham
- 7 Sinnathambiar Sidamparpillai all of Karaveddi West

Respondents.

This matter coming on for disposal before T. Muttusamipillai Esquire, District Judge, Point Pedro on the 24th day of July 1953 in the presence of Mr. M. Esurapadham on the part of the Petitioner and the Petitioner and affidavit of the Petitioner dated 23rd day of July 1953, respectively having been read.

It is ordered that the 6th Respondent be and he is hereby appointed Guardian ad Litem over the minors 2-5 Respondents, that the Petitioner claims letters of administration and that the letters of administration be issued to the Petitioner accordingly, unless the respondents shall appear before this court on or before 27th day of August 1953 and show sufficient cause to the satisfaction of this Court to the contrary.

This 24th day of July 1953

Sgd. T. Muthusamipillai District Judge.

Drawn by

Sgd: M Esurapadham Proctor for Petitioner.

Time to show cause extended to 11.10.53.

Intd. A. W. W. D. J.

(O. 97. 25 & 2)

# 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.

வாணிகியில் வழங்கு பெய்க் மலிவனஞ் காக்க மன்னன் கோணமுறை யாக செய்க குறைவினா துயிர்கள் வாழ்க நாள்மறை யறங்க் கோங்க் கற்றவம் வேன்வி மல்க். மேன்மைகொள் சைவ நீதி வினஞ்சுக வல்க் மெய்க்லாம்.