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THE CEYLON CHEMICAL WORKS (Rgd.)

THE Hindu Organ.

(The Only Newspaper in Ceylon for the Hindus)
PUBLISHED EVERY TUESDAY AND FRIDAY

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LAVANDAR
THE CEYLON CHEMICAL WORKS (Rgd.)

VOL. LXI.
NO. 47

JAFFNA FRIDAY, SEPTEMBER 23, 1949

PRICE
10 CENTS

IN THE INDIAN CONSEMBLY

STATUS OF THE INDIAN UNION

Heated Debate Over Name

THERE was a wordy warfare as to whether "India" should precede "Bharat" or vice versa. As the authorised text of the Constitution will be maintained in English the word "India" will precede "Bharat". Although nothing was mentioned about "Bharat" preceding "India" in the Hindi version of the Constitution the general presumption is that it will be so.

Maulana Hasrat Mohani who could not get a chance to speak earlier, had his full revenge later and, in a passionate speech, sought to make India a Socialist Republic by the simple method of describing India as a Union of Socialist Republics.

The Constituent Assembly has been in session now for full seven weeks and adopted 600 Articles and four Schedules. The total number of Articles passed by the House so far is 359, an increase of 44 Articles over 315 in the Draft Constitution. Obviously the Constitution has been made more elaborate and detailed than was either intended or thought necessary by the Drafting Committee.

'Bharat' Its Origin

Mr. H. V. Kamath continued his speech and was explaining the origin of the word "Bharat", when Dr. Ambedkar asked: "Is it necessary to dilate on this at length? You must have a sense of proportion."

Dr. Rajendra Prasad, at this stage pointed out to Mr. Kamath that these amendments were "contradictory" and said: "You can move two alternate amendments but not contradictory ones". He asked the member to choose one of his amendments.

Mr. Kamath chose to move his first amendment which wanted the country to be named Bharat and again started to speak when the President told him: "This is after all a matter of language on which there is no need to make long speeches."

Mr. Brajeshwar Prasad (Bihar) wanted to move an amendment which sought to define "India, that is Bharat, as one integral unit." The President ruled out the amendment and said: "It is too late to raise the question." The articles passed in the constitution had practically fixed the status of the Union, he added.

Proclamation of Republic

Maulana Hasrat Mohani moved his amendments which sought to name India as "Union of Socialist Republics of India" or "Union of Sovereign States of India." He recalled that the objectives resolution had said that "India shall be proclaimed as independent sovereign republic" and said that if his friends did not have the "courage" now to proclaim India a republic in accordance with that resolution and Pandit Nehru's previous "assurances", they should at least

agree to call India a union of sovereign States.

The Maulana alleged that Pandit Nehru and Dr. Ambedkar had changed their original views on provincial autonomy and said: "Instead of bringing the various unions of States to the status of the provinces, they have created 'Rajpranukhs and other Pranamukhs'. The idea of unity underlying Dr. Ambedkar's proposals, he declared, "is unity of the type proposed by Bismarck and adopted by the Kaiser and later by Adolf Hitler."

Provincial Autonomy In Danger

These people", Maulana Hasrat Mohani said, "want to wipe out every form of provincial autonomy or provincial privileges. Unfortunately, this House will adopt anything that Dr. Ambedkar proposes. If Dr. Ambedkar says, 'this is night and not day', the House will say, 'Yes. This is night.'"

Seth Govind Das (Central Provinces) supported the Articles but said that it would have been better if it had been worded differently. He would have liked "Bharat" being placed before "India" in the English version. He was glad, however, that in the Hindi version the name "Bharat" would have the primary place.

Mr. Kallur Subba Rao (Madras) said he was very happy to support the article. He wanted the national language to be called "Bharati".

Mr. B. M. Gupte (Bombay) objected to the word Union, contending that it tended to give the States a status of independence which they in fact did not have under the Constitution. No right of secession was conferred on the States. If the word Union was to be retained, some provision should be made for the right of secession if it was not too late to do it, or the status of the States should be clearly laid down.

Mr. Ram Sahay (Madhyabharat) thanked the Drafting Committee for choosing the name Bharat and said that it made him feel proud as the Gwalior, Indore and Malwa Union had been named "Madhyabhart".

Mr. Kamalapati Tiwari (United Provinces) supported Mr. Kamath's amendment. He said that the name Bharat was in accord with the ancient tradi-

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WHAT IS THE POSITION OF CEYLON RUPEE TODAY

Devaluation Of Sterling

(By Mr. Saravanamuttu Kandiah)

THE recent announcements of the devaluation of Sterling will have due repercussions on the world money markets, viz in Sterling areas and dollars areas.

Sir Stafford Cripps British Chancellor of the Exchequer announced to-day to the world that Britain has devalued the pound Sterling from the rate of 4.03 dollars to the pound to 2.80 dollars. The extent of devaluation is 30½ percent.

Effects in Great Britain

Financial experts state that the immediate result of the devaluation of the pound (Sterling) will be to make British goods more attractive in dollar areas while goods in dollar areas will be more expensive for Great Britain to buy.

This change will not probably concern the material value of the currency. Prices in shops will probably remain the same. As the internal value of the pound has not altered nor has the value of savings altered.

Ceylon Imports

Ceylon Rupee will continue to have a Sterling parity of the shilling and six pence, therefore, the pound (Sterling) will be equal to Rs. 13 33½ of Ceylon money. \$ 2.80 of American dollars will equalise Rs. 13-33½ of Ceylon money. If Ceylon wants to buy American Textile or other American merchandise to the value of \$ 1000/-, she will have to pay now Rs. 4700/- Ceylon currency, she would have paid in the past only Rs. 3010/- (Ceylon Currency). Therefore, owing to the devaluation of the Sterling, the tendency for less imports from America and other dollar areas is predicted, thereby there is an inclination to have less Textile Trade too from America. This will not ease the Textile problem in Ceylon to any reasonable extent, but this will encourage internal Textile development as American Textile will be more expensive. And there is Textile shortage in Ceylon.

The policy of any country is to reduce imports as much as possible. This could be done if only the industries within the country are encouraged to increase the output of production to meet the country's demand. For example, if the quantity of cement manufactured at the Factory at Kankasanturai can meet the demand for cement in Ceylon, the importation of Holland and British cement may eventually cease.

When we take into account the balance of trade, it is observed that countries with deficits are not over-anxious to appreciate

Ceylon Exports

Our foreign trade is on commodities viz Tea, Rubber, Cocoa, Coconut and Plumbago. The U. K. and other Empire countries are our buyers. Over three quarters of Ceylon Tea and over one half of her Rubber and Coconut products are bought by them. (However, the sole monopoly of Tea and Rubber Trade does not belong to Ceylon only. There are other countries in Sterling areas who are keen rivals of Ceylon in the export of Tea and Rubber, viz. Malaya, Dutch East India Philippines and India.

In so far as the demand is elastic to changes in prices we will be able to export less of these commodities and earnings of foreign exchange will be reduced.

There are two plausible solutions to arrest the World markets of Tea and Rubber. (1) Export of Tea and Rubber to Dollar areas (provided there is demand) (2) Sell to countries who are encouraging entrepreneur trade. These countries may pay a higher price for Ceylon Tea and Rubber, as there is a possibility to re-export or sell these commodities to countries in dollar areas.

Outlook For Ceylon Rupee

Today the Ceylon Rupee and Indian Rupee are having the same face value. The devaluation of the Sterling will affect the Ceylon and Indian Rupee on its buying capacity in Dollar areas. The Indian Rupee as well as Ceylon Rupee is devalued owing to pound devaluation. The Ceylon Rupee as it is by law equivalent to an Indian Rupee will automatically be devalued with respect to the Dollar. Our trade with India and Great Britain will hardly be affected. The prices of Ceylon exports to and imports from these countries will be unchanged. Goods from dollar areas on the other hand will cost more in terms of rupees and imports will be compelled to switch over to non-Dollar suppliers. Discriminating customs duty on American goods may in addition to the devaluation effect shut out to a considerable extent American imports in Sterling areas. Similarly exports to the dollar area will be stimulated as these prices in terms of dollars will fall to the American buyers. What is the position of debts contracted in devalued currencies? The value will remain intact, while the rupee equivalent of dollar holdings will rise in proportion to the degree of devaluation.

Cost of Living Unaffected

As most of our food, clothing and other subsidiaries come from

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SPIRITUAL HEROISM

The Soul of Civilisation

THE one and the only note that sounds supreme in the vedantic philosophy is spiritual heroism. It has been heard at the very dawn of the world. It is the true natural inheritance of every individual. It has been and is the trumpet of freedom, awakening every one of us from the long and deep slumber of the world and bidding us all come face to face with the practical Truth beyond the everyday phenomenal life. It is truly a bugle call to one and all.

We cannot be blind to the fact that the more we are body bound, depending on physical existence alone, the more we are far away from spiritual heroism. No doubt we are to be strong physically; still shall we be strong mentally and strong spiritually.

As the strength of the body depends on that of the mind, whose strength, in turn, depends on that of the self (Atman) within, we have to be undoubtedly alive with the self first and foremost, in order that we may really be sound in mind and body. For it avails us nothing in the least to be all the while dancing in the physical dirt and to be tossed

about, here and yon, in the wrangling of the intellect.

Get Rid Of Slavery Of The Flesh

Spiritual heroism consists in getting ourselves rid of slavery of the flesh and blood, of the bondage of petty desires and demands of the little self, and rising above the jelly-fish-existence in matter and mind. It declares that though one is apparently encircled with the material gloom, yet one need not be of it. This maxim is the beacon light. It is the only divine strength on which we could stand steady and steadfast realising the central unity everywhere with no room for conflict or confusion at all.

A man is really great when he is a spiritual hero. His heroism is not to be displayed by taking away unfeelingly the lives of many an innocent soul in the name of war and for the attainment of honour and fame for himself or for others. No such butchery need be perpetrated by any one in the name of spiritual

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Hindu Organ

FRIDAY, SEPTEMBER 23, 1949

Treasure These Thoughts

Overcome by the bliss of becoming Yourself, and w/d with the display of dance, I am roaring in the realm of esoteric meditation. Wherefore should I think of extraneous objects?

—CHAKRAPANINATHA'S BHAVOPAHARA

PURITY IN PUBLIC LIFE

NO MORE CONVINCING PROOF is needed of the fact of the regrettable deterioration in the political set-up of our Island than that was afforded by the debate on the B.S.P. Leader's motion of censure on the present Government. It appears that the wholesome word 'service' has acquired a peculiar meaning in the political vocabulary of the people, namely, pure and simple sensation—mongering. Even this political pastime of pin-pricking is pardonable if it provides mere sensation and nothing more. But the development of the party system in this country necessitated by the New Constitution and also by the importation of foreign political dogmas has not been so steady and systematic as to ensure the building up of a Parliamentary Opposition on rational and reasonable grounds. No leader with a sense of responsibility will believe nor act on the belief that superiority of political ideologies can be established best by making personal attacks on the exponents of other theories.

We are glad to note that Mr. D. S. Senanayake, the Prime Minister, had with eagle eyes seen through the whole affair of the ill-conceived action taken by the Leftist Opposition on brazen-faced allegations made by some prancing proprietor of a commercial firm smarting under the pains of trade-jealousy. What is surprising is that the B.S.P. Leader who even in his unguarded moments will not forget to say something caustic about anything that smacks of British make, in this instance, had to rely on British Parliamentary procedure for purifying public life, overlooking the fact that the relevant English Act required certain essentials before the method of procedure could be set in motion. In a speech worthy of the best statesmen of the world, Mr. Senanayake dexterously demolished the entire structure of the No-Confidence Mo-

tion and opened the unwilling eyes of the sponsors of the motion to the probability of the existence of a political conspiracy.

By a curious method of procedure which the Minister for Industries tauntingly described as the modus operandi of a willing but fearful mind, the public were afforded an occasion only to indulge in idle wild gossip. On reading the much-guarded document, the handiwork of a continental business man, whose respect for grammar is as scant as that for men, one has to agree with the Prime Minister in his suggestion that the question of conspiracy against the Minister concerned requires to be inquired into. We hope our elder and more experienced leaders will direct their immediate attention to the task of placing political propaganda on a higher plane, outside the personal sphere, with a view to working for the achievement of the economic independence of Sri Lanka and enabling the people to live a life of comfort and contentment and in the words of Dr. Radhakrishnan to 'break through the blinding mist of misunderstanding, this mounting wall of prejudice.'

THE RUPEE

The Dollar-Sterling duel is to World Economy as the East-West controversy is to World Social Order. And both have as much to do with our Island as with any other part of the world. Independent Sri Lanka which cannot keep herself out of politically based groupings of the Big Nations cannot but be drawn into the Sterling Devaluation and be confronted with reactions in the sphere of international trade comprising the dollar and the sterling areas.

We are assured that the exchange rate between the pound and the rupee remains unchanged at one shilling six pence a rupee and we are also warned that more of the rupee will be required to buy a dollar. The prima facie reaction will be that in the American Market, imports from the U.S.A. will require to be paid with more of the rupee. Consequently whatever industry that depends on American machinery will have to contend with increased cost of production. Economists may argue that this will stimulate local enterprise which in Sri Lanka is only food production. Even Agriculture depends, to a certain degree, on imported implements. Thus it looks as if we cannot gainsay the fact that the sterling devaluation has an effect on us too.

Sir A. Mahadeva for Public Service Commission

Senator Coomarasamy To Go To Delhi

It is learnt that Sir Arunachalam Mahadeva, Ceylon's High Commissioner in India has been appointed a member of the Public Service Commission to fill the vacancy caused by the death of Sir Ratnajothi Saravanamuttu. Senator C. Coomarasamy has been selected for appointment as High Commissioner in Delhi.

In the House of Representatives

CONFIDENCE IN GOVT. RE-AFFIRMED

Allegations Against Minister— 'A Conspiracy'

—PREMIER.

MEMBERSHIP of a revolutionary party does not certainly deprive any M. P. of his privilege to protect the honour of the members of the Parliament. Not only did Dr. de Silva fail to protect the honour of another M. P. but had himself been a pawn at the hands of 'conspirators' who had been engaged in a strenuous whispering campaign against the Minister of Industries and Industrial Research—this was the keynote of the biting defence of the Cabinet presented by Mr. D. S. Senanayake, the Premier, in the debate on the no-confidence motion moved by Dr. Colvin R. de Silva in the House of Representatives on Tuesday.

What was described by Mr. G. G. Ponnambalam as a "Whispering campaign of vilification and calumny" ended in the Parliament as a decisive defeat to the opposition in their attempt at throwing discredit on the Government. The Law of Libel was plain enough to worry these Minister-baiting members and make them resort to less apprehensive methods that was how Mr. Ponnambalam in characteristic manner defended the Government.

He was Surprised

That Mr. C. Suntharalingam was surprised at the motion of no confidence must have made the Leftists-dominated opposition a little uneasiness. It must have been worse when the M. P. for Vavuniya referred to such action as was taken against a political enemy as not magnanimous and undignified. Yet this erst while Cabinet Minister wanted a Commission of Enquiry because he thought that it was essential to the purity of public life. Mr. Suntharalingam's amendment was ruled out of order by the Speaker. Dr. de Silva's motion was lost by 30 votes to 55.

Foul Insinuations

Mr. G. G. Ponnambalam (Minister of Industries, Industrial Research and Fisheries) said that it had been his keen desire to intervene at a very early stage in the course of that debate. He had obtained the permission of the Prime Minister for that intervention.

For 20 years at the Bar he had taken part in all manner of proceedings in which the conduct of persons was enquired into and judgments passed, but in any tribunal or Court of Law, even in cases of the most trivial matter, there were two essential prerequisites that had to be established.

There must be a definite charge made by the person who is prepared to substantiate it and the person against whom the charge is made must be definitely identified and named.

From a reading of the published matter regarding the charge against a Minister in the present instance there was a complete absence of those prerequisites even for a preliminary enquiry.

Whispering campaigns of vilification and calumny had preceded the release of the correspondence between the mover of that motion and the Prime Minister. The letters addressed to the Prime Minister were clearly intended to embarrass the Government and to make a nebulous charge against an unnamed Minister and create a foul miasma against the Ministers and the Government in general.

He (Mr. Ponnambalam) was the Minister against whom the charges were sought to be made.

That might surprise some of his friends. For 20 years, both in his professional career and in his humble life, he had lived and moved not in the cloister or in the narrow by-ways, but with all manner of people from the humblest to the highest.

Afraid to Strike

He had been in the limelight, and subjected to the closest scrutiny of the public gaze. He had not been called upon to deny any foul insinuations. It would be a tragic concomitant of public life if foul insinuations were allowed to be made and veiled charges resorted to by those who were afraid to strike because of the law of libel.

"I am a member of a Government to which I am happy and proud to belong", said Mr. Ponnambalam. It had an assured stability, and speaking with a full sense of responsibility as a Minister of the Crown, he would not like in any way to besmirch his honour. If there was any person in that House or the country who would be prepared to take upon himself the responsibility of making a charge against him (Mr. Ponnambalam) and to sustain it, he would himself meet such a charge.

In view, however, of the foul suspicion and doubt that had been caused by the tactics that had been adopted he felt that he should ask for an investigation into the whole matter.

'Cowardly Conduct'

Mr. D. S. Senanayake said that he wanted to prove that his conduct in that matter was justified. He did not want at that stage to take much notice of the offer or request made by the Minister concerned. He assured the House that when the allegations were made, the first person to whom he referred was the Minister himself.

Then Minister then tendered his resignation and wanted him to accept it, but at that time he (Mr. Senanayake) felt that it was a conspiracy in which he would be playing into the hands of the enemy.

"I was not going to allow him to be made a victim of that conspiracy. I feel that, as Prime Minister, it is my duty to protect the honour of my Ministers and I feel it my duty to see that they are not unjustifiably vilified", said Mr. Senanayake.

Mr. D. S. Senanayake said that the letter asking for the appointment of a Commission of Inquiry into that matter had been handed to him by the Member for Wellawatte-Galkissa the day before that House was due to meet. It was usual that in any matters concerning the public and the House and its honour,

it should properly be raised in that House

It was raised in that House he would have taken it to be the conduct of a member who wanted to protect the honour of that House. If that member felt that an enquiry should be held, he (Mr. Senanayake) should have been supplied with the material available for holding such an inquiry, before any publicity was given to the allegations made, and he should have been given the opportunity of examining any documents.

Mr. D. S. Senanayake said that while the member was conducting the affair as a member of a revolutionary party, he expected the Prime Minister to take action. The member spoke of a document which he said he had seen but he did not know in whose hands it was. It was in the hands of a person who did not claim ownership to it and who did not even seem to know its contents. He told the member to make his charge and produce the evidence. He did not do it. He said he made no charge against anybody, but wanted the Prime Minister to have the matter investigated. He (Mr. Senanayake) did not feel it his duty to do so.

English Act of 1921

The member had quoted the practice in England and stated that when there were suspicions and rumours with regard to the conduct of Ministers or public servants, there had been inquiries. If there was evidence for a criminal or civil prosecution, there was no need for a Commission. According to the member, even if there was no case, proceedings should be taken. Under the English Act of 1921, both House of Parliament had to pass a resolution for an inquiry to be undertaken against a Minister. That was because they felt it was the duty of the members of the House to protect the honour of any of its members. In this case, his friend, who knew the procedure of the House, did not come to the House to state his for a tribunal of inquiry. That to him was right conduct.

"I consider that to be certainly cowardly conduct and I am surprised that a person like him should have resorted to that kind of conduct", said Mr. Senanayake. That was why he asked the member to make his charge. But what he wanted the Prime Minister to do was for Mr. Senanayake to make the charge and take the responsibility.

"He is in hiding, protecting himself, and he tells me I have given you a document, now carry on," went on Mr. Senanayake. The member could then say that he had made no charge and shift the blame on Mr. Senanayake, who after getting in the fifty fifty man, killed him. If his friend had placed all the evidence before him and if there had been sufficient allegations outside, then Mr. Senanayake would have come the come to the House and asked for a Commission of Inquiry.

Question of Documents

"What I found was that my friend was trying to save his skin and expose me", said Mr. Senanayake, who added: "I have dealt with the most criminal people in the world, even criminal from Balapitiya." Mr. Senanayake asked what evidence he had before him of the so-called wild rumours against the Minister concerned. His friend had stated that he wanted to keep the identity of the Minister in the dark, but he had had all the publicity about it. A number of Ministers had wanted to know from the Prime Minister when

What Is The Position Of Ceylon Rupee Today

(Continued from Page 1)

India, Great Britain or Empire countries there will be no marked change on the cost of living. The main results of devaluation will be as pointed earlier that the import of American goods will be discouraged. Those who want to carry on American trade will have to pay 20% or 25% more and that too only to the extent import control allows them to come into the country.

The goods that will not flood our market are American Cars, Cotton Piece goods, Milk Foods, Milk drinks, patent medicine, Agricultural and Electrical Machinery—which are our chief imports from America. In 1948, we imported a total nearly Rs. 76 million worth of American goods. The tendency in Ceylon after World War II was to import as much as American Textiles. This import will be automatically reduced as we have to pay now more for American Textile.

Immediately this will not ease the Textile problem in Ceylon but on the other hand transitionally Textile industry in Ceylon will develop by stages as cotton growing on extensive scales has been enlanced by Govt.

To sum up, the position of the Ceylon Rupee in the money market of Sterling areas is not affected. No substantial gain is likely to accrue to Ceylon from a general devaluation, the dependence of economy on foreign trade makes it advantageous to keep in step with Sterling and the Indian Rupee. Today the buying capacity of Ceylon Rupee will be same as before in Sterling areas, but we will have to pay more to buy goods from dollar areas. The devaluation of Sterling has created in the world a new awakening in money markets and a solution has been found of the Dollar-Sterling difficulties. It will be interesting to Note what Sir Stafford Cripps said recently "We have started on a new Road which is going to bring us every chance of solving those difficulties, it will take sometimes to solve them. But we are very optimistic that the result is going to be good."

(To be continued)

publicity was first given to that matter, who the Minister was.

Referring to his visit to England when the Minister concerned was also there, Mr. Senanayake said that it was with his approval that the Minister visited Sweden, Holland, Denmark, etc., for inquiries about fishing. Subsequently, tenders were called for a trawler.

Pointing to a suggestion of the mover about calling for documents from other countries for purposes of the suggested Commission of Inquiry, Mr. Senanayake said that there was no power under the Commissions of Inquiry Ordinance to call for documents from outside Ceylon. It was the member's duty to make available any documents he could]

Mr. Senanayake concluding, said that there was evidence to show that there had been a conspiracy to make allegations against the Minister. Those allegations were advantageous to those who made them. His only regret was that the move had led himself to be made a pawn at the hands of the conspirators.

He asked whether it was not necessary to appoint a Committee

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For Thinkers on Education. By Swami Ramakrishnananda. Price Rs. 3. Publication of Sri Ramakrishna Math, Myslapore, Madras.

The Book is mainly intended for those deeply interested in education. The lectures and essays incorporated in the book were delivered or written during the years 1897-1911 and were previously published either in the *Brahmavadin*, the *Prabuddha Bharata*, the *Message of the East* or the *Vetania Kesari*. Educationists all over the world will find in the book points for deep thinking, suggestions of intense importance and solutions of some vexed questions. The introduction consisting of 21 pages is well written. The importance of religious and moral instruction is emphasised. According to the author there is no difference between morality and religion; Religion consists in the renunciation of sensual pleasures and so is morality which raises a man from the kingdom of animals to the Kingdom of God; morality is the active side of religion and its domain is practice and not theory. The defect of the present system of education has been emphatically brought out by the author who states that modern scientific education flying on her two wings of observation and experiment has soared to those regions which our forefathers could not even imagine and discovered those grand truths which to them appeared as incredible as miracles. The subject matter of Science is the Universe which she regards as the only reality. She does not want to admit the existence of anything not found in it. She teaches us to worship it and it alone, to make it the only subject of our study, setting aside all such transcendental ideas as that of God, *Purusha*, *Prakriti* etc. Religion is self culture and self-culture is true education. Hence genuine education is indissolubly connected with religion. The end and aim of education is to lead the student to truth saving him from the enticing effects of all false glammers. If science leaving her false country plainly confesses her utter inability to solve this infinite riddle of the Universe and ask her votaries to search for truth somewhere beyond her own jurisdiction then she behaves like a goddess.

Materialism or positivism, the author points out, can never raise a man to any level higher than that of the beast; it is therefore necessary that education has for its aim the realisation of truth. The man of the world seeks all his satisfaction in material pleasures and external acquisition; but the sage has discovered that to go outside is to lose his happiness. He expects all his happiness to come from inside himself while the worldly man expects it to come from outside himself.

Formal education is the imparting of the knowledge through schools and universities. Though instruction often ends with the school room, education ends only with life. Informal education continues throughout the experiences of a whole life. Formal education is generally a part of the large machinery called the State and its primary aim is to adjust the child to its social environment. The idea of mind training as the essence of education is seldom stressed in many of the

formal educational institutions. The self-centred mind of a baby is gradually more and more drawn out by the environment through the channel of the senses and is filled with conceptions about the world. Introspection is impossible at this stage but as the child grows education must help the child to control the senses and like the tortoise withdraw his senses to realize God. The senses when outgoing lead one to creation but when one turns thoughtful and introspective they help one to realize the Truth. The philosophy of higher life is based on this retreat from sense pleasure and search after one's own divine nature. A tribute had been paid to the system of education which was in vogue in ancient India; under that system the Brahmanas brought up in the self-renouncing atmosphere of the preceptor's family were able to discharge the duties of the householder's life with their passions and appetites subdued or moderated. If modern educationists would realize the degenerating defect of the present system and remedy it by doing what is necessary to make the children morally and spiritually stronger then there is some hope of regaining the pristine glory and grandeur for which ancient India is deservedly famous throughout the world.

University Of Ceylon Review. July 1949. Vol. VII No 3 Price Rs. 2.50. Published for the University of Ceylon by The Colombo Apothecaries Co., Ltd., Colombo, Ceylon.

The Review was founded in order to make those engaged in research at the University in literary subjects contact with scholars outside of Ceylon, provide a medium of publication for such research and to provide a lead review for Ceylon. It is now published four times a year in January, April, July and October. The annual subscription is Rs. 5 and a single copy Rs. 2.50

Prof. O. H. de A. Wijesekera has contributed an article on "Rgvedic Bharata: A Survival from Aryan Prehistory". He has traced the source and origin of the word *Bharata* as used in Vedic times and the different meanings in which the word has been used during succeeding periods. According to him at some period of their cultural evolution the Rgvedic Aryans had taken to raiding and pillaging for food, fodder, booty or wealth and in the archaic Aryan speech such activity had come to be denoted by the verb *bhar*; thus the verb *bhar* had in the Rgveda the prominence sense of foraging i. e. finding food or fodder by ravage or plunder which naturally involves raiding and looting and the derivative noun *bharata* had the same meaning of forage or food obtained by robbing, plundering, pillaging or raiding. In conclusion the writer states that the basic or historical sense of *bharata* in the Rgveda is 'fighter' or 'warrior' as a cultural development from the more primitive 'raider'.

Dr. H. A. Passe's article on the "Importance of English in Ceylon" is thought provoking; he points out that Anglo-American is the mother-tongue of over 200 millions and is in fact practically a world language; the opposition

Confidence In Govt. Re-Affirmed

(Continued from page 2)

of Inquiry of that House to go into the question—not of the conduct of the Minister alone, but even the matter of the conspiracy. As far as they were concerned, they would like the whole matter gone into. He asked the House whether he should have allowed himself to be made a pawn in the hands of those by whom the Minister was being vilified, or whether it was not his duty to protect the honour of Ministers and members of that House when they were unjustifiably accused. He was no coward in exposing any conspiracy.

Currency Changes

As a result of the sterling Devaluation, the value of the Ceylon Rupee which had hitherto been linked with the Indian Rupee was by an amending ordinance fixed in relation to the pound sterling.

Mr. J. R. Jayawardene in moving the Ordinance said that it had become necessary to separate the Ceylon Rupee from its link with the Indian Rupee because the Government did not know what the Indian Government would do—whether they would devalue the Indian Rupee or maintain its existing value and also because it was not consistent with the status of a free country to have its currency valued or devalued automatically by another country.

Mr. Keuneman opposed the Amending Ordinance saying that the capitalist classes would be enabled to control the economic position while the vast majority of the masses suffered.

Mr. Nissanka advocated a wait and see policy while Mr. Suntheralingam applauded the Government action.

But Dr. de Silva could only see a concealed wage cut in the new move. The motion was passed by 51 votes to 27.

comes from a certain class of nationalists and from those who fear that in insisting on "English, more English, and better English", Ceylon may continue to neglect her own native languages; it is ironical that the greatest hostility to 'English Education' comes from those who enjoy its benefits. The writer states that when the heat and dust of controversy have subsided it will be realized that more than a hundred years of English Education have left their in-eradicable impress on our ways of thinking and feeling and that the English language has kept Ceylon in contact not merely with England but with modern civilization.

Mr. T. Nadarajah has written his observations regarding "The Time of Vesting of the Fideicommissary's Rights" The writer refers to certain Supreme Courts decisions and sums up the conclusions he has drawn from the said decisions.

Rev. C. N. V. Fernando's article on "Christian Missionary Enterprise in the Early British Periods" will give readers an idea of the history of the London Missionary Society and their work in Ceylon. Among other articles are "Satta Nipata, The Mani Sutta", by Dr. N. A. Jayawickrama, "Some Corrections of Geiger's Mahavamsa Translation" by Rev. A. Buddhadasa and "Some Problems of Translation and Interpretation" by Mr. K. N. Jayatileke.

Our Astrological Feature

WEEKLY FORECASTS

"SRIPATY"

FROM 25TH SEPTEMBER TO 1ST OCTOBER 1949.

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

There will be some tension in the domestic sphere. Scandals and mental worries also shown. Monday afternoon Tuesday and Wednesday must be spent with care. Your pursuits will not bring forth the desired results.

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

A favourable week except for Thursday and Friday. Favour of Superiors and acquaintance of people of importance indicated first half of the week. Take care of health and avoid over indulgence in pleasures week end.

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

Avoid over exertion this week. Domestic affairs and children likely to cause considerable amount of worry. Friday and Saturday the worst of the lot. Don't take any drastic step in important matters.

CANCER Punarpoosa 4, Poosa, Aiyila [Kataka Rasi]

There is little need to worry about income this week. Only health must be given particular care. Forget ideas of revenge if you want to go ahead with new plans.

LEO Maha, Poorva, Uttira 1, 2, 3—[Singha Rasi]

This will be a disturbing week from the financial point of view. Your personal affairs also will run a stormy course. Don't venture in any new schemes.

VIRGO Uttira 2, 3, 4, Attakittirai 1, 2—[Kanni Rasi]

Criticism or interference from near relatives shown this week. In spite of that you can go ahead with your plans as you are bound to succeed.

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

Women in your circle will cause you some trouble. Avoid scandals. Misunderstandings with friends and relatives also shown. Don't be too sensitive to slights.

SCORPIO Visaka 4, Anusha, Kettai [Vrischika Rasi]

Unless you are careful you are likely to incur heavy debts this week. Go slow and avoid hasty decisions. If your relatives are not checked and kept in their places they may cause you much annoyance.

SAGITTARIUS Moolam, Pooradam, Uttaradam 1. [Thamu Rasi]

Whether you like it or not changes are likely to thrust themselves on you this week. Anyhow it will be for the better, so don't worry much. Better times ahead.

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

A favourable week for contacting strangers or foreigners for new business ventures. Possibility of a journey also shown. Enjoyable week end but curb wasteful expenditure.

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

Do not force any new changes in your routine affairs this week. Expenses will be heavier than usual but you will be able to meet them. Secret enemies may cause some mischief week end.

PISCES Pooraddati 4, Uttaradati, Revati. [Meena Rasi]

A good money week. You can launch in any important schemes. A change of making a good impression on your superiors also will be given you. Make capital use of opportunities.

Spiritual Heroism

heroism, which on the contrary, unfolds life to its full and reveals the truth of the cosmic energy and life.

Speak in the Language of the Heart

To be a hero spiritually, it is not required of one to make an outward exhibition of any kind; because spiritual heroism can be experienced by unostentatiously bringing it into an effective operation in life. It is a matter of one's own sincere endeavour and progress made silently yet solitly, towards the self. It speaks in the language of the heart and of the true nature of every one; and only such of those who have touched life deeply at the bottom, shall be able to bring into effect its greatness, even in their commonmost sections.

As for example, there was once a great sage who was seated naked on a rock in a jungle. He had drunk deep the waters of wisdom and roamed about homeless in the intoxication of divine ecstasy. To him a king who was triumphantly marching on his homeward way came, drawn by his mighty personality. In the end he asked the sage to accompany him to his place and receive gifts of values. But the sage declined. Noting the indifference of the sage to his request, he stood aloft intoxicated in his full powers of a king and commanded him to move threatening that he (king) would offer him (the sage) a prey to his sword that was just then drawn out from its sheath, if he (sage) did not obey him.

The sage who was above all lures and threats from such a puny creature told him: "What, you seek to make me afraid? Death is a joke to me. Me no weapons can pierce, no air can dry, no water can dissolve and fire can burn. I am the Infinite, the Eternal, the Birthless

and Deathless Self before whose magnitude and glory the night and day get themselves dissolved names and forms evaporate, the spice melts away into the nothingness and time vanishes into non-existence. The same art thou and thou art That!" The king, hearing these soul stirring words from the sage, was rooted to the spot in great puzzle. Down dropped the drawn sword from his hands and he knelt in reverence before the sage and prayed for pardon. Such is the greatness of spiritual heroism.

Ever Triumphant

Spiritual heroism makes of one a sage, the monarch of all he surveys. Here no war was waged. No blood was shed. The king was thus brought face to face with the vedantic ideal of spiritual heroism.

Spiritual heroism triumphs at all times and in all climes whereas the physical and mental valour glimmers at its dawn and soon disappears with the dusk. We have all sooner or later to pass over these petty shows and prove to be spiritual heroes; nay, our very birthright is spiritual heroism. We see for the present that some of us are physical victors, some intellectual giants and only a very few are spiritual heroes of peace, love and freedom. No matter it is all a difference of degree in the manifestation of the same Infinite Power.

This spiritual heroism, let us remember, dawns in the silent and solitary, sacred and serene hours in the life of a man. It is the glorious manifestation of our nature. It is not the outcome of merely physical and mental strength. Whenever we feel it impossible to work out a certain ideal, that very moment we realise that we ignorantly depend upon the physical and mental strength without taking into consideration the spiritual strength. A coward may be occasionally seen performing a heroic and extraordinary action, quite unconscious of the

LOSS OF A PRECIOUS GIFT — FAILING EYE-SIGHT

As age advances, say at about 40 or sometimes earlier, normal eyes show signs of failing.

The lens of the eye which hitherto has been very elastic now becomes hard and stiff. This is a perfectly natural change. The result is that the eye muscles fail to act properly upon the lens which then cannot accommodate itself to different distances. There is a tendency to hold things further from the eyes and a desire for an exceedingly bright light. Letters blur and run into each other. Eyes feel tired after reading specially by artificial light and head-aches follow. Vision in many cases remains perfectly good for distance sight but bad for near work.

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28, Main Street, Jaffna.

(Std. 21—13, 23)

spiritual heroism that plays its part. But the effect too is momentary. We are to be spiritual heroes consciously, and not instinctively and automatically. Spiritual heroism is the true soul of civilization and the crowning glory of human life.

(By Swami Rajeswarananda, Upanishad Vihar, Kailasagiri, Kalamasti, in the Sunday Times).

Status Of The Indian Union

(Continued from page 1)

tions of the country. He was supported by Mr. Har Govind Pant (United Provinces).

At this stage closure was moved and carried.

The House rejected by 51 votes to 38, the amendment of Mr. H. V. Kamath who wanted that Bharat which "is known in English as India shall be a union of States."

The House then adopted the Article as moved by Dr. Ambedkar with cheers. Some members greeted the adoption of the Clause with the slogan: "Bharat Mataki-jai"

Clauses (1) and (2) of Article 1 as accepted read: (1) India, that is Bharat, shall be a union of States. (2) The States and the territories thereof shall be the States and their territories for the time being specified in Parts 1, 2 and 3 of the First Schedule.

President Rajendra Prasad, adjourning the session at 10-55 a. m. said that he would fix a date for the next session, which most probably would be October 5.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1057

In the matter of the estate of the late Sinnamma wife of M. Kumarasamyfather of Vannarponnai West Deceased

Mariappather Kumarasamyfather of Vannarponnai West Petitioner

Minor 1, Amirthavalli daughter of Kumarasamyfather of do 2, Thairyalamma daughter of Nagalingam of Chemma Street, Jaffna

This matter coming on for disposal before S. S. J. Goonasekera Esquire, District Judge, Jaffna on the 15th day of June 1949 in the presence of Mr. C. C. Somasegaram Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that the abovenamed 2nd respondent be appointed guardian-ad-litem over the minor the abovenamed 1st respondent and that Letters of administration to the estate of the abovenamed deceased be issued to the petitioner as the lawful husband of the said deceased unless the respondents abovenamed or any others appear before this court on the 3rd day of August 1949 and show sufficient cause to the satisfaction of this Court to the contrary.

This 28th day of June 1949 Sgd. S. S. J. Goonasekera District Judge

Order Nisi extended for 28-9-49 Intld. S. S. J. Goonasekera D. J. (O 74 23 & 27)

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Dental & Optical Works, 28, Main Street, Jaffna. (Std. 21-13, 23).

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1067

In the matter of the Last Will and Testament of the late Velu Pirancis Kanapathy of Nallore. Deceased

Sellappah Sinnathurai of Chivathuru. Petitioner.

Vs.

1. Chellan Rasu
2. Chellan Manikkam
3. Arumugam Spmalingam
4. Sabapathy Arumugam
5. Rasammah widow of Velu Kanapathy all of Nallore
6. Velu Vallikkuddy of Karaiyoor.
7. Pirancis Kanapathy Asservatham of Nallore Respondents

This matter coming on for disposal before S. S. J. Goonasekera Esquire, District Judge, Jaffna on the 28th June 1949 in the presence of Mr. C. C. Somasegaram Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that the abovenamed 1st respondent be appointed guardian-ad-litem over the minor the abovenamed 3rd respondent and the Last Will and Testament of the abovenamed deceased dated the 22nd day of June 1936 and attested by B. Joachimpillai Notary Public under No. 18884 be declared proved and Probate thereof issued to the petitioner as the Executor named in the said Will, unless the abovenamed respondents or any others appear before this court on the 31st day of August 1949 and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the abovenamed minor to be produced in court on the said date.

This 28th day of June 1949. Sgd. S. S. J. Goonasekera District Judge.

Order Nisi extended for 28-9-49 Intld. S. S. J. Goonasekera, D. J. (O. 75, 23 & 27)

RELIGION AND EDUCATION

Our Rich Spiritual Heritage

IN his address at the opening of the Bharatiya Vidya Bhavan Building on 8 August last, His Excellency Sri C. Rajagopalachari made the point that the present-day university education has been a great failure since it does not develop personality and produce leaders capable of guiding society or taking charge of national affairs. The remedy, of course, lies in giving our university boys some sense of moral and spiritual values through acquaintance with our rich spiritual heritage. A purely negative attitude towards moral training in schools and colleges, which is prevailing now, is fraught with dangerous consequences.

Character & Personality — Important Equipment

He said: 'The most important equipment that a young man must get before he leaves his university is personality, not learning but character. The men and women who come out as graduates have to learn everything and personality has still to be shaped only after employment somewhere. This is most unsatisfactory when the burden of responsibility of the public service has increased beyond the wildest imagination of the previous generation of our public men...Professors, students, members of our Parliament, the general public, the various Public Service Commissions, all agree that the stuff manufactured in the universities is not by any means good enough. The demands of the State are not met, although in numbers there is no question of insufficiency. There is deplorable inadequacy in quality... It would be no exaggeration if we admit that the gap between the needs of the times and the quality of supply from our universities is a yawning gulf... The atmosphere of our colleges is far too much vitiated by intellectual and moral confusion for anything like this to be attempted.

Universities must be Guides to Society

"The universities, I once again emphasize, must give the nation the leaders, teachers and administrators who are required in this complicated age to fulfil the duties devolving on the State and to guide society in its cultural life...

"Young men today are the sport of random and confused thought that finds expression in ephemeral printed matter of whose undependability even the victims are not unaware. In the great experiment which India has in the evolution of her destiny, undertaken to make in our generation, there is nothing more unfortunate than the present state of our colleges and universities...

"Had our philosophy and our culture which formed a great bulwark that protected India through past ages been intact, the mischief arising out of the inadequacy of our universities might have been of relative unimportance... The discipline and restraint and the sense of moral values which vedantic culture implies, have been almost completely jettisoned by the steady and unrelenting educational plans pursued during the last 50 years, which alas, did not furnish us with anything in place of the old inheritance that was thrown overboard.

Difficulty of Moral Training

"I am not unaware of the difficulty of moral training. We

cannot get the right type of personalities to live and move among the youth gathered in the universities, whose very life and deportment would without direct instructor or compulsion of discipline be an inspiration. We get teachers vastly competent in every other respect. The greatest reluctance is generally felt in introducing anything in the scheme of school or college education which may be mistaken for denominational religious teaching. One must recognize the validity of the reasons and apprehensions that lead to this. But we may easily overdo all this.

"We cannot afford to exaggerate our fears and re-t content doing nothing. The crisis is far too real and grave. We cannot take a simple negative attitude on account of our hesitation. I feel there is a way to achieve the object. A comprehensive scheme creating opportunities for studying and understanding various religions and philosophies, including what goes by the name of classical humanism in the Western universities, namely, the thoughts of Greece and Rome would, all taken together, furnish an atmosphere and an incentive which will enable our boys and girls to seize the truth and assimilate the culture and philosophy of our own land without exclusive direct effort organized for that purpose. The indirect approach may achieve what may not be directly undertaken... Not by total exclusion of all religion and spiritual thought but by all-embracing acquaintance and appreciation of spiritual thought of all kinds shall we be safe and shape ourselves properly."

A Wrong Notion

One of the greatest—one may say the greatest of all—difficulties that stand in the way of Indian reconstruction is lack of understanding of the real India. This is largely due to an almost exclusively Western education. As a result of this general attitude came to be formed among the 'intelligentsia', created by Britain's contact with India, that the West represented something classic and standard to be imitated in every plane of life. Unfortunately, those who are pathetically holding on to forlorn hopes, for the best Western minds now value their secular achievements far less than the Christian inspiration of their civilization. They clearly recognize that science and technology can be constructive of peace and happiness only in a Christian framework of thought. They have veered round to a religious concept of civilization, while many of us are attempting to refine the spiritual constitution of our society to a Western secular purity.

Some continue to think still here that we can unite hearts on the superficial plane of politics. If history teaches anything, it shows that politics and economics are the factors which always divide and bring on conflicts, and that the principle of social unity has to be sought in a plane transcending these, upon the basis of love and tolerance, taught by the higher religions. Fanaticism attaches itself to all isms. It is a product of human weakness and ignorance. It can be cured only by spirituality derived from true and universal principles. To try to sterilize fanaticism by taking up a negative attitude towards religion and so helping to extinguish faith is to make for the absolute triumph of fanaticism and chaos.

(Prabuddha Bharata).

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1089

Valliammai widow of Kanapathipillai Karthigesu of Karainagar West Jaffna Petitioner

1. Karthigesu Nadarajah
2. Karthigesu Subramaniam
3. Karthigesu Ramanathan and
4. Kathirgamar Subramaniam all of Karainagar West Jaffna Respondents

In the matter of the Estate of Kanapathipillai Karthigesu of Karainagar Jaffna late of Harvard Estate Bedong Kedah in Malayan Union Deceased

This matter coming on for disposal before S. S. J. Goonasekera Esq. District Judge, Jaffna on the 6th day of September 1949 in the presence of Mr. Alfred Swampillai Proctor on the part of the petitioner, and the affidavit of the abovenamed petitioner dated 6th September 1949 having been read, It is ordered that the said fourth respondent, be appointed guardian ad litem over the minors the 1, 2 and 3rd respondents and that the said Petitioner be declared entitled to have Letters of administration to the estate of the said intestate as his widow and that she is entitled to have Letters of administration and the same issued to her accordingly unless the respondents or others interested shall on or before the 5th day of October 1949 show sufficient cause to the satisfaction of this court to the contrary. It is further ordered that the Petitioner do produce minors in Court on the said date.

This 6th day of September 1949 Sgd. S. S. J. Goonasekera District Judge. (O. 76 23 & 27)

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 410

In the matter of the Last Will and Testament of Paramanathanavalliar Kasinathar Veluppillai of Thunnalai South Deceased

1. Veluppillai Sivasubramaniam of Karaitivu Batticaloa
2. Thanganayagam daughter of Seenithamby of do Respondents

The 1st respondent is a minor by his G. A. L. the 2nd respondent.

This matter coming on for disposal before P. SriSkandaRajah Esquire District Judge Point Pedro on the 14th day of September 1949 in the presence of Messrs Kandaiya and Mailvaganam Proctors on the part of the petitioner and the affidavit of the petitioner dated 9th day of April 1949 and the affidavit of the Notary who attested the Will and of the subscribing witnesses thereto having been read

It is ordered that the said Last Will be declared proved and admitted to Probate and that the petitioner be declared Executor of the said Last Will and Probate be issued to him unless the respondent or any other person shall on or before the 12th day of October 1949 show cause to the satisfaction of the court to the contrary.

This 14th day of September 1949 Sgd. P. SriSkandaRajah District Judge. (O 77 23 & 27)

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Printed and Published by S. P. KANDIAH, F. I. S. A. (Lond) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna on Friday September 23, 1949.

Chief Editor T. MURTHUSAMPILLAI