

THE Hindu Organ.

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

JAFFNA, TUESDAY, DECEMBER 6, 1949

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FREEDOM OF THE SPIRIT

A Fundamental Necessity of the Mind

FREEDOM, declares the Vedanta, is not to be found in the perishable goods of the world, nor is it to be found in nature which is liable to change and subject to the laws of cause and effect. Its field is beyond the senses, where the limits of the gross and physical are transcended. When the lower consciousness grows and broadens then a longing for the freedom of the spirit sets in. This is known as *mumuksha* and one who seeks for it is known to be a *mumukshu*. According to the Vedanta this freedom of the spirit is a fundamental necessity of the human mind, but its quest becomes elusive owing to a pre-occupation with the objective world which misleads man for the time being as it were. Vivekananda who has resurrected the truths of the Vedanta in modern times says on this subject, "The search for God, even in its crudest form is the idea of freedom, and the idea of freedom and unchangeability is one and the same. It is the free alone which never changes and the unchangeable alone is free."



that takes us to the highest plane, and therefore it is in religion and the inner life of the mind that freedom must be sought for. India more than any other country has always practised and advocated that peculiar form of mind culture known as meditation. It gives to the mind what secular education is unable to give—a widening and deepening of the qualities of the heart, and a strength of mind that brings forth peace, calm and steadfastness as its natural fruit. To be at the mercy of outward forces is slavery and the more unstable the condition of the mind the further we are from freedom. Power and knowledge without holiness according to the Vedanta made human beings into devils. It has been said that "the aim and effort of civilisation is always to maintain the supremacy of the moral faculty."

Mind Culture

Reason holds supreme sway over the mind of the modern man and doubt, criticism and argument are conventional modes of thought are considered superior to the old fashioned virtues of faith, purity and forbearance, but Vedanta says that the light of reason—specially the impure and undisciplined reason—is not sufficient to take us to the land of our journey. Though the ultimate idea of freedom is beyond sense perception and intellectual conception, it is not anti-rational. Reason guides us in the phenomenal world of time, space and causation. It works adequately in the realm of conceptual thought but this the Vedanta considers to be a lower plane of Reality. While it recognises the limitations of reason its help is not discarded but only supplemented. It is the heart when enlightened

U. N. P. Jaffna Branch

Sir Kotelawala Addresses Special Meeting

Speaking at a special meeting of the Jaffna Branch of the U. N. P. Sir Kotelawala, Minister of Transport and Works referred to the communist menace and warned Jaffna to be on its guard against this political onslaught.

Mr. S. Rajaratnam, Advocate, presided, Mr. S. Natesan and T. C. Rajaratnam also addressed the meeting.

(Continued on page 4)

Nallur Temple Management

Rights of Co-Trustee Not For Illegitimate Son

Mr. S. S. J. Goonesekera, District Judge, Jaffna, dismissed the case in which Mr. R. M. M. Khamoorthy sued Mr. R. M. M. Shanmugas to have himself declared a joint trustee and manager along with Mr. Shanmugas of the Nallur Kandaswamy Temple at Jaffna.

Mr. Khamoorthy also asked for peaceful possession of this temple and its temporalities, and to recover from Mr. Shanmugas a sum of Rs. 3, 600 per annum as from November 1945 and costs.

Mr. Shanmugas in the course of his answer, contended that Mr. Khamoorthy was not the legitimate son of his (defendant's) father and as such could not be entitled to the rights of a co-trustee.

Mr. A. V. Kulasingham with Messrs. C. Ponnambalam and C.

All-Ceylon Tamil Congress

Working Committee Meeting

Presided over by Mr. G. G. Ponnambalam, the Working Committee of the All-Ceylon Tamil Congress at a well attended meeting discussed the question of the Congress giving evidence before the Special Committee on Hindu Temporalities and decided not to do so.

A sub-committee was appointed to nominate a party candidate for the next Mayoral election of the Jaffna Municipal Council.

Vanniasingham, instructed by Mr. V. Navaratnarajah, appeared for Mr. Khamoorthy.

Mr. S. Nadesan with Messrs. T. Muttusamypillai, S. R. Kanaganayagam and N. Nadarasa, instructed by Mr. S. Cumarasuriy, appeared for Mr. Shanmugas.

After trial the Judge dismissed the plaintiff's action, each party bearing his own costs.

FOURTEEN POINTS FOR PROHIBITION

Rev. J. S. Mather's Ardent Support

There should be Total Prohibition of liquor traffic in Ceylon, for the following reasons:

(1) The religion of the majority of the people of Ceylon is Buddhism, and it prohibits the use of alcoholic drinks. Government should encourage the people to respect their religion and not to ignore it.

(2) The second largest religion in Ceylon is Hinduism and it has placed Drink in the centre of its list of the five greatest sins known as "Panchamaapathabankal". On one side it placed killing and dishonesty, and on the other side, impurity and disrespect of Guru, showing that drink was at the very centre of many evils. (Kolai, Kalavu, Kal, Kamam, Guruniathai)

(3) It is under foreign rule that Drink began to thrive and assume its present respectability. Before foreign rule came, drink was looked down upon, and was considered a disgrace. Now that Lanka has attained independence, it should free itself from Drink evil.

(4) By the import of foreign liquor several lacs of rupees go out of the Island annually, and we are great losers.

Palmyra for Better Purpose

(5) Without using toddy as beverage, the Juice from our

palms could be converted into jaggery and sugar, which in turn will stop import of these commodities, and save our money from being sent to other countries. Towards the end of the 18th century, Jaffna exported paddy, jaggery and tobacco, says Mudar liyar Rajanayagam in his history of Jaffna. This brought to our country much wealth from outside. But when toddy began to be drunk everywhere, there was no toddy left to make jaggery with, for export; and besides, the people who cultivated paddy, took to toddy tapping and there was no paddy to export, and on the other hand, large sums of our money had to be sent to other countries to import paddy.

(6) Crime in Ceylon will go down a great deal, when total prohibition is enforced efficiently. It is well known to everybody that man is not bad enough, when he is normal, to do most of the crimes that he does. Therefore he drinks and makes himself sub-human and abnormal in order to become criminal.

(7) Much poverty is caused by drink. Labour classes spend 30 to 60 per cent of their daily earnings in drink. The other day I met a man who said that he earned Rs. 35/- a month, but he spent Rs. 20/- on toddy. He had a wife and five small children. No wonder, there was no

(Continued on page 3)

RUSSO-AMERICAN RELATIONS

A Moral Issue For All

WHENEVER you say that the difficulty with Russo-American relations is basically moral, a great many people turn away in disgust. At the worst, they fancy you are nothing but an old fuddy-duddy, trying to scan tremendous world forces through prim and pious glasses. At the best, they think you are guilty of evasion. Are not the Russians moved by fundamental ideas which have been developed out of history and vast economic experience? Are the Americans not equally stirred by a love of economic power, adulation of their governmental system, the compulsion of mass-producing machinery? How about geographical location?

All the same, in a showdown, the controversies between the rival states and systems lead straight to a moral dilemma. If any proof is needed, look at the idea brought forward in all sincerity by Carlos Romulo, that tireless worker for peace through the United Nations. General Romulo suggested that the impasse over the atom bomb might be solved if further production of A-bombs could be halted by mutual agreement, or if all nations would agree to outlaw the bomb. In his view, negotiators could then move on toward effective final steps.

The Moral Issue

The moral question arises, of course when you start to think of the value you would give to any official Soviet pledge. Nobody would be extreme enough to believe that an individual citizen of the U. S. S. R. is less moral than a citizen of the United States. But the whole Russian attitude on atomic controls is bound to stir suspicion. The Soviet Government is willing to have inspection only when a regime including its own, invites. Or when the Security Council, suspecting that some country is violating a compact, agrees to have an inspection made—a move that could always be killed by the veto.

That is why all the countries outside the Russian sphere of power are adamant on a general, permanent continuous inspection system. They insist on it because they do not have the requisite faith in Soviet pledges. So we come back to the moral issue after all, for the tragic truth is that the Moscow Politburo, by its behaviour toward its commitments, by its cynicism, has convinced the world that it is not to be trusted.

Turning this around, it is true, on the other hand, that Russian officials have scant faith in the nations of the West. If they go into history, or if they cite individuals, not governments, they can make a case; but one reason for Russia's suspicion is that the U. S. S. R. does not even trust its own people, its own fellow officials, its leaders in exterior Communist parties. The reason for this ocean of distrust is chiefly an awareness of the methods re-

garded as proper "if necessary" right at home.

Russia Has the Answer
Quick remedies for this deep worldwide gulf are not possible to find. One thing may be stated: any tactic against Russia which relies on international immorality, which says "they do it, why shouldn't we", only piles wrong on wrong and lowers the entire standard of world ethics. A decent attitude can at least be upheld by people in lands outside the Russian orbit. The final answer lies with the Russian and satellite peoples themselves.

One encouraging thing is the extent to which Communists by the thousands, in all countries, have shown an intellectual revolt against the Politburo. This is no Tito rebellion; multitudes dropped off the Moscow bandwagon when Stalin signed in 1939 his pact with Hitler, and at every similar instance of cynical disregard for decency, more have left the cause. Recently a whole flock of former Communists have been kicked out in European countries because they adhered to a strange heresy—they began to show interest in ethical groups and took part in their work.

The roster of every Communist party in the world is interesting on one point. The number who have been in the party and who have left it always exceeds the number who have remained. Turnover is often amazingly rapid. Sometimes this is due to an unwillingness to make the personal sacrifices demanded by a revolutionary cause. Just as often it is a growing, and finally intolerable, discomfort over the methods by which they are asked to give assent.

It must be admitted that the more ardent Communists often possess a sincere morality of their own, which they put above conventional codes. They stress "revolutionary morals", which are different from those of ordinary folk. You can admire this sort of devotion even if you disapprove. But the sad thing is the degree to which this revolutionary morality has been breaking down under Communist totalitarianism. Witness the purges; the inner upheavals, the wholesale derelictions of those in places low and high.

Outside observers can beware of false thinking in one important respect. It is fallacious to lump all populations in Communist-run countries together, nowhere in the world is there a nation which has ever endorsed Communism as a ruling power in a free election. Nor can one stigmatize as hopeless the rank and file of Communist movements. The early idealism of the movement attracted many, and in certain places it is not easy to resign and stay in one place. Where it is possible to get out from under, increasing thousands are doing it. The more moral the international standards of non-Communist countries, the better the chance of a stampede,

EDUCATIONAL

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JAFFNA MUNICIPAL COUNCIL

Notice is hereby given in terms of Section 212 (b) of the Municipal Councils Ordinance No. 29 of 1947 that the budget of the Jaffna Municipal Council containing an estimate of the available Municipal income and details of the proposed expenditure for the year 1950 is open for public inspection at the office of the Municipal Council, for seven days commencing from December 10, 1949.

S. A. SABAPATHY, Mayor of Jaffna.

Office of the Municipal Council, Jaffna, 5th December, 1949.

(M. 196. 6-12-49).



Hindu Organ

TUESDAY, DECEMBER 6, 1949

Treasure These Thoughts

Every object is an idea. It proceeds from the mind, exists in the mind and merges in the mind.

—SWAMI SIVANANDA

TO ELIMINATE WAR

FOR A BAND OF SELF-LESS humanitarian workers to meet in solemn purpose to evolve a new world order to restore mental stability to a fear-stricken world, more congenial surroundings than those of the sanctified home of sublime reflection—Shantiniketan—cannot be imagined. Men of great thought and sincere purpose, these pacifists have assembled together in an international mission because they have fully realised the gravity of the deterioration that has set in human society and also the dangerous possibilities an attitude of non-challenge on the part of men of vision and understanding will bring about. Religious teachers and philosophers had all along with prophetic vision sounded signals of alarm about the retrograde movement of human society and had fervently pleaded for the overthrow of materialism. Gandhiji, however, did not step with expounding the theory of non-violence but proved to the world amidst astonishment, by himself leading a campaign of moral might against armed superiority that so long as man was caught up in the deadly trap of fear-complex he could never hope to extricate himself from the miseries of oppres-

sion. The world was then slow to understand the true import of this surprising success of Satyagraha; but with the rapid succession of world events of disorder and disruption and with growing discontent and helplessness, the intellectuals of the world have decided to take up the thread where the Mahatma had left it and to carry on a crusade against ungodliness and inhumanity arming themselves with that unfailing and infallible weapon of Ahimsa.

The fundamental basis of this degeneration of human civilisation is the rot that has slowly but steadily set in the human mind owing to an over-dose of raw materialism. The greed for power and fame both in the individual and in the nation has over-powered the rational mind completely and made it a slave to the senses. Deception and falsehood have artfully displaced honesty and truthfulness. In short, reason and justice have beaten a hasty retreat before brute-force and have almost established the Satanic Raj. In this context of disheartening circumstances only those who have disciplined minds and superior intellects can visualise the magnitude of the human struggle; they alone can marshal the forces of truth and non-violence and march on with determination to exterminate that which if allowed to survive would destroy everything including itself. The call of these pacifists may be a cry in the wilderness; but we are confident that in the full of the immediate results of their labours, these peace-makers will continue their humanitarian service until the last-moving world comes to a halt and pauses a little to pay heed to words of peaceful persuasion.

It will not be outside the sphere of work of these pacifists to administer a gentle warning to the United Nations Organisation that the passing of pious resolutions will not take the august assembly nearer the solution of the present impasse created by the Big Groups on the question of leadership. It is no secret that the Big Nations are striving to make use of the U. N. O. as a smoke-screen for their underground preparations for the next total war. Let these Nations bear in mind the fact that whatever may be their professions in World Conferences the small nations will no more ally themselves to be pawns in the game of power politics but will get together to thwart their attempts at every turn. Peace will be as remote as the Sun if there should persist the lust for power and leadership among nations. It, therefore, is the duty of the statesmen of the world either to wage open warfare and force the issue of leadership or to agree among themselves to abandon violence altogether and evolve a method by which differences of opinion can be settled magnanimously and reasonably. Let the Pacifist Conference chalk out the plan for the U. N. O. to execute it. If this noble endeavour can bear fruit mankind will have solved the greatest human problem ever.

Gandhian Way to Global Peace

Santiniketan Conference Of Pacifists

IN the "abode of peace" at Santiniketan, eighty-three pacifist representatives from thirty-one countries were received by Dr. K. N. Katju, the West-Bengal Governor to inaugurate a historic movement for evolving a new order.

Presiding at the conference in the unavoidable absence of Babu Rajendra Prasad, Rajkumar Amrit Kaur paid a great tribute to the memory of the Mahatma who had unceasingly strived for establishing world peace.

Mental & Moral Resources

Continuing her speech the Health Minister of India said.

"Our friends from other lands have come with their experiences. We shall hear of these from them. It is only by putting our resources—both mental and moral—together that we can hope to create an atmosphere for and a will to peace amongst our fellowmen. The path trod by the saints and martyrs who have been sent by God from time to time to lighten our darkness has always been a hard one. Gandhiji went as he would have liked to go—laying down his life so as to make it easier for others to live.

"We are meeting in what is known as the abode of peace. It is difficult in these lovely surroundings to believe that the ugliness of hate and war can exist. It is meet that this gathering should have taken place here and later go to Sevagram where both these immortals lived in order to bring light and love where there was darkness and ill-will.

"I cannot do better than quote what is one of the gems of Gandhiji's inspired writings: 'Give me the supreme courage of love, the courage to speak, to do, to suffer at thy will; to have things or be left alone.

"Give me the supreme faith of love the faith of life in death, of the victory in defeat, of the power hidden in the frailness of beauty, of the dignity of pain that accepts the hurt but disdains to return it."

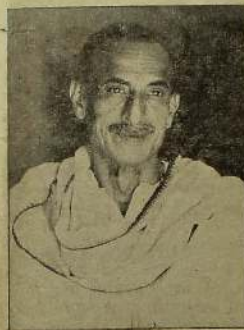
"May this prayer be in each one of us as we deliberate in the coming days"



C. R.'s Message

The Governor General of India, Mr. C. Rajagopalachari, who is now in Puri, in a message to the Pacifist Conference said, "War and the fear of war which is more expensive than war itself have been holding up the progress of humanity. India is maintaining her army and other military forces up to the measure of her capacity. She cannot claim to be a nation pledged to pacifism without being guilty of hypocrisy. All the same, the Genius of India and her ancient, as well as,

present-day ideals, are inspired by a love of peace. Mahatma's leadership has made India a place of pilgrimage to lovers of peace and haters of war all over the world. May the efforts of the international gathering at Santiniketan be blessed by the almighty."



Spiritualise life as a whole

"In the afternoon, an extremely lively and refreshing contribution on this subject was made by Acharya J. B. Kripalani, who, starting his speech, warned the meeting that he was regarded as herodox and that he might perhaps be considered as putting forward personal views rather than an exposition of Mr. Gandhiji's teaching to many delegates. However, he gave for the first time a picture of Mr. Gandhiji as a vital human being. In Acharya Kripalani's view of Gandhiji's teaching, fear rather than violence is the greatest evil. Non-violence, he stated, was rooted neither in fear nor sentimentality. It is a positive and revolutionary form of resisting evil. He told the delegates how Gandhiji had uprooted fear from the souls of the masses of India. He gave as an example the fact that in ten days in 1917, he had rooted terror from the hearts of the workers on the estates of European planters

"Acharya Kripalani went on to say that Gandhiji regarded life as one, making no distinction between individual and collective life or between the material and the spiritual. His aim was to spiritualise life as a whole and this meant the observance of the moral law. He explained the moral law as the practice of truth and non violence and the use of the right means to obtain our ends. It is in choosing the wrong means that people usually go astray.

"He concluded by saying that Mahatma Gandhiji was a genius. He advised the delegates not to try to copy him because a genius is so often above logic. We should not try to imagine what he would have done in some situation which he never faced but use our own initiative. The most we can do is to try to live in his spirit and to apply his sense of urgency to our own problems. We should make our pacifism a

Indian News

Hindu Code Bill

Opposition Only Sentimental

A demand that the Hindu Code Bill should be placed on the statute-book without further delay has been made by the All-India Women's conference in a memorandum circulated in Delhi.

Regretting that the passage of the Bill by the Assembly was sought to be delayed the memorandum says: "When the Congress Cabinet has given its assent to this Bill by introducing it as a Government measure, when Parliament has adopted its fundamental issues by sending it to a Select Committee, and when the Select Committee has reported favourably on it and the second reading of the Bill is under consideration, it is indeed regrettable that its further progress in the Assembly is sought to be delayed." At this stage there should be no question of postponement of the Bill, the memorandum adds

Giving a brief resume of the various developments relating to the Hindu Code Bill since it came on the anvil of the Central Legislature, the memorandum asserts that thoughtful observers of the present conditions and trends in Hindu Society cannot fail to be impressed by the great need to alter the law so as to fit it into the new pattern to which the Hindu Society seems to be rapidly adjusting itself.

The memorandum stressed the need for removing inequalities amongst the different strata of society and raising the status of women and referred to the fundamental rights clause of the Indian constitution and the declaration of human rights which India had supported in the U. N. O.

'Religion in Danger' Cry

As regards the cry of 'religion in danger', which some opponents of the Hindu Code Bill had raised, the memorandum said that it was based on sentiment rather than reason and that it arose from misconceptions regarding the Bill.

Referring to the argument that the present Constituent Assembly acting as Parliament was not entitled to enact legislation dealing with the social structure of the country, the memorandum said that if the Constituent Assembly, which was a sovereign body, was entitled to lay down a constitution there was no reason why Social Legislation should not be within its purview.

States Merge In U. P.

The Government of India have decided to merge the States of Bihar, Banaras and Tehril with the United Provinces.

Kanpur and Tehril Garhwal will become separate districts, while Banaras will be part of the Banaras district. After the merger of these 3 States, the United Provinces will have 51 districts.

living and practical thing and not an 'old dame business.'

"The delegates showed their agreement with this statement by enthusiastic applause, which reflected their interest in an extremely vital address."

Air Ceylon News

Trinco - Jaffna Service

Twice A Week

Air Ceylon will operate two services a week to Trincomalee and back, via Jaffna from Friday, December 9.

The service will be on Mondays and Fridays, the plane leaving Ratmalana at 8-30 a. m. and reaching Trincomalee at 9-35 a. m. The plane will leave Trincomalee at 10 a. m. and arrive at Jaffna at 10-55 a. m.

On its return flight the plane leaves Jaffna at 11-20 a. m. and reaches Trincomalee at 12-15 p. m. It leaves Trincomalee at 12-40 p. m. and arrives at Ratmalana at 1-45 p. m.

The fare from Colombo to Trincomalee is Rs. 30 and the fare from Trincomalee to Jaffna Rs. 25.

Ramanathan Day

At Colombo Vivekananda Society

Mr K. Kanagaratnam, President of the Society, in proposing a vote of thanks to the Chairman and the speakers, said that, of all time, today, the country needs leaders imbued with a selfless spirit of service who will think and act in terms of the whole country and not in terms of race, caste or religion. Men like Sir Ramanathan were national leaders and their leadership was acknowledged and respected by the whole country. It is true that under a foreign Government, a united front was necessary in order to free the country from its political servitude. Now that we have secured political freedom, unity among all people is all the more necessary to utilise that freedom for the benefit of all.

Unfortunately, freedom also creates opportunity for new leadership for power and preferences. This is not peculiar to our own country, India is facing this problem after its attainment of independence but it is not based on terms of race but on political ideologies. The essence of good Government is to inspire confidence among all people no matter to what race they belong and the success or failure of any Government, is measured by this standard of confidence which the ordinary man and women will place on the leaders responsible for the Administration of the Government. We are a small country and it cannot stand a political division.

The economic conditions will not permit such a step with any advantage to any one race or group. A very heavy responsibility therefore rests on the leaders who have undertaken the most difficult task of steering a young democratic Government for the benefit of all without distinction. Great problems are facing our leaders today and a satisfactory solution of these problems requires a wise statesmanship and broad outlook. The national interests of the country should take precedence over racial interests and this depends entirely on good and sane leadership.

Governor-General's Jaffna Visit

Mr. T. Muttusampillai Crown Advocate has been appointed Chairman of the Reception Committee to receive Lord Soulbury, the Governor-General in Jaffna.

The address of welcome on behalf of the Public of Jaffna will be read by Mr. Muttusampillai.

Freedom of the Spirit

(Continued from page 1)

explains the appearance and development of the mind with all its higher faculties of conceptual thought, reason and moral conscience culminating in the perfection of character as expressed by Rama or Krishna, Buddha or Chaitanya. Thus the evolution of life is in a circle. It arises from God and goes back to God and this divinity of man as well as the world is its true reality. Freedom consists in seeing nothing but the Atman in every thought, rights of duality, the barriers that are created between man and man are bondage. In a homely fashion we say—"I and you, mine and yours, this and that"—maya being the primeval ignorance attached to the mind and the source of all bondage. But as maya is unreal, so the bondage it creates is in no way the essence of itself. It is freedom that is truly an inherent part of our divine nature, so much so, that it is not to be attained but only discovered. So, in spite of man's bondage to Karma the fire of this divinity is always ready for ignition and this freedom is always attainable to him at all times and moments. The Upanishads say:

Owing to an inherent defect the senses have an outgoing tendency and they see the external and not the internal self, only the wise who desire immortality turn their eyes inward and behold the inner Atman.

Kathopanishad IV, 1

Vision of Unity

This replacing of the outer by the inner that is the goal of our age, and must come as a turning point in the world's great march to freedom. In this age of burning loyalties to class, country and ideologies, this vision of unity is the greatest gift of Vedanta to humanity. It will give us a broader and saner outlook on life. Professor Radhakrishnan said in his Kamala lectures (Cal. University 1942). "Our present problems are inward and spiritual. The next evolution is not in man's physique but in his psyche, in his mind and spirit." India alone can supply the philosophy on which this urgently needed structure of thought can be raised, and this gift that multiplies with giving, she is ready to give to the world. The future must find an outlet for all temperaments and talents in construction rather than destruction. The purity of man's morals and not the accumulation of wealth must be the measure of his progress, the expansion of the heart and not the armament of nations the approach to freedom, and the finding of God in the forgetfulness of "me and mine" the highest ideal known to man. On all activities that further these ends the Vedanta will continue to shed its beneficent light, for it blesses all cults and creeds and believes in no nation but the human race. Even in its conception of humanity it goes far beyond all systems of thought for it considers all that lives and breathes to be a temple of the soul.

When this Unity is rightly apprehended there will be a fusion of the Vedantic and Western point of view without loss or destruction to either, the conquest of the outer and inner world will be assigned their proper place in the scale of human values, and a harmony established between the two. The spirit of the Vedanta will come down from the mountain and the cave and pervade the field and the workshop, the school and

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

No. 421 T

In the matter of the intestate estate and effects of the late Athimoolam Thambirajah of Point Pedro Deceased. Ponnammah widow of Thambirajah of Point Pedro Petitioner, Vs.

- 1 Mootathamby Arurasalam
- 2 wife Sivagnanasunderam both of Princes Road, Kuala Lumpur
- 3 Nagalingam Kanapathippillai and
- 4 wife Selvagnanam both of Kuala Lumpur.
- 5 Mootathamby Sanmugam and
- 6 wife Maheswary of P W D workshop, Seremban
- 7 Thambirajah Sivasubramaniam
- 8 Wife my daughter of Thambirajah both of Point Pedro Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esqr. District Judge, Point Pedro on the 27th day of October 1949 in the presence of Mr. S. Nagalingamudaly Proctor on the part of the petitioner abovenamed and affidavit of the said petitioner dated the 27th day of October 1949 having been read.

It is ordered that the petitioner abovenamed be and she is hereby declared entitled as widow of deceased to have Letters of Administration to the estate of the said deceased issued to her accordingly unless the respondents abovenamed or any person or persons interested shall on or before the 7th day of December 1949 show sufficient cause to the satisfaction of this court to the contrary.

This 27th day of October 1949 Sgd. P. Sri Skanda Rajah, District Judge. Drawn by Sgd. S. Nagalingamudaly, Proctor for Petitioner. O. 100, 2 & 6

Order Absolute in the First Instance

IN THE DISTRICT COURT OF JAFFNA

No. 1103 T.

In the matter of the Last Will and Testament of the late Joseph Samuel Thambiah of Kopay South Deceased. Daniel Chelladurai Arulanatham of Kopay South Petitioner

This matter coming on for final determination before T. Muttuswamy Pillai Esquire Acting District Judge, Jaffna on the 28th day of October 1949 in the presence of Mr. S. C. Mahadeva Proctor on the part of the petitioner and the affidavit of the notary who attested the said will and the witness having been read.

It is ordered that the Last Will of the abovenamed Joseph Samuel Thambiah the original of which has been produced and is now deposited in this Court be and the same is hereby declared proved and it is further declared that the said Daniel Chelladurai Arulanatham the executor named in the said Will is entitled to have probate thereof issued to him accordingly.

This 28th day of October 1949 Sgd. S. S. J. Goonesekera, District Judge.

Drawn by Sgd. S. C. Mahadeva, Proctor for Executor, O. 101. 6 & 9

factory; then only will the future and the past, the East and West unite in singing with the ancient poet:

Thou art woman Thou art man, Thou art the youth and the maidens too.
Thou art the old man who totters along, leaning on the staff. Thou art born having faces turned in all directions.
Thou art the dark blue butterfly and the green parrot with red eyes. Thou art the thundercloud the seasons and the oceans.
Thou art without beginning and beyond all time and space. Thou art He from whom all the worlds are born.
Svetasvatropanishad, IV, 3-4
—Vedanta Kesari.

SPORTS NEWS

Volley Ball Tournament

Uduvil Stars Beaten

The final match of the North Ceylon six-a-side Volley Ball tournament was played last Sunday morning on the Kachcheri Volley Ball grounds when the Victory Sports Club met the Uduvil Stars. Despite the bad weather a fairly large gathering was present. The standard of the game was high. Excellent team work caused the Victory Sports Club to beat a formidable team like the Uduvil Stars who won the Navaratharajah Challenge Shield Nine-a-side Volley Ball Tournament two months back. Though Maniam the Skipper gave a brilliant display with his beautiful smashes, the Victory S. C. as a team could not be beaten. Anasamy played creditably to the Victory S. C. Mr. S. Soosapillai refereed. The Victory S. C. will proceed to Colombo this weekend to participate in the Quarter Finals of the All Ceylon Six-a-Side Volley Ball Tournament. The Victory S. C. will make a bold effort to annex the All Ceylon Six-a-Side Volley Ball Title.

Jaffna Inter Collegiate Six-a-Side Volley Ball Champions

One of the finest volley ball matches ever played in Jaffna was witnessed by a huge crowd when the Stanley College met the Vigneswara College in the finals of the North Ceylon Inter Collegiate Six-a-Side Volley Ball Tournament last Monday evening in the Kachcheri Volley Ball Grounds. Among those who were present was Mr. P. J. Hudson, G. A., N. P. From start to finish the game was interesting and full of thrills. Till the final whistle it was difficult to forecast as to who would win the match. The first game was won by Stanley College while the second game was won by Vigneswara College. In the final game the Stanley College won at game-13 love. The weather was fine and the cheering from students of both the Schools filled the air. Though the Vigneswara College lost they gave a fine display. It was sheer luck that caused Stanley College to beat Vigneswara College. Nadarajah of the Vigneswara College was the most outstanding player. Mr. V. Kulasingham refereed.

Immediately after the match the Hon. General Secretary, Mr. P. Selvaratnam called upon Mr. P. Coomaraswamy, a Vice-President to present the Vanniasingham Challenge Cup to the champions. Mr. P. Coomaraswamy while presenting the Cup congratulated the two teams for the brilliant performance that evening.

Mr. P. J. Hudson congratulated both teams and wished them

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

No. 423 T.

In the matter of the Last Will and Testament of Vallipuram Sabapathy of Alvai South

Alvaimar Ponniah of Alvai South Vs. Petitioner.

1 Sinnacuddy widow of Saravananai of Karaveddy North, 2 Ponnachi widow of Arumugam of do, 3 Thamu Kandavarum of do, 4 and wife Pillai of do 5 Thangam widow of Selladurai of do 6 Theivanai wife of Nadarajah of do 7 Murugesu Nadarajah of do 8 Thambipillai Thamarajah of do and 9 wife Packiam of do 10 Kanapathippillai Subramaniam of do 11 Seeniari Thirunavukkarasu of do 12 Seeniari Thiyagarajah of do 13 Seeniari Aiyadurai of do 14 Seeniari Subramaniam of do 15 Subramaniam of Karaveddy North, 16 Alwar Ramalingam of do 17 Alwar Ramalingam of Karaveddy North, 18 Alwar Chinniah of do 19 Nagappan Thambipillai of Alvai South, 20 and wife Thangammah of do Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge on the 9th day of November 1949 in the presence of Messrs. Rajaratnam and Nadarajasundram Proctors on the part of the petitioner and the affidavit of the petitioner dated 9th November 1949 having been read. It is ordered that the Will of Vallipuram Sabapathy deceased dated 24th March 1948 and now deposited in Court be and the same is hereby declared proved unless the respondents shall on or before the 14th day of December 1949 show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the said petitioner is the executor named in the said will and that he is entitled to have probate of the same issued to him accordingly unless the respondents shall on or before 14th day of December 1949 show sufficient cause to the satisfaction of this court to the contrary.

Sgd. P. Sri Skanda Rajah, District Judge. Sgd. Rajaratnam & Nadarajasundram Proctors for Petitioner, O. 102. 6 & 9

all success in the finals of the All Ceylon Inter Collegiate Tournament. Messrs. V. Tharmalingam and Sivaramalingam the Prefects of Games of Vigneswara College and Stanley College respectively, also addressed.

Following are the results of the Jaffna Apothecaries' Cup Football Competition Matches played last week end.

St. Anthony's beat Yarltons by 4-0 goals.

St. Nicholas beat Jubilee by 2-1 goals.

Victorians beat Madura Bawana by 4-0 goals.

Arealai beat Yarltons by 2-0 goals.

All matches were played in the Jaffna School Sports Association Grounds.

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Chief Editor T. MUTTUSWAMYPILLAI