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VOL. LXI. NO. 72

JAFFNA, FRIDAY, DECEMBER 23, 1949

SANYAS ANNIVERSARY OF SWAMI RAMDAS HOW COMMUNISM IS PRACTISED



Sri Swami Ramdas

BEACON LIGHT OF LOVE AND SERVICE

so much truth should have left the spiritual realms unexplored and should have missed the most wonderful truth of all.

Signs of a New Spirit

The cart wheels have progressed to aeroplanes. We have progressed from the age of the arrow to that of the atomic bomb. Now, we have more breaking up of people than ever, more armies, more fear, and more starvation. People have become more greedy and more cunning in a cunning society and more competitive in a competitive society. Undoubtedly this state of affairs must come to an end. Something must come to an end. On examining deeply, we find that the old principles of materialism and self-interest, the old sectarian and patriotic prejudices and animosities are perishing, discredited, amidst the ruins they have wrought, and in all lands we see signs of a new spirit of faith, of brotherhood, of internationalism, that is trying to burst the old bonds and overrun the old boundaries.

Our Saints and Politicians

Thus while our saints and ages are busy trying to rescue mankind from the mess and misery of our own creation, our politicians are very busy preparing for a third world war. In order to fight the Communist or the Capitalist, they say that we must be as clever as he, and should employ all methods, his ways, his propaganda, and his lying. We are not a political party. We are merely the human values, to be shaped, or to be moulded, according to the desire of the State. We have gone wrong. We refuse to think of ourselves and are used as a tool or directed. So we are responsible only to the class or group to which we belong and get attached to a name or to a label. In this manner we have lost compassion and love for the whole, and without that quickening flame of life, we look to politicians, to priests, to some economic planning for peace and security.

Swami Ramdas and Mataji Krishna Bai

Search after truth, however important though it be, is not

the whole aim and end of life. The truth is not a dead thing, to be placed in a museum when found, to be labelled, classified, catalogued, exhibited and left there, dry and sterile. It is something vital which must take root in men's hearts and bear fruit in their lives ere they reap the full reward of their search. The real object of our Saint and sages, therefore in spreading the knowledge of their prophetic revelation is that those who become convinced of its truth may proceed to practise its principles, to "lead the Life" and diffuse the glad tidings. My endeavour therefore is to set forth as far as possible, fairly and without prejudice, the salient features of the gospel preached and practised by the two great living Saints Swami Ramdas and Mataji Krishna Bai, their transcendent love for all mankind and the answering love which they drew forth from the hearts of all, so that readers may be enabled to form an intelligent judgment as to their importance, and perhaps be induced to search into the subject more deeply for themselves.

Their Teaching

Their teaching is like a wide embrace gathering all those who have long searched for words of hope. They teach that all hatreds, intrigues, suspicions, evil words, all aggressive patriotism even are outside the one essential law of God, and that special beliefs are surface things whereas the heart that beats with divine love knows no tribe or race. They try to impress upon one and all that no amount of political or social manipulation of human values, could save the situation and that a new world can only be built by harnessing the spiritual and material aspects of life and that is the only way of uniting man with man without any dividing walls of race or nationality. To those searching for light their teachings offer a star which will lead them to deeper understanding, to assurance, peace and goodwill with all men. Under their glorious leadership, man is enabled to reach undreamt of heights of material, moral and above all spiritual development. In short they have brought spirituality down from the intellectual heights to the homes of one and all.

The Core of Their Teaching

It is their application of



Mataji Krishna Bai

spiritual wisdom to the practical affairs of life which make them stand out as the most extraordinary living saints of the day. In Sri Ramdas and Mataji Krishna Bai, there appear that wonderfully rare phenomenon, perfectly balanced mystics, practical rishis, completely detached from all personal interests, and yet at the same time completely active. The central core of their teachings is development of the universal factors in all men, the elements of grace and goodness which transmute greed into social service and service and thus help to create a state when a man's love for his fellow-men will find more realistic expression than ever before, when ignorance and poverty will be things of the past, when materialistic obstacles to man's development will cease to be of less and less importance, when the present spirit of inordinate greed and selfishness will cease to govern the lives of men and nations, and when men will help one another more than ever before.

Power of The Holy Name

They declare what is revealed in all scriptures—that among all other forms of devotion to God, the devotion denoted by the chanting of the Holy Name is the strongest and best which gives mankind the highest good with little effort and which can be adopted by all alike. They assert that the chanting of the Holy name will induce all to turn their minds towards God and at the same time to purify their hearts. They strongly believe in the congregational chanting of the Holy Name.

A Universal Temple

Never indeed have there been such widespread and basic upheavals whether in the social or political spheres of human activity as those now going on in different parts of the world. Never

(Continued on page 4)

REVOLTING TO CONSCIENCE

MAX Estman the noted American Journalist says in this article that the quarrel with Communism is rather moral than political.

The Marxian idea of confiscating the land and factories and running the whole economy of a country as a single enterprise is, of course, momentous. Lenin's invention of the one-party police state as a way to make it work is hardly less so. Stalin's resolute putting across of these two ideas has indeed divided the world.

But not so profoundly, I think as the religion of immorality invented by Marx, and recently by Lenin, and carried to unimaginable extremes by Stalin. That religion of immorality, if the Red half of the world triumphs, will more deeply wound and damage mankind than any economic or political system possibly could.

God—A Hoax?

Marx dismissed God as a hoax and the heavenly paradise as a decoy, but he had to have a belief both in paradise and a power that would lead us to it. He located his paradise on earth, calling it by such beatific names as the "Kingdom of Freedom", the "Classless Society", and so on.

Up to Marx's time, everybody who wanted to make society more just and merciful assumed that ideals of justice and mercy had something to do with the job. Marx announced that the armed proletariat, led by the Marxian philosophers, would handle the job, and ideals would be a bother. The workers have no ideal to realize; they have only to set free the new society that the old bourgeois society carries in its womb. Accordingly, he expelled people from his Communist Party for mentioning such things as love, justice, humanity, even morality itself. "Soulful ravings," "sloppy sentimentality," he called such talk.

Lenin swallowed the Marxian religion avidly and devoutly. He was even more utopian than Marx in describing the beauty and benevolence of life in the paradise toward which this material world was travelling. And he was more specific in describing the kinds of base conduct which must be employed to help it along.

Doctrine of Hate

"We must be ready to employ trickery, deceit, lawbreaking, withholding and concealing truth," he exclaimed. "We can and must write in a language

which sows among the masses hate, revulsion, scorn and the like, towards those who disagree with us."

Acting upon such principles, Lenin's communists made a business of lies, slanders and organized deception. They counterfeited money, robbed banks, derailed bank messengers, innocent bystanders, replenish the party name of Stalin.

The Marx-Leninist belief that such crimes are methods of progress toward a millennium was instilled in Stalin from early youth. His conspicuous service as a consecrated criminal was what brought him Lenin's political support.

Religion of Immorality

The "Kingdom of Freedom," alas, and the "Classless Society," have failed to appear. Not only is there no freedom in Russia but no motion toward it. The gulf between the privileged few and the exploited toilers has grown wider than in any feudal or capitalist country. But the religion of immorality still flourishes.

The notion of an earthly paradise in which men shall dwell together in millennial brotherhood is used to justify state crimes and depravities surpassing anything the modern world has seen. Religion, poetry, art, education, scholarship, even pure science, are twisted to the momentary needs of the tyrant.

And these things are true not only in Russia but wherever the influence of the Communist conspiracy extends. More and more throughout the world those dedicated to high social ideals, instead of being trained in virtue, are trained to abandon, in the name of those ideals, all moral principles.

"No compromise with immorality!" should be the guiding principle of every individual, every club, church, school, lodge, party, society, race, nation, and every still-uncorrupted government in the world. Upon the upholding and teaching of moral standards our life as civilized beings depends.



Hindu Organ

FRIDAY, DECEMBER 23, 1949

Thoughts

To lose patience is to lose the battle. The greater our patience—another word for suffering—the greater will be our strength.
—GANDHIJI.

SUPREME COURT SITE

THE SHIFTING OF THE SUPREME COURT from Hultsdorp to Bambalapitiya, according to Sir Arthur Wijeyewardena, Chief Justice is an important question which has to be decided; the matter involved is more important than putting up a few buildings and opening them. The Chief Justice also stated that the Judges of the Supreme Court, including himself, had expressed their views on the matter and hoped that the authorities concerned would take careful consideration of its importance. The suggestion was made that the putting up of additional or new buildings for the Supreme Court. The Minister of Justice after examining the question of site for the new buildings decided that Bambalapitiya was the best site for the new Supreme Court buildings. The Bar Council and the Law Society representing advocates and proctors respectively expressed the view that the Supreme Court should not be shifted to Bambalapitiya. If the question can be restricted to suitability of the site alone for the new buildings without taking into consideration other matters of great import Bambalapitiya would certainly be a desirable site.

We are not aware as to what views the Chief Justice and the other Judges of the Supreme Court have expressed on the matter but the views and the reasons therefor as stated by the Bar Council and the Law Society are well-known. Certain Lawyers' Associations in the Provinces have voted for the Bambalapitiya site while others are in favour of the Hultsdorp site. From the Lawyers' point of view it will be more convenient to have all the Courts at Hultsdorp; the Minister of Justice appears to think that the partiality of the lawyers for the existing site at Hultsdorp is due to selfish motives and would affect only a few advocates who accept briefs in different Courts and hope and wish to appear in more than one court at one and the same time; such a state of affairs will not be desirable so far as the clients who retain advocates are concerned because the clients will be put to the need of paying advocates for more than one date. There is some truth in the

Minister's argument. When we take into consideration all the factors involved in the matter we find it difficult to agree with the Minister.

Mr. N. E. Weerasooriya a senior K. C. has stated that the Law Library attached to the Courts at Hultsdorp is a great university where members of both branches of the legal profession meet together to build up the future of the law; according to Mr. Weerasooriya the conditions of the Law Library can be maintained if all the lawyers are given the facility of meeting together and continuing to remain together as one body in the Law Library, which is the greatest university of this country; another argument urged by Mr. Weerasooriya is that the Law Library cannot be duplicated. There is great force in what Mr. Weerasooriya has stated. No one will fail to appreciate that it will be extremely difficult to provide two different libraries, one for the Supreme Court at the proposed site and the other for the Courts at Hultsdorp. Some of the rare books in the library can never be purchased. A matter of greater import than the duplication of the Law Library is the facility for lawyers to meet together at one place. Those who have been associated with Courts will appreciate the great value of the junior members of the legal profession coming into contact with the seniors. The value and importance of senior Counsel mixing up with and advising their juniors cannot be over emphasized. The Supreme Court is unlike the Privy Council which meets once in a way to review cases in appeal. If the Supreme Court in Ceylon were like the Privy Council in all respects the shifting of the Supreme Court to Bambalapitiya will be desirable. Counsel who appear in the Privy Council are generally Barristers who have attained great eminence in their profession and rarely appear in Courts of original jurisdiction. The Privy Council as we have stated earlier meets only when an appeal is preferred before it but the Supreme Court in Ceylon has to do a much larger volume of work than the Privy Council in England. His Majesty's Judges of the Supreme Court have to administer law and justice in the exercise of both the appellate and original jurisdiction. At Hultsdorp the Judges preside over a number of courts hearing cases in appeal and also disposing of criminal cases committed to the Supreme Court. It is needless to state that two Judges sit together disposing of appeals preferred from the District Courts and one Judge hears appeals preferred from Courts of Requests and Magistrates' Courts; more than two Judges have to be associated with each other according to the direction of the Chief Justice where an important question of law is referred by a single Judge or two Judges for decision.

As a matter of fact lawyers who practised in Courts of Requests or Magistrates' Courts at Colombo to begin with, after some years practised in the District

Tamil Arasu Kadchi Formed

President Warns The Tamil People

At a conference of the sympathisers of the Federal Government agitation held in Colombo on the 17th instant, Mr. S. J. V. Chelvanayakam uttered a warning to the Tamil people that the Tamil people should not look for the Tamilis was not quite happy and that immediate action should be taken to consolidate their position and to demand a separate Tamil state embracing the districts where Tamils predominated in the Island.

Mr. Chelvanayakam was elected President of the Kadchi with Mr. C. Vanniamangam as Chairman of Committee. Dr. E.M.V. Naganathan and Mr. V. Navaratnam were appointed Joint Secretaries. Dr. V. K. Paramasivayakam and Mr. N. R. Rajavarithayar were elected Vice Presidents. Dr. M. Thiruvudangam and Mr. B. N. Pillai were appointed Treasurers.

Tamil Poem on Freedom

Pandit Nallathambay Wins Prize

The prize for the best Tamil Poem on the Independence Marathon Relay has been awarded to Pandit M. Nallathambay former Tamil Pandit of Zahira College, Mr. K. T. Gnanaprasadam Head Teacher of Sacred Heart School Point Pedro has been adjudged the runner-up while mention has been made of the contribution of Miss. Naguleswari Arunasalam of Kokkuvil.

First Woman Registrar

Mrs. Chandrawathie Siriwardene has been appointed Registrar of Births, Deaths and Marriages for Udugaba South Division. This is the first time a woman has been appointed as a Registrar.

PERSONAL

Adigar A. Naganathar, J. P.; U. P. M. is lying ill at his residence at Kopay.

Courts and later before the Supreme Court. A few advocates appear before their Lordships' Court to argue appeals and also conduct cases in the District Courts. As a rule advocates specialise either in Civil Law or Criminal Law; and there are exceptional instances of advocates who are proficient both in Criminal and Civil Law. If the Supreme Court be shifted to Bambalapitiya there will be difficulty for Counsel who want to rise to great eminence from small beginnings; the opportunity of contact which is so very necessary for members of the legal profession for maintaining and building up traditions will be lost. It is to be hoped that the authorities will consider carefully the views of the Chief Justice and other Judges of the Supreme Court, the Bar and the Law Society of Ceylon and also the interests of the public.

THE SCIENCE OF EATING HELPFUL HINTS

(By G. H. BIGGINS, M. D.)

SOME food faddists have advised the prolonged chewing of food for health. While advising that food should be chewed thoroughly we prescribe a middle-of-the-road course.

In the case of cereals the incorporation of dry food is advised in place of porridge. The reasoning for this is clear. First, dry food excites a much greater flow of saliva than does liquid or soft food. Second, the taking of much soft food makes the digestive process much less efficient.

Normally, solid food is mixed with saliva in the mouth and enters the stomach to form a bolus or ball. As more food enters the stomach, it is deposited in the centre of the mass. For some time the acid gastric juice comes in contact with only the exterior of this bolus of food, so that the alkaline saliva is permitted to act for thirty or forty minutes. Saliva was formerly thought to have little digestive function, yet it is now considered to have definite value in starch digestion.

As the food enters the stomach and stretches the walls, the muscle is stimulated to contract and carry the food to the pylorus, or lower end. Usually there are some coarse particles present in the food which will irritate the pyloric mucosa (the lining of the lower end of the stomach) and cause it (the pylorus) to contract, thus closing the exit. The food is held in the stomach and churned with the digestive juice secreted until it becomes smooth and liquid. As soon as it becomes smooth enough not to scratch the pyloric mucosa, it is carried out of the stomach into the small intestine. However, if the food has been chewed or cooked very fine, it will be carried out of the stomach at once, and gastric digestion will not have a chance to occur. This chemical digestion by the gastric juice is quite important.

Russian Experiments

When studying digestion with dogs, the Russian physiologist Pavlov showed that the amount of saliva produced by a dog was in direct proportion to how well the dog liked the food. The more saliva with meat on the dog that preferred bread to meat, always produced more saliva when given bread than when given meat. Later studies indicate that the same is true for stomach secretion. Carlson in applying these studies to a man with an opening from the stomach to the outside of the body (gastric fistula) has proved that man secretes more digestive juice when fed favourite tasty foods.

The need for a pleasant, attractive environment while eating

has been shown in demonstrating that emotional stress will inhibit the function of the digestive tract. A low-grade annoyance (such as a nagging wife) will usually, on the other hand, over-stimulate the digestive tract, causing spasm with an inhibition of movement, but with an excessive production of hydrochloric acid and other secretions. Preparation of a tasty, nourishing diet served in pleasant surroundings in good physiology.

They Inhibit Digestion

There are two possible mechanisms which might inhibit digestion. First, water would make the meal into a much thinner, smoother paste, and thus unduly hasten the emptying of the stomach, and markedly lessen the duration of both salivary and gastric digestion. Second, water is not absorbed in the stomach, but stimulates the production of hydrochloric acid there. This might be an undesirable action if too much acid is produced. An additional factor against drinking liquid with meals is that the liquid is usually taken extremely hot or extremely cold. Either extreme of heat or cold alters the normal motility of the digestive tract. Both tend to cause a spasm of the muscles of the intestine with a decrease of motion. Warm food, on the other hand stimulates the digestive tract to more efficient action.

When carbohydrates or sugars are taken in excess of what can be readily absorbed, they are liable to undergo acid fermentation from the intestinal bacteria and produce acetic acid, lactic acid, butyric acid, succinic acid, carbon dioxide, alcohol, and hydrogen. When sugars are in excess in the diet or when there is poor digestive absorption, the large production of these acids may lead to irritation of the intestine, giving rise to symptoms such as diarrhoea.

There has been a lot of talk about diet proof that diet is a factor in the causation of diabetes mellitus (a disease of the pancreas). Doban and his associates have reported that the administration of insulin by intraperitoneal injection can produce diabetes in normal cats. Although this is very suggestive, more work will be required to prove the exact relationship of large amounts of sugar to human disease. It is true that large amounts of sweets diminish the appetite for more balanced types of food and thus may lead to a nutritional deficiency. We must remember, however, to guard against excessive use of sugar. Sugars are good in reasonable amounts, and need to be included in the diet in normal quantities.

Special Committee On Hindu Temporalities Etc.

(Press Communiqué)

The attention of the Special Committee on Hindu Temporalities etc., has been drawn to certain statements made in the Press in regard to the evidence placed before the Committee by twelve Trincomalee Saiva Samaya Kurukkals. In this connection, a telegram has been received from some of the Kurukkals who formed the deputation dissociating themselves from the evidence given by their spokesman, Brahma Sri Pooraananthesvara Kurukkal. A representation has also been received from Brahma Sri Pooraananthesvara Kurukkal receding from the evidence he has given on behalf of the deputation and making, inter alia, allegations of partiality of the Committee to those sections of the public who gave evidence in support of religious reforms.

2. In the first place the statement to the Press that the Saiva Samaya Kurukkals refused to go before the Special Committee is not correct. All the signatories to the first memorandum submitted by the Kurukkals except three, were present at the public sitting of the Committee on the 15th December and gave evidence. The public were admitted as usual to the hall in which the Committee held its sittings and all shades of opinion and views were heard by the Committee in the most impartial manner and without any bias whatsoever. The deputation as well as the individuals who had been invited to appear before the Committee came one by one and gave their evidence in an orderly manner. The public, although allowed to be present, and to witness the proceedings, were not permitted to take part in the proceedings nor did they do so.

3. Brahma Sri Pooraananthesvara Kurukkal who led the deputation, made it clear in the course of his evidence in regard to ensuring freedom of worship to all Hindus without discrimination, that in spite of what the Agamas enjoined, if the worshippers in a temple were agreeable to admitting the Panchamas into temples, he or his deputation would raise no objection. This is quoted from the notes of evidence in the possession of the Special Committee. This piece of evidence somewhat startled the Committee, and the Chairman, as soon as this statement was made by the Kurukkals, stated that the views of the Saiva Samaya Kurukkals' Associations in Jaffna were definitely against temple entry and against violation of Agamic rules and laws, and inquired whether the leader of the deputation was aware of this and whether he was still certain that the priesthood in Trincomalee would abide by the decision of the congregation. He even inquired whether the views expressed by the leader of the deputation were his own or of the deputation as a whole and to this inquiry the unequivocal reply was given that although they had no properly constituted Sangam or Association to discuss religious matters, the members of the deputation present had earlier met and fully discussed all matters on which they were invited to give evidence and that his views represented the views of the priests of all the temples in Trincomalee who formed the deputation.

4. The Special Committee desires to release these facts for the information of the public as appears to the Committee that an attempt is being made now to publicise incorrect statements and to minimise the general harmony and unanimity that were in evidence during the sittings of the Committee at Trincomalee during the two days.

IN THE INDIAN PARLIAMENT

HINDU CODE BILL DISCUSSED

First Reading Passed

PRIME Minister Nehru in a detailed explanation of his attitude towards the Hindu Code Bill, declared that the need for a broad-based settlement was very great and added that informed discussions would tend to bring about a greater measure of unanimity.

Other Stages In Freedom March

Continuing Pandit Nehru said "That does not mean that in any matter over which we may disagree violently we give up our opinion or surrender to anyone else's judgment. No one expects any member of the House to do that if he believes in something. But it is the essence of democratic procedure for us to debate and consider and try to convince each other and meet each other's point, and sometimes to give up even something that be values, so that we arrive at a decision which can be enforced with the largest measure of consent. That is the procedure, I would submit to the House, that we should follow regard to this important measure also.

"I do not wish the House to think that we consider that this Hindu Code Bill is not of importance, because we do attach the greatest importance to it, not because of any particular clause but because of the basic approach to this vast problem in this country which is intimately allied to other problems, economic and social. We have achieved political freedom and social independence. That is a stage in the journey. But there are other stages, economic, social and other. And if a society is to advance, there must be this inter-

grated advance on all fronts. Advance on one front and being kept back on other fronts means conflicts and means that the first advance also is endangered. Therefore, we have to consider this measure in this broad way of how to advance on all fronts, always seeing, of course, that advance is co-ordinated and meets with the approval of the great majority of the population, because after all we function as a democratic Assembly, answerable to the people of India and we must carry them with us".

"But while keeping that in view, it is not good enough for us in the Government and in the House merely to be led. We have to lead and we have to give the lead, but, in giving the lead, in this and other matters, we have always to try to carry others with us. Therefore, I have outlined this procedure, that is to say, we might pass the present stage of this consideration motion and then permit the Government to take up those informal steps which I have indicated in regard to consultation about the various parts and clauses of the Bill, so that when the matter comes up again, as I hope, in the next session, it may have the support of a very great majority in this House and outside."

The other side of the question

A deputation, led by Pandit Mauli Chandra Sharma, representing various interests opposed to the Hindu Code Bill, waited on the Prime Minister Pandit Jawahar Nehru, and urged him to reconsider the decision to proceed with the Bill.

Govt. Victoria College, Chulipuram

ADMISSION—1950

1. An entrance examination will be held on Monday the 9th proximo at 9 a. m. for the admission of pupils to Standard 6 (Lower). Applications of public seeking admission accompanied by their birth certificates and Leaving Certificates from the schools they attended last should reach me on or before 3-1-50. Only pupils who are under 12 years of age on 1-1-50 and who have passed Standard 5 from their respective schools with English as one of the subjects are eligible for the examination.

2. There are a few vacancies in the H. S. C. & S. S. C. classes. Pupils seeking admission should apply to me before 3-1-50. Subjects in which tuition is imparted in the H. S. C. class are English Language & Literature, Tamil Language & Literature, Mathematics (pure & applied), Physics, Chemistry, History and Economics.

S SUBRAMAN AM, Principal.

(M. 213 23)

ceed with the Bill.

The deputation submitted that the Hindu Code Bill introduced revolutionary and fundamental changes which will materially affect the structure of Hindu society. The deputationists impressed upon the Prime Minister that social reform should be preceded by education and a gradual change in the views of the people. They suggested that if Government was determined to proceed with the Bill, steps should be taken to call a Vaidya Parishad (conference of scholars), representing various interests, to discuss the provisions of the Bill, particularly those relating to religious beliefs and affecting the social order, with a view to amending them suitably.

The Prime Minister gave a sympathetic hearing to the deputation which consisted of representatives of Arya Samaj and R. S. S. Sanathanists, Jains Sikhs and several women's organisations.

She Saw Hitler!

Patagonia Woman's Story

Not everybody believes that the Fuehrer is dead. Recently the Argentine magazine "Ahora" ("Now") splashed a story it described as "A pathetic, sorrow-chilling, and sensational, without doubt the most extraordinary of recent years."

Before it printed, the magazine asked itself "Dare we publish? Is it not of such international magnitude that we ought not to meddle with it? Why not let sleeping dogs lie?"

Eventually "Ahora" decided to print and damn the consequences. A woman journalist named Maria Esther Barreiga lost herself in Patagonia. Trembling with fright, she was hurrying through the forest when a clean shaven man appeared. His eyes were hard and brilliant, his head and eyebrows were cropped, three scars marked his stern features. He wore homespun clothes, coarse boots and a leather overcoat. His ears were small—and Senorita Barreiga remembered that Hitler had small ears.

"Pointing nervously, in a frenzy, I shouted: 'You are Hitler!'" she wrote.

The apparition spoke: "I am not whom you believe. My German origin is easy to explain. In these mountains you will find me."

"Yes, yes you 'are' Hitler. Speak, speak, speak!" the terrified woman shouted.

He spoke: "I have fled from my country. All my life has fallen into ashes. I could not escape with the woman I loved. We had a tragic final meeting. Unknown to me she took poison...and died in my arms."

Then the man disappeared, and the story ended.

In the District Court of Jaffna

Ramalingam Chintamani of Malla-Kam Administrator. Testamentary Jurisdiction No. 131.

Vs.

1 Velupillai Muttuvetpillai Kumaraswamy and wife; 2 Kamalambikai both of Jaffna Town; 3 Ambalavanar Ratnasabapathy Arumugam; 4 Ambalavanar Ratnasabapathy Subramaniam both of Jaffna; 5 Ambalavanar Ratnasabapathy Subramaniam of Colombo; 6 Ambalavanar Ratnasabapathy Sivagurunathan of Aththiyadi; 7 Santheram Natarajah & wife; 8 Vallinayagi both of Nallur Jaffna Respondents.

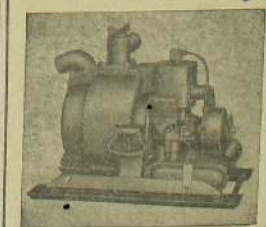
9 S. Perinpanayagam; 10 Ponnammah; 11 S. H. T. Welch; 12 R. D. Gnanadurai; 13 A. Welch; 14 A. S. Rasiah and wife; 15 Altia Nesamaral Rasiah; 16 Vairamuttupillai Nagendram Alias Ranganaathan; 17 Visuvanathar Kanagasundaram and; 18 P.ackiam widow of Sinnathamby all of Tellipalai; 19 Kandavanam Muttuthamby and wife; 20 dead Annammah; 21 Veerasingam Sri Ranganaathan; 22 Sabapathy Sinnathamby and wife 23 Vallipillai; 24 Ramupillai Chelappah; 25 V. Paul Manoharan and wife; 26 Kamalam Manoharan; 27 Annalechchumy widow of W. A. C. Cough all of Tellipalai added Respondents; 28 N. W. Welch; 29 AnaGnanamalar Arunasalam both of Uduvil; 30 Vairamuttupillai Tharmalingam and wife; 31 Maheswary of Nallur; 32 Sethupillai wife of Rudrasingam; 33 Rudrasingam; 34 Muttuthamby Kandavanan; 35 Nagamuttu wife of Mylvaganam; 36 Mylvaganam; 37 Singaram Muttuthamby; 38 Muttuthamby Malaiyaandi (minor by his G. A. L. 19th Respt.) substituted in place of the dead 26th Respondent; 39 Visuvanathar Ponnudurai presently of Malaya; 40 P. S. S. Kumarasamy of do; 41 Ponnur widow of Sanmugam of Tellipalai; 42 Ratnammah wife of Subramaniam of do; 43 Ponniah Kanagasundaram of do; 44 Ponniah Balasundaram of do; 45 lackiam Alias Sinnappillai of Achchuveli; 46 Sinnalechchumy daughter of Ledchumy of do; 47 Kanmany daughter of Ledchumy of Jaffna Town; 48 Veerasingam Sundaram of Jaffna Kachcheri; 49 Veerasingam Saravanamuttu of Colombo; 50 Valliammai widow of Kanagasabai of Nallur; 51 Nagaratham widow of Thirunavukkarasu of Nallur; 52 Sinnathangam daughter of Sinnadurai of Nallur; 53 Annammah wife of Masilamany of Alaveddy; 54 Ponniah Balachandran of Keggala, Weligama; 55 Pushparanee wife of Ra ganathan of Tellipalai; 56 Annalechchumy daughter of Ponniah of Tellipalai; 57 Ponniah Rajasundaram of Tellipalai

Added Respondents

To the Abovenamed Respondents You are hereby required to appear before this Court on the 18th day of January 1950 at 10 a. m. and show cause, if any, why the scheme of distribution of the money, in deposit in this case, filed of record should not be accepted and payments made accordingly.

This 13th day of December 1949 By order of Court; T. SIVASUBRAMANIAM, Secretary.

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Std. 25 4 to

F

Jaffna Hindu Ladies' College

Wanted a Geography Teacher to teach Senior Classes up to H. S. C. from 15th January 1950. Applications close on 15-1-50.

PRINCIPAL (M. 208 16 & 23)

TENDER NOTICE

The Government Agent N. P., Jaffna will receive tenders up to 12 noon on Tuesday 10th January, 1950, for the supply of four thousand (4000) heaped bushels of slaked lime for colony buildings at D 10 Kilinochchi.

2 Tenders should be made on forms obtainable on application from the Government Agent, Jaffna from whom all the particulars can be obtained. Tender forms will be issued up to 11 noon on Saturday, 7th January, 1950 only on production of a receipt for Rs. 25 deposited for each form at the Kachcheri, Jaffna.

P. J. Hudson, Government Agent, N. P., Jaffna 7th December, 1949. (G. 206, 16, 20 & 23)

St. Patrick's College, Jaffna Admission Tests 1950

1. There are a few vacancies in the H. S. C. (Science) class.
 2. In the rest of the year there are no vacancies.
 3. Admission tests will be held on Monday, January 9th at 9.00 a. m.
 4. The Admission Tests for the H. S. C. Science will be held on Tuesday, January 10th at 10.00 a. m.
- Applicants should get an application form immediately from the College office, fill it in and return it with the birth certificate attached before 1st January 1950.

T. M. F. LONG O. M. I., Rector (M. 202, 16, 20 & 23.)

NOTICE

Mr. M. W. Navaratnam of Malaya, an Old Boy of Kopay Christian College has been elected one of the patrons of the Old Boys and Girls' Association. He has also been authorised by the college authorities to collect the subscriptions from the Old students and friends in Malaya towards the college Centenary Fund.

(M. 210, 20 & 23.)

Air Ceylon Accident

None Hurt

The Air Ceylon plane that left Ratmalana on Tuesday met with an accident at Trinchnopoly. The pilot, Mr. Dixon Kotelawala and the co-pilot, Mr. Simon Rasiah were slightly injured. None of the 20 passengers from Jaffna were hurt.

Air Ceylon is sending another plane from Ratmalana to bring back the load of passengers for Colombo. This plane is also carrying Air Ceylon officials who will investigate to the accident.

This forced landing took place at 1 p. m.

WANTED

1. "Wanted for the Jaffna Karainagar Hindu College A Science Graduate to teach Physics, Chemistry & Mathematics".
2. "Wanted for the J/Karainagar Hindu College lady teachers to teach Needle-work and House-craft with a knowledge of Sinhalese". Apply—Manager. (M. 215, 23, 27 & 30.)

—Our Astrological Feature—

WEEKLY FORECASTS

"SRIPATY"

FROM 25TH DECEMBER TO 31ST DECEMBER 1949

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

This will be a very interesting and profitable week. You can be ahead with your plans. If you are in business new avenues will open up. Promising improvement of the whole.

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

Take care of health this week. If you have anything of the fighter in you, better check your quarrelling tendencies. Avoid speculations. Second half of week will bring you some good news.

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

Comparatively a better week than the earlier one. Your financial position will improve. Ruin to enemies and gains and favours from relatives also shown.

CANCER Punarpoosa 4, Pousa, Aayilya [Kataka Rasi]

This will be one of the best inspired and happy week except for the first two days. It will be your own fault if you do not achieve some real success and make use of opportunities.

LEO Maha, Pousa, Uttira 1, part—[Singha Rasi]

An expensive week. But you won't have much worries. Some strangers will help you a lot this week. Quarrels with friends must be avoided at all cost on Monday afternoon.

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

The first half of the week is promising. You will get through your friends. But the second half with care. Avoid check extravagant.

SCORPIO Visaka 4, Anusha, Kettai [Vrischika Rasi]

A week free from opposition or conflict. Important decisions could be negotiated without fear. Spend the last day of the week with care.

PISCES Pooraddati 4, Uttiradati, Revathi. [Meena Rasi]

Unexpected opportunities may point the way to progress this week. If involved in love affairs a happy time shown. Obstacles and hindrances that were in your way so far will melt away.

SAGITTARIUS Meenam, Pooraddam, Uttiradani 1. [Thanu Rasi]

Likely to be a profitable week. Only health must be given particular care. Domestic conditions should improve. But avoid speculation schemes.

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

Conditions at home are likely to improve in a short time. But men's face will be far away from you. You will have to work hard for your success. Avoid scandals this week end.

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

You will plunge yourself into new and engrossing activities this week. Fame and success in new undertakings also shown. Renewed contact with an old friend will bring you some gain week end.

SANYAS ANNIVERSARY OF SWAMI RAMDAS

(Continued from page 1)

have there been so many and varied sources of danger as those that now threaten the structure of society. The discerned, inasmuch as the prevailing order appears to be lamentably defective. It is thus that Swami Ramdas and Mataji Krishna Bai laid the foundation of a universal temple for the world, round which they grouped buildings devoted to social, humanitarian, educational and industrial purposes, the whole dedicated as one scheme to the glory of God and the service of man. This model foundation they aptly named Anandashram. Here they aim to direct the will of man so as to establish correct relations between himself and the universe, to pay attention not only to his essential needs of food, clothing and shelter the only justification for any social order, but also to find sanction for reforms by turning to the life of the spirit, real source of all food, clothing and shelter, the source of man's existence, the supreme Reality, the mystery of being.

Two saints with their keen eye for the minutest detail. It appears that even before the Ashram was started, all the problems to be solved therein had been fully worked out. This great abode of love and service is only 2½ miles from Kanhangad station on the South Indian Railway and is surrounded by vast stretches of undeveloped yet fertile lands. On the one side it is bounded by a chain of undulating hills, green woods and gleaming vales, on the other by the Arabian sea with its blue expanse of water, elements static and dynamic. The pleasing seasons all the year round and the magical changes of the surrounding scenes, baffle description. The sickman and the saint, the dreamer and the deathless, all melt into divinity the moment they enter the aura of this paradise.

Ashram Activities

This great sanctuary amidst ideal surroundings is fast developing into a model self-supporting colony. The ever expanding activities there can be readily grouped under the following:-

- (1) Spiritual.
- (2) Educational
- (3) Industrial, and,
- (4) Social.

Our need

All the activities appear to be directed towards the revival of old autonomous and more or less self-contained village, on ideal lines where there can be an automatic balance between production, distribution and consumption; where political or economic power can be spread out and not concentrated as it is today a kind of simple democracy can prevail; where the gulf between the rich and the poor cannot be so

marked, where the evils of great cities are absent, and people can live in contact with life-giving soil and breathe the pure air of open spaces with ample scope to their livelihood. Thus this Ashram aims at ushering in the village by driving away poverty, illiteracy, dirt, insanitation, indebtedness and a host of other ills which now prevail in them—all founded upon a strong abiding awareness of the spiritual kinship existing among all members of the human race. Leaders of religion, exponents of political theories, governors of human institutions, who at present are witnessing with perplexity and dismay the bankruptcy of their ideas, and the disintegration of their handiwork, would do well to turn their gaze to this great movement, and to help them to do so. I am dealing with them at some length.

Spirituals

Special emphasis is laid on the dissemination of spiritual and cultural ideas and ideals through various types of activities; efforts are made to give practical shape to the great principles underlying the plan that all religions are true. The ashram consists of several buildings, but the important one is the Bhajan Mandir. It is in this building that Papa spends most of his time when indoors. It is here that visitors meet Papa with that divine glow ever playing about his face and especially his lotus eyes and get impressed that here indeed is something of the Divine bubbling to express itself. Again it is here that every morning and evening devotees assemble to sing Ram Nam and devotional songs. And it is here again that Papa listens and talks to visitors reads, writes and rests. It is entirely beyond my power to describe vividly the innumerable scenes of ineffable joy and Bliss in which the visitors figure when they are with Papa. Groups of them always surround him, whether he is sitting, standing or walking. He has no fixed hours in which to speak to us. At all hours of the day or night—from 6 in the morning till 10 in the night any and all of us can reach him and literally have him. He usually tells stories or parables in his inimitable and humorous manner. But the stories are not just stories. Each story has a point of its own, and all of us would know that the point would reach the innermost heart of that visitor who needed spiritual light most. And when we laugh at the denouement of the story we know we shall be laughing at ourselves. That is how Papa cleanses the souls of his visitors. In fact, the parable or the story, with its point sterilised in humour is the lancet by which Papa probes kindly and gently into our spiritual diseases in order to make us whole.

Annual Celebrations

Three celebrations are held every year. The Sanyas day of Papa on the 27th December and birthdays of Papa in April and of Mataji in September-October. For these celebrations devotees from far and near flock in hundreds. All are received with great joy by Papa and Mataji personally. Their over-flowing love reaches and engulfs all with its soothing waters. The visitors stay in the ashram for a few days and having partaken of the joy therein, depart to their homes,

each having imbibed the joy in his or her own way, but all conscious of the living power of love they had experienced. "Come to the ashram only to charge your batteries" says Papa-humourously, half seriously to the visitors, "but go back and light your lamps in your own homes and spheres of activities". Better examples of love and service cannot be found. Both Papa and Mataji impress upon one and all not to turn their faces, from the world, but to divide all actions and phases of life in it, and the greatest Sadhana is to Share One's Joy With All. So the blessed visitors re-fully convinced that from Great Joy the world has come into being, through that great joy the world enters in the end.

Educational

Sri Krishna Vidyalaya and Udyogashala serve as genuine homes for the learners, both young and old, where they are equipped to face the trials and problems of modern life. Here the children are allowed to link their education with a sense of natural beauty and community life, and the young minds are saturated with the idea that they have been born as members of one world-family. Even before they start to reason about it, an identity of common interests is built up for the students of different communities. The environment of text-books, terror and enforced memorising, is conspicuous by its absence. The devotional atmosphere created by the chanting of hymns is at the root and centre of both the institutions. A new standard is created, in that free elementary and industrial training are imparted to hundreds of poor children and their food, clothing, bath books and other needs are supplied free by the institutions.

To encourage the industrial and agricultural operations in the domestic lives of villagers, the ashram runs handloom weaving industry, Agricultural and horticultural farms. Handloom industry, in this area, has been in existence from time immemorial. It flourished till recently and held its own with power-operated looms. Unfortunately it greatly suffered for want of guidance and help in technical and financial matters. In this state, many skilled workmen remained unemployed. To instill new life into this industry, 12 looms have been set up with arrangement to increase them to 20 and also separate departments for dyeing, bleaching printing and tailoring. Vegetable and fruit gardening growing paddy and other grains on a good scale are encouraged and undertaken by the ashram.

About 50 acres of land have

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Tender Notice for the Purchase of Paddy

The Chairman, Tender Board, Ministry of Agriculture and Lands, Colombo will receive tenders up to 12 noon on Tuesday 10th January 1950 for the purchase of 1000 bushels of paddy more or less, lying at Food Control Supply Station Jaffna 196 bushels at Kayts, 210 bushels at Kankessanthurai and 54 bushels at C. A. P. & Sales Society, Kayts.

Tenders should be made on forms obtainable on application from the Government Agent, Jaffna from whom all particulars on the subject can be obtained.

Tender forms will be issued up to 12 noon on Saturday the 7th January 1950 only on production of a receipt for Rs. 50/- deposited in respect of each form at the Jaffna Kachcheri, or any other Kachcheri or Treasury.

Sgd. P. J. HUDSON
Govt. Agent. N. P.

The Kachcheri, Jaffna, 17-12-49 (G 99 23)

been acquired by the ashram and all the activities are spread out on this. Enough land is available round about the ashram for future development purposes. Arrangements exist to teach the villagers the principles of sound health and hygiene and to make them apply the same in their daily lives. Amenities such as (1) water and electric lighting (2) Dispensary (3) Library (4) Tailoring and (5) Games are provided.

The ashram dispensary serves like a divine nursery to the sick poor. It treats over 27,000 patients a year. It is well-equipped and in charge of a qualified doctor. The ashram runs a common kitchen where all visitors are fed irrespective of caste, creed, colour or nationality. Relief works of various types are undertaken by the ashram.

Industrial

And now, it behooves us to reflect on the animating purpose and the primary functions of these divinely established institutions, the sacred character and the universal efficacy of which can be demonstrated only by the spirit they diffuse and the work they actually achieve. The world is passing through the gravest crisis in the history of civilisation. We stand before either a world catastrophe, or perhaps before the dawn of a great era of truth and wisdom. At so critical and our in the history of civilisation, it behooves the leaders of all nations, great and small, whether in the East or West, to give heed to the clarion call, of Swami Ramdas and Mataji Krishna Bai, and throughly imbued with a sense of world solidarity, arise manfully to carry out in its entirety the one remedial scheme the divine physicians have prescribed for an ailing humanity.

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T. S. Muttulingasamy
Agent

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