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## GUIDE TO SOLVE WORLD PROBLEM

### Chinese Professor's Peace Plan

FOR several years past in my humble way I have very often been pondering over and meditating on this problem. I have thought of a twelve-point programme for solving the world problem of war and for bringing the world to peace. I spoke of this many times to people and friends in private discussions as well as in public meetings in the two countries of India and China. Almost all friends and people to whom I had spoken did approve and share my humble views. In China, there is a free organisation of friends believing in world unity and peace called the "World Fraternity Society" which has adopted this twelve-point programme as its creed. I offered the same to the World Convention of Religions on the Foundation of Peace held in London from 18th to 29th August, 1950, for friendly and fraternal discussions and approval. The programme is as below:

#### A Twelve-point Programme For World Peace

1. Pu-Ai — Universal love;
2. Pin-Teng — All equality;
3. Tsu-You — Complete freedom;
4. Ho-Tso — Voluntary-co-operation;
5. Hu-Chu — Reciprocal-help;
6. Yung-Jen — Enduring-tolerance;
7. Wu-Kou-Chiai — No-state-distinction;
8. Wu-Chung-Chiai — No-racial-distinction;
9. Wu-Chiai - Chi — No-class-distinction;
10. Fei-Po Sio — Non-exploitation;
11. Fei-Tsin Lio — Non-aggression;
12. Fei-Tsan-Pao — Non-violence;

#### Universal Love

First, universal love means love of all and love for all. We must love not only our own kith and kin, but also all other people. We must not love our own country only, but all other countries too. We must not only love human beings, but also all other living beings. According to the Chinese, Indian, Buddhist and Jaina philosophies, all living beings should be treated as the same. We therefore should love all. Jesus Christ said: "Love your enemies." But the Chinese Sage Mencius said: "The man of Jen has no enemy." Again he said: "Within the four seas, all are brothers." Another Chinese Sage, Chang-Tsai, said: "All people are our brethren and all things are our fellows." Then, how to distinguish one's kith and kin from other people? And how to differentiate human beings from other living beings? Well, in fundamental principle and spirit, there would be no distinction or differentiation between one's kith and kin

and other people, between human beings and other living beings. But in fact and practice, it is very natural that love always starts from near to far, from one's kith and kin to other people, and from human beings to other living beings. Again the Chinese sage Mencius said: "From endearing our kith and kin to endear other people; from loving people to love other living beings." Moreover, the opposite term of love is hatred and malice. By universal love, it also means that we should not have any hatred or malice against anybody and anything.

#### Equality

Secondly, all equality does not mean that all people must live the same life, have the same capacity and do the same work. This is not possible, and is unnecessary too. For this is not Nature's law. Men are born with diverse capacities, in diverse stations, and they have to work in diverse stations, and they have to work in different fields and walks of life. All equality means that all people must be equal in dignity, privilege and in power. For all people are creatures of the same Creator. They all live on the same earth. They, therefore, must have the same footing and the same position. All must have equal chance to live and to do whatever work they like and are fit for. Some may work as heads of states, some may work as scavengers of society. But they must be regarded as equal in dignity, in privilege and in power. There should be no special favour for anybody, no superiority of any man or any work in social standing. Some may do more and bigger jobs. Some may do less and smaller jobs. But all jobs must be regarded as of equal service of humanity as a whole and must have the same merit. Therefore, the President of the U. S. A is called the servant of the State. And all officers, big or small, high or low, of modern countries subscribe themselves to and everybody as "your most obedient servant". People used to say that before law, all are equal. But we must say that all are equal before all. As all equality is for all individual peoples in all the countries, it is also for all the states and countries in the world.

#### Full Freedom

Thirdly, complete freedom means freedom of all and for all. Almost all the Constitutions and laws of all the modern countries have provided for their people freedom of residence, freedom of profession, freedom of belief, freedom of speech, freedom of press. But these are not enough, still not complete freedom. The late President Franklin D. Roosevelt of U. S. A. during the last war, proclaimed to the world

## HOW TO CONQUER SORROW

### Unity of Soul and the Oversoul

The Hindu scriptures tell us that the universe is an evolute of Ananda (Anandadhyeve-khalvimanibhootanijayanthi). The ultimate constituent factor in the make up of the universe-Bliss. How then does sorrow enter into the scheme of things? The Bhagawad-Gita tells us in Chapter II, verses 62-63, that the fixation of our mind on external objects (vishayas) as the sources

By  
Ramaswami Sastri  
in the Vision

of pleasure leads to sanga (attachment), which leads to Kama (desire), which leads to krodha (anger), which leads to delusion (sammoha), which leads to confusion of memory (smriti vibhramah), which leads to the loss of discriminative intellect (buddhi-nasa), which eventually leads to the loss of the Self (Pranasa).

It is the Jivatma (Individual soul) that feels pain because of its

the so-called four freedoms: (1) freedom of speech, (2) freedom of worship, (3) freedom from want, and (4) freedom from fear. These are also not sufficient and are rather vague in terms. Besides these, we must have freedom for all people to enter into any country, to live in any country, to move in any country, to make association with anybody in any country, to marry anybody in any country, etc. Above all, all must have freedom of will and freedom of action anywhere and everywhere. As all people in all countries must have complete freedom in their state affairs. But it must be made clear here that freedom should not be misunderstood and misused by anybody or any country. Freedom has its own limit, sphere and jurisdiction. Freedom always carries with it certain duties and responsibilities along with its rights. The law of freedom is not to interfere with other's freedom, either individually or collectively. Many people and countries had and have abused freedom. They thought that they could do anything and everything, good or evil, within their power just as they like. They freed or liberated themselves by breaking all external bounds and bindings, laws and rules, moralities and decencies. But they did not know that they themselves were slaves to their own desires and passions, not to mention the harms and injuries done to others. This is slavery, not freedom, still not complete freedom.

#### Willing Co-operation

Fourthly, voluntary co-operation. The life of humanity is one of harmonious collectivity, not a life of exclusive individuality. The ultimate aim of humanity must be to achieve universal well being and salvation of all

association with the mind and the senses and of its avidya which leads to Kama, which leads to Karma. Avidya is called also ajoana, adhyasa ahamkara, abhinna etc. When we, by Anasakti (detachment) conquer desire and endure the dwandvas (heat and cold etc.) and when, by devotion, we eradicate desire, we can conquer sorrow and attain bliss. The Gita says in Chapter III, verses 42-43, that the senses are higher than the objects, that the mind is higher than the senses, that buddhi is higher than the mind, and that God is higher than all. By knowing Him and loving Him and serving Him and His creation a spirit of detachment and devotion, we can realise our innate Bliss. The supreme teaching of our religion is thus the teaching in the Isa Upanishad: "Realise that everything in the world is filled with Godhead. Therefore enjoy all things by renunciation. Do not covet what another hath." The same Upanishad describes also the supreme realisation of the unity of the Soul and the Oversoul in Bliss.

mankind. Neither the individual, nor the race, nor the State is to be the end of life. As such, co-operation is absolutely necessary for society as well as for the world. All people should co-operate with one another in their private and public works and life. All nations and countries should also co-operate with one another in their individual and common state affairs. But co-operation must come voluntarily and freely and heartily. There should be not only no compulsion or force of any kind, but also no reluctance and unwillingness in any party to the co-operation.

#### Mutual Aid

Fifthly, reciprocal help. The reason advocated for voluntary co-operation also holds good for reciprocal help. Reciprocal help is similar to Kropotkin's "Mutual Aid," the theory of "Struggle for Existence" in Darwin's Evolutionism saw only one factor, not even one side, and that a black spot, of the biological world. This Evolutionism had been later on very much exploited by the so-called individualists for their wanton ambitions and fanatic zeal to suppress and dominate the life of others. The worst type of this Evolutionism culminated in Nietzsche's *Uebermensch*. It was nothing but a kind of misapprehension and misinterpretation of the divine life of humanity and the sacred will and law of Nature. Peter Alexannd Kropotkin was perfectly right to say that only mutual aid can give individuals as well as the whole of humanity the greatest safety, and that it is the most real and the surest method which provides security to a progressive intellectual and moral life. But when we say "reciprocal help," we mean that all help must be unconditional.

(Continued on page 4)

## HOW TO SAVE OUR FAUNA

### Illicit Slaughter must be Stopped

(C. E. MORRIS)

This is certainly a most complex question. The responsibilities lie both with the Government and the public, and the latter must be taught to consider the matter from a collective point of view rather than as individuals. It is too easy to say that because Wild Life does not concern or interest you, therefore it has nothing to do with you. This is quite the wrong attitude to adopt. The Wild Life of Ceylon belongs to all the people of Ceylon, it must be protected and conserved by all the people who own it, not only the few who happen to have some particular interest.

The Government has realised its responsibilities by the formation of a Department of Wild Life a very great move which has put Ceylon again in the forefront of its neighbours in Asia. Thinking people in other Asian countries will look upon this Department with envious eyes and wish their own Governments had similar foresight.

There is still a lot that can be done by the Government to ensure perpetuity of the Island's Wild Life, and I propose to put forward a few suggestions that I hope may receive official recognition.

#### Preservation

Our proclaimed areas, such as Strict Natural Reserves, National Parks, and Sanctuaries, are from secure in comparison with similar areas in other countries. It only requires a proclamation in the Government Gazette for any of the areas to be alienated or reduced in size. This should not be the case. It is against all the concepts of true preservation. They should be made National Institutions that require fresh laws to alter them in any way; be above party politics; and variable only with the consent of the people. At present a great deal of illicit slaughter is carried out by labourers working for the Government in jungle areas on Public Works, irrigation projects logging camps etc. Blame cannot wholly be put upon these workmen as they are expected to provide their own food, and meat obtained by shooting is easier for them to acquire. Surely, it would be possible for Government to provide a Commissariat Department that could provide meals or uncooked requirements for these workers. A Department such as I envisage would pay for itself and help the workers; it would also stop the illicit slaughter of game that is now taking place.

A closer control of meat markets by Inspectors is a very necessary move as at present, 'Forest produce' is sold openly, without heed to the Close or Open Season or contravention of the law. Trophies, whether skins, heads or horns, should only be sold on

a permit issued by the Department of Wild Life. The initial permit of possession could be issued by the Department after the Game licence has been returned stating what trophies have been retained. No matter what the season it is a common sight around certain jungle villages, to see the skins of Spotted Deer hanging out for sale. It should be an offence to sell any part of a wild animal without a permit

Village areas, as proclaimed under Part II, Section 11 (2) of the Fauna and Flora Protection Ordinance, should be reviewed, as this section now allows a very large loophole for unscrupulous persons. It is under this section that so many meat traders claim immunity from the law. No one disputes the right of the jungle villager to defend his crops, or to provide himself and his family with meat, but it is the abuse of this privilege that is causing so much havoc amongst our Game.

#### Access

Our 'Game Areas' should remain as inaccessible as possible. With the advent of the jeep and other military vehicles these areas are now visited by a greater number of persons.

Intermediate Zones, in which controlled shooting is permitted, should remain difficult of access, as in former years; accessible only by bullock carts or on foot. This will not affect the local produce to any extent and will greatly improve the lot of the Wild Life.

The villager is blamed for a great deal of the illicit killing that takes place in the Close Season, but this is not always entirely fair, as he is probably forced to such steps by professional meat traders, who control his credit at the village boutique. If the disposal end of this chain can be controlled and broken down then, I feel, the major portion of this problem will be solved.

Educated persons, possessors of motor-cars, are another very dangerous source. These persons act either in utter ignorance of the law or in complete defiance of it. They are usually town-bred persons who consider all animals and birds as something to shoot or kill; the ethics of sportsmanship being foreign to them. If these persons can be made aware of the laws and the results of the horrible acts they are performing, I am sure most of them will change their ways. It is to such persons propaganda must be directed to teach them the folly of their ways.

#### Natural History Course

The study of Natural History at schools should be designed to ensure that the rising generations

(Continued on page 3)





**Hindu Organ**

TUESDAY, DECEMBER 12, 1950

**Treasure These Thoughts**

*'I am the same to all beings, to Me there is none hateful or dear. But those who worship Me with devotion are in Me, and I too am in them.'*

—GITA

**COMEDY OF DISFRANCHISEMENT**

IF THE ALLEGATION MADE by a member of the Federal Freedom Party that no less a person than the Member for Bandarawela in the House of Representatives has been confronted with the intriguing situation of being suddenly forced to retire into the wilderness of disfranchisement is true, we are afraid the entire method of preparing lists of voters calls for immediate investigation. That a person whose name already appears in the list of voters should fail to find a place in the new compilations of electoral registers is *prima facie* an act of gross carelessness. But whether this piece of negligence often attributed to 'oversight' is an act of wantonness is a question that requires further and fuller examination. Be it anything, the administrative machinery has to be renovated and kept in good repair for the specific purpose of ensuring the granting of the invaluable right of suffrage for which the leaders of the present and the past had worked ceaselessly and arduously for several decades.

It will not do to have a constitution modelled on the highest democratic principles, neither will it suffice to din into the ears of the common man time and again that, he alone has the power of making or marring the progress of the land, if the principles of Government cannot be translated into action with a sense of responsibility and service. It has been said to the credit of Sri Lanka that in comparison with other countries, the administrative efficiency of this tiny islet has been praiseworthy. We are aware of the fact of the amount of care and vigilance that is being taken in the Union of India to ensure the preparation of a complete list of voters to enable the first elections under the New Constitution to be held to the entire satisfaction of all the parties in that country. More than any other document, the electoral list is one that requires the utmost attention, particularly in view of the fundamental basis on which the Government of this Island has been constituted. Mr. D. S. Senanayake, the Premier, who has been guiding the affairs of the land with a fervent desire and zeal to assure

**Samadhi Of Sage Sri Aurobindo At Pondichchery**

(By E. P. RASIAH)

**W**HENEVER Virtue deteriorates and Vice prevails, Oh, Arjuna, I create myself and appear in every Yuga to annihilate Vice and to re-establish Virtue on a firm basis" says Bhagavad Gita. True to this, stood Sri Aurobindo Ghose, as one of those great Indian Saints, who have maintained the continuity of Indian Culture as laid down in the Vedas and Upanishads. There has been an unbroken succession of different teachers and religious Seers at different times and places in India. Although there have been ebb and tide, rise and fall in this stream of India's cultural and religious life, it has maintained an unbroken continuity from the hoary past to the living present. Sri Aurobindo's life and philosophy constitute that golden link in the chain that connects the pious past with the modern present.

**Life**

Aurobindo was the 3rd son born to Dr. Krishna Thana Ghose, M. D. and Swarna Latha Devi at Kunnagar, in India on 15th August 1872. At the tender age of seven, he was taken to England, where he had his entire education—first at Manchester, then at St. Paul's, London and later at King's College, Cambridge. In 1890 he passed the I. C. S. Examination but was not selected for appointment as he did not take up the test in horse-riding. He, however found, employment in the Baroda State for some time. He later gave it up and dedicated his life to the cause of India's Independence and to the service of suffering humanity. His threefold services in the cause of India's politics, religion and philosophy will remain unequalled. In 1901 he married Miralini, daughter of Mr. Poopala Bhoose.

He published that patriotic paper "Bande Mataram" and was also the author of several publications and books, which show his literary greatness. His patriotic fervour was misjudged by the then British government, who made him an accused in the sensational Alipore Bomb Outrage, where two European ladies lost their lives. He remained for nearly one year on remand. He then stood his trial before the then Sessions Judge, Mr. Beechcroft I. C. S. who, 18 years earlier, had sat for the Honours Trips and come second to Aurobindo. Legal giants like Chitta Ranjan Das defended him. Aurobindo's plea throughout was 'that if fighting for one's country's independence was an offence, without evidence he could be convicted; but that he never could associate himself by word or action in any dastardly outrage that was repulsive to his very nature'. He was finally acquitted to the acclamation of all Indians.

the people of good government can be relied upon to take notice of the various allegations about non-registration of voters and to apply remedial measures effectively in order that the next elections to Parliament may be held under satisfactory conditions with a feeling of pride that all those who have the right to exercise the sacred privilege of electing their legislators have been given the same leaving the blame for non-participation in the polling to the voters themselves.

He was one of India's foremost warriors who fought incessantly for Indian Swaraj.

In 1910 a charge of Treason was preferred against him and a warrant was out for his arrest. Before the British Authorities could locate his whereabouts, he had moved into Pondichchery, a French Territory, in India. Here, he established an Ashrama for the spiritual Sadhanas of devotees and himself, renounced the world, practised Yoga in silence and had remained in meditation for the last 40 years. About 4 times in a year, he gave his Dharsan to the thirsting Public and devotees. This patriot philosopher, intellectual, sage and saint discarded this tabernacle of the flesh and attained Samadhi at about 1-30 a. m. on 5th inst, at Pondichchery. Peace, perfect peace to his soul !!

**Renunciation**

According to the Hindus, the highest goal of man's life is liberation from bondage to the flesh and worldly desires. Man in his real nature is the immaculate spirit, free from greed and lust, passions and impulses, sins and sufferings. If in his worldly life he seems to have lost that innate pristine glory and become mean and miserable, he could by renunciation meditation and self-control realise and regain the True Self—the Reality behind the ever-changing, materialistic world. It is the realisation of this Truth, through calm contemplation and deep concentration that leads to liberation.

But all this remains unintelligible to us so long as we try to grasp them through our thought and reason. It is only when we cease to reason and go deep into ourselves that in a state of ecstatic intuition, the Truth will manifest itself to us. Vedanta philosophy of life teaches that man becomes perfect only when he has found, within himself that absolute calm and tranquillity of the Brahman. Hence it was, that Sri Aurobindo shut himself up from the outside world and practised his Yogic Sadhanas in *maunam* (Silence).

"Modern science and modern Western thinkers like Samuel Alexander assure us that the universe is a play of infinite energy and movement.....but according to Vedanta this movement is an aspect of a great timeless, spaceless, motionless existence which is immutable, unexhaustible, actionless, though containing all this action. This is pure Existence—Existence without quantity without quality, without name and form and so ineffable and indescribable—Nirgun Brahman".

**His Philosophy**

Sri Aurobindo was a living example of this theory. To him, this omnipresent Reality was the Truth of all life and existence whether absolute or relative, whether corporeal or incorporeal, whether animate or inanimate, whether intelligent or unintelligent. The Reality was one in all its infinitely varying and even conflicting self-expressions. From that, all variations begin, in that all variations consist, in that all variations return, Auro-

**Federalists Discuss Future of Tamils**

At a public meeting held in Jaffna in the week-end, Mr. S. J. V. Chelvanayagam K. C. M. P. president of the Tamil Arasu Kadchi speaking from the chair gave the assurance that the Northern and the Eastern Provinces could by themselves form a separate State with enough economic potential to shoulder the new responsibility.

Mr. C. Vanniasingham M.P. speaking at length pointed out the real intentions behind the Ceylon Citizenship Bill and cited the instance of a Ceylon Tamil M. P's Mr. K.V. Nadarajah name having not been included in the list of voters for the next parliamentary elections and how several thousands of Ceylon Tamils have been excluded from the list.

Dr. E. M. V. Naganathan, Messrs. A. Amirthalingam and V. Ponnudurai and several others spoke on the aims and objects of the Kadchi.

**High Commissioner In U. K**

According to Information Department Communique, Senator E. A. P. Wijeretna, Minister of Home Affairs, has been appointed to succeed Sir Oliver Goonatillake as High Commissioner for Ceylon in England.

bindo's philosophy was that this omnipresent Reality is the Brahman, not an omnipresent course of persistent illusions, Brahman is the Alpha and Omega of all existence.

According to Dr. S. C. Chatterjee, "Mukti or liberation of man lies, not in apathy or indifference to the world's affairs nor in withdrawal from life's activities, but in absolute peace and freedom of the self within, and ceaseless activity without for the good of Suffering Humanity." It is to attain this state that Aurobindo led his life of intense Sadhana in his Ashrama. He perhaps intended there by to assist the liberation of suffering mankind.

It may be interesting to know, that it was on a 15th day of August—the birthday of this Saint—that India's millions received their political emancipation.

May his Sadhanas and his Samadhi, in the fullness of time, bring peace and understanding to the war-weary world, happiness and contentment to unhappy mankind and salvation to all souls, irrespective of caste, creed or Community.!!

Aurobindo, though brought up in England from his seventh year and had imbibed the highest culture and academic education of the West, yet his faith in Eastern culture and philosophy remained unshaken. He strove hard to remove the veil of Maya or Illusion, which conceals the Truth from man and misleads him into the belief that he is one against others and not inseparably one with the rest of existence. Let his life be a living example to all of us.

The demise of Mahatma Gandhi soon followed by that of Ramana Maharishi and now by the Samadhi of Sri Aurobindo has left spiritual India the poorer today. Who is the next blessed soul, on whom will devolve the supreme and sublime duty of carrying the torch of yogic enlightenment in India?

**Letters**



**Legislation for Hindu Kovils and Trusts**

Your correspondent on Hindu Temporalities had made improper suggestions about the report of the Special Committee even without reading the report at all. Thus it is evident that he is very much biased against the Special Committee from the very start, although this Committee had allowed him ample scope to appear and to give evidence before them in various capacities. In fact a second sessions was held by this Committee at the Town Hall of Jaffna to enable this party to procure and to submit before them, all the authorities which were alleged to be found in the Hindu Vedas, Agamas and Sastras in support of the statement made by the caste Brahmin priest on Hindu Agamas. This Committee had kindly requested this priest through their Secretary to appear before them and to produce for their information and knowledge all the relevant passages which were alleged to be found in the Hindu Vedas or Agamas or Sastras. To the utter surprise of all Hindus and members of the Special Committee, this learned and so-called caste-Brahmin priest never appeared before the Committee nor produced any Agamas.

Further he accuses the Committee of accepting facts which were actually proved by good and satisfactory evidences before them and of appealing to the Hindu Public for votes at the for the coming Parliamentary Elections. Well, one of the members of the Special Committee had honourably sent in his resignation to the Minister concerned, as some of his election agents threatened to boycott him. The other members patiently and impartially went through the proceedings to the best of their consciences and submitted their report on materials placed before them by the various parties.

Again this correspondent considers that this report which is in accordance with the facts and materials submitted before them is a naive attempt to supersede God's laws in Saiva Agamas by Government laws. He had forgotten the fact that all his Saiva Agamas were propounded and written by human beings who lived in person in India. These Agamas came into existence much later after the Vedas when the idea of a form or figure was attributed to God by Human Beings and called Him as "Ishwara". These Agamas were amended and shaped to suit conditions from time to time by the so-called caste-Brahmins who were supposed to be the framers and keepers of these Agamas.

When legislation to control the Hindu Temples and Trusts, was introduced by the Government of India at a time when the cast Brahmins was holding high offices all over India under the British Government, the priest-craft Brahmins were unable to produce any of their Agamas. On scrutiny by eminent scholars and professors, they were found to be Tantras and Mantras which were utilised by the Ariyan cast Brahmin who was driven out from North India by the Buddhists and Jains. As the opposition to the framing of legislation was unable to produce any satisfactory Vedic

authority, acts of Parliament were introduced in India by Government by officers who were Brahmins by caste and birth. Nobody is asking to put obstructions or hindrances to freedom of worship by Hindus. No legislation is needed to safe-guard individuals in their form of worshipping the God Almighty.

But what the Hindus in Ceylon want is to safe-guard and to protect the Hindu Kovils and Trusts as all the incomes which are collected by the Managers and Trustees from the Hindu Public, should be utilised for suitable and good purposes to promote the Hindu religion instead of being wasted by them or utilised by them for their material gains and profits.

The Hindus of Ceylon did migrate from India to Ceylon and settled down at various places. Along with them, they brought priests to attend to their religious rites in the same way as those existed in India. Thus all the rites, rituals and ceremonies in Hindu Kovils which existed in South India were adopted in Ceylon.

Even now references are made to eminent scholars and Pandits in India when any doubts arise in matters of performing Hindu rites either in Kovils or outside them. In Ceylon the Courts follow the decisions made by Their Lordships in the Privy Council of England on cases which went up in appeal to the Privy Council in connection with Hindu Temples and Hindu customs and Joint Hindu Families of India.

Hence there is absolutely no harm in following our Mother India in such Hindu Religious matters and the Special Committee acted wisely in appealing to the Hindus of Ceylon to copy the examples set by India.

Yours etc.,  
S. Cumarasuriar.

Jaffna  
8th December 1950

**Sinhalese as the only Official Language**

Sir,— The report in last evening's issue of the "Times of Ceylon" states that the General Manager of Buddhist Schools had, in his presidential speech at a meeting of a Sinhalese School at Mabaragama, stated that the Tamils of the North should study Sinhalese, the language of the majority Community, thus enabling Sinhalese to be the only Official Language.

No one could reasonably object to our Sinhalese brethren trying to improve their language and make it one of the State Language but they cannot proclaim Maitriya and at the same time try to use their majority-strength like a gaunt and crush out the language of over two millions in the Island—a language which in the past had been a State language of the Island for centuries.

The Tamil-speaking citizens, composed of not only Tamils but also Muslims and even a large number of Sinhalese on whom Sinhalese Schools and sermons had been imposed within the past decade are not confined to the North but live in all parts of the Island.

It is now an admitted fact that the Tamil language had existed for over 7,000 years and that it contains one of the best literature—religious, ethical and poetical—in the world today. The Tamil language had been enriched with literature on almost all modern Scientific subjects and is not second to any other oriental language in this respect; this cannot be said of the Sinhalese Language.

The Hindus, the Muslims, the

(Continued on page 3)



# REMEMBERING THE PIONEER REFORM LEADER

## SIR RAMANATHAN THE DIGNIFIED DEBATER

THE Ramanathan Anniversary, unlike that of other political leaders, does not fall on a fixed date in the English Calendar. Similar to the Guro Poojabs of Religious Savants, the Ramanathan Day is calculated according to Hindu Almanac. This year the 4th day after the New Moon in *Karthikai* falls on December 13th. That is the date for observance in remembrance of one whose contribution to the constitutional progress of Sri Lanka and to the cultural advancement of the Island may be easily assessed to be one of the greatest ever in the history of this country.

Sri la Sri Navalar left behind a name of glory and fame in the religious and literary sphere of the Tamils of Sri Lanka and South India. His greatness is undoubtedly of a special significance. But next to this illustrious son of Yal Nadu the only other personality who had arrested the attention of the entire community by his unequalled philanthropy and public service was Sir. P. Ramanathan. Just as one has to speak of Sri la Sri Navalar in the wider sphere of Tamil language and Shaiva Religion not confining him to the geographical limits of the land of his birth, Sri Ramanathan, was also considered to have extended his influence beyond the frontiers of his land.

We join with those who adore him not merely by reason of belonging to the land which this great son of Sri Lanka had served with distinction but also because of the value of the services rendered by him, in paying our homage. Our leaders will be doing well if they only resolve to emulate the great example of the Sage of Subastan.

### Letters to the Editor

(Continued from page 2)

Christians, the Buddhists and the Jains have all enriched the Tamil Language and there is evidence that it was a Tamil who had taken Buddhism to China.

Is such a language to be shut out from the State and is this *Mitriya*?

In spite of the labours lasting over a decade, our Sinhalese brethren had not yet succeeded in preparing a Standard Dictionary for their language and the attempt of a few amongst them to thrust their language down the throats of the Tamil-speaking people—who were the original inhabitants of the Island—is utterly inconsistent with their profession of *Mastriya*.

Yours faithfully

P. MUTTULINGASWAMY.

19, 42nd Land, Colombo 6.

6-12-59

### How To Save Our Fauna

(Continued from page 1)

are versed in the ways of Nature the laws for its protection, and the reasons behind those laws; the recreational value of bird study and watching should also be stressed, and the formation of Field Clubs in schools encouraged. Even the most beneficial birds are persecuted through ignorance, and the loss is material as well as aesthetic.

I would ask all members of the public to assist the authorities in bringing offenders against the Game laws, to book, and to refrain from purchasing any venison that is offered for sale. They may be certain it has been obtained illegally.

Any species exterminated by the illicit slaughter that is now taking place can never be replaced. It will be gone from the island forever.

### Sri Aurobindo's Last Rites Performed

The Samathi ceremony of Sri Aurobindo was performed on Saturday December 9.

The Rishi died on December 5, but his body defied decomposition till the 9th 'a supernatural light' having been discovered in his remains.

### Uva Tamil Teacher's Association

The inaugural meeting of the Uva Tamil Teacher's Association was held at about 9.30 A.M on the 3rd Sunday at the Saraswathi Vidyalaya Badulla, with Mr. A. K. Murugesu in the chair.

The house unanimously elected the following Office Bearers for the current year. President: Mr. V. K. Karalasingam Vice Presidents: Messrs R. Virakathi and N. Paramanathan. Hony. Joint Secretaries: Messrs V. Ponnambalam and T. Subramaniam. Hony. Treasurer: Mr. P. Kanagaratnam. Asst. Hony. Treasurer: Mr. R. Velaiyuthar.

Also the house elected a working Committee comprising of ten members. Messrs. T. S. Selviah and A. K. Murugesu have kindly consented to be the patron and vice patron respectively.

### GOVERNMENT VACANCIES

#### Mannar Kachcheri

Applications are invited for the post of a temporary typist & temporary stenographer in the Kachcheri Mannar. Applications close before 18-12-50.

For full particulars see Part I—Section II, Advertising, of Govt. Gazette of 8-12-50.

(G, 64 12)

### ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 439

In the matter of the Joint Last Will and Testament of the late Vairamuttu Mailvaganam and his wife Chellamuttu of Tondamanar.

Deceased. Mailvaganam Rajendram of Tondamanar. Petitioner.

- Vs.
1. Mailvaganam Rajanayagam
  2. Mailvaganam Sundaralingam of do.
  3. Thangakanmany wife of do.
  4. Kathirippillai Muttucumar of do presently of the Malayan Union.
  5. Chellamuttu widow of Vairamuttu Mailvaganam of Tondamanar. Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Point Pedro on the 20th day of November 1950 in the presence of Mr. K. Ratnasingham Proctor on the part of the Petitioner and the Last Will dated the 14th day of December 1949 attested by P. Kanapadhipillai Notary public and the petitioner and affidavit of the Petitioner dated 20th November 1950 and 23rd October 1950 respectively, affidavit of the attesting notary dated 20th October 1950 and of the attesting witnesses dated 23rd October 1950 having been read:

It is ordered that the Last Will No. 2441 dated 14th December 1949 attested by P. Kanapadhipillai Notary Public and now deposited in court be declared proved, that the petitioner as Executor appointed thereunder be declared entitled to obtain Probate and that Probate be issued to him accordingly unless the respondents abovenamed or any other person shall on or before the 20th day of December 1950 appear and show sufficient cause to the satisfaction of this court to the contrary.

The 20th day of November 1950  
Sgd. P. Sri Skanda Rajah  
District Judge

Drawn by  
Sgd K. Ratnasingham  
Proctor for Petitioner.  
O. 90, 8 & 12)

IN THE DISTRICT COURT OF KURUNEGALA

(No. 341 Special)

In the matter of an application under Sections 35 and 112 of the Trust Ordinance Chapter 72 of the New Legislative Enactments of Ceylon - Volume II.

1. Vairamuttu Thambirajah of Polgahawela presently of Matara
2. Muttusami Sandanam of Polgahawela

- Vs.
1. K. V. Ponniah of Polgahawela President, Saiva Samaya Sanmarka Sabha of Polgahawela
  2. S. A. Nadarajah of Polgahawela Secretary, Saiva Samaya Sanmarka Sabha, Polgahawela.
  3. Vaithilingam Manthaipillai of Polgahawela, Treasurer, Saiva Samaya Sanmarka Sabha, Polgahawela

Respondents  
Whereas the Petitioners abovenamed filing petition, Affidavit and Plan of Temple property with Crown Grant dated 10th November 1933 and Title Plan No. 428189 and Draft for Scheme of management have made an Application to this court.

- a) That the Petitioner and the President, Honorary Secretary and Honorary Treasurer of the Saiva Samaya Sanmarka Sabha Polgahawela be appointed Trustees of the Subramaniam Temple Polgahawela.
- (b) That a Vesting Order be made under Section 112 of the Trust Ordinance vesting all Temples.
- (c) That the Scheme of Management of the said Subramaniam Temple be settled on the lines of the Draft Scheme submitted to this court;

Take notice that unless sufficient cause to the contrary is shown to this court by the above Respondents or any others interested on or before the 13th day of December 1950 the above application of the Petitioners will be allowed by court.

Kurunegala, 28th. November 1950  
By Order of Court

Sgd. G. A. Nanayakara  
Secretary.  
(M 176 12)

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(Std 92)

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(S. 33, 28, 1)

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1237

In the matter of the Last Will and Testament of the late Manikkam widow of Ampiar Kandiah of Nallur Deceased  
Rasammah wife of Vaithilingam Thambirajah of Nallur

- Vs. Petitioner
1. Ampiar Kandiah Sanmugam of Nallur, but presently Station Master, Bukit Metarjan, Malaya
  2. Ampiar Kandiah Seenivasagam of Nallur, but presently of Telecommunication Department, Jurong, Singapore

Respondents  
This matter coming on for disposal before S. S. J. Goonesekera Esquire District Judge Jaffna on the 23rd day of October 1950 in the presence of Mr. A. Thanabalingam Proctor on the part of the petitioner and the petition and affidavit of the petitioner and the witnesses to the said Last Will having been read:

It is ordered that the Last Will and Testament of Manikkam widow of Ampiar Kandiah of Nallur the deceased dated 8th February 1943 and attested by V. Somasundram, Notary Public under No. 499 be and the same is hereby declared proved unless the respondents abovenamed or any other person interested shall on or before the first day of March 1951 show sufficient cause to the satisfaction of this Court to the contrary

It is further declared that the said Rasammah wife of Vaithilingam Thambirajah the petitioner abovenamed is the executrix named in the said Will and that she is entitled to have probate of the same issued to her accordingly unless the respondents or any other person interested shall on or before the first day of March 1951 show sufficient cause to the satisfaction of this court to the contrary

This 23rd day of October 1950.  
Sgd. S. S. J. Goonesekera  
District Judge.

Drawn by  
Sgd. A. Thanabalingam  
Proctor for Petitioner.  
(O 88 8 & 12)

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No 1110 T

Mariamamah widow of Soosippillai Gnanapiragasam of Chillalai, Pandaterippu

- Petitioner
- Vs.
1. Gnanapiragasam Joseph
  2. Gnanapiragasam Antony Selvanayagam
  3. Anne Nesamalar daughter of Gnanapiragasam and
  4. Margaret Rose Mary daughter of Gnanapiragasam all of Chillalai, Pandaterippu

Respondents

In the matter of the estate of the late Soosippillai Gnanapiragasam, deceased of Teluk Anson, Malaya.

This matter coming on for disposal before S. S. J. Goonesekera, Esquire District Judge, Jaffna on the 4th day of November 1949 in the presence of Mr. A. Cumarasamy Proctor on the part of the Petitioner and the affidavit of the abovenamed Petitioner dated 3rd November 1949 having been read: It is declared that the said 1st Respondent be appointed Guardian-ad-litem over the minors 2, 3 and 4th Respondents and that the said Petitioner be declared entitled to have Letters of Administration to the estate of the said intestate as his lawful widow and that she is entitled to have Letters of Administration issued to her accordingly, unless as the Respondents or others interested shall on or before the 1st day of December 1949 show sufficient cause to the satisfaction of this Court to the contrary.

This 4th day of November 1949.  
Sgd. R. R. Selvadurai  
District Judge.

Time to show cause extended to 15-12-1950

Sgd. S. S. J. Goonesekera  
District Judge.

Drawn by  
S.V. Somasundaram  
Proctor S.C.  
Vaddukkodai.  
(O. 89, 8 & 12)



# GUIDE TO SOLVE WORLD PROBLEM

(Continued from page 1)

Of course, we must always reciprocate others' help but we should not expect any return to our help from others. A Chinese proverb says: "Whenever we give help to others, we should never forget it." This may serve as a rule of reciprocal help. Yet the highest point of reciprocal help is altruism.

### Total Tolerance

**Sixthly, enduring tolerance.** This is the reflection as well as the reflector of the other points. According to Buddhism, tolerance is the mother of morality. As the present world is in a miserable condition, we have to endure all kinds of hardships and sufferings. As mankind at the present stage has not yet been fully enlightened, we have to tolerate all kinds of mischiefs and insults. We endure and tolerate all these things not with any grudge or disgust or even murmuring, but with light heart and good spirit. Jesus Christ said: "Who so ever shall smite thee on thy right cheek, turn to him the other also. And if any man sue thee at the law, and take away thy coat, let him have thy cloak also." When Christ was put to death on the Cross, he still said: "Eli, Eli, lama sabachthani?—My God, my God, why hast thou forsaken me?" Recently when Mahatma Gandhi was shot to death he folded his hands and said "Ram, Ram, Ram!" Lord Buddha said that when he was, in his past life, dismembered by a king, he did not have any anger and hatred at the moment. These are excellent examples of enduring tolerance. The grossest mistake with humanity is that some people often think that their interests, their power, their position, their custom, their way of living, etc., all are conflicting with others. They, therefore, always dislike these things of others, hate and envy everything of others and try to sacrifice these things of others for their own. This is entirely wrong. By so doing they will never gain anything but will lose everything. In reality and truth there would be no conflict between the things of one man or one country and those of another man or another country. The Chinese scripture says: "All things are nourished together without their injuring one another. The courses of the seasons, and of the sun and moon, are preserved without any collision among them". All conflicts are due to the ignorance of people. The only remedy for this is enduring tolerance.

### Racial Bias

**Eightly, no racial distinction.** One of the greatest barriers to world peace has been the racial distinction, or racial antipathy, or "idols of the tribe" as Francis Bacon put it. This is also one of the greatest prejudices of the human mind. Even today, just in the middle of the twentieth century, when people call themselves civilised, this prejudice still remains strong. In that great country the U. S. A. which is regarded as the most advanced and progressive, and most democratic country, there is a great prejudice against the Negroes even now. The great civil war led by Abraham Lincoln did not succeed in rooting out this evil in that country. There is no need to mention the racial distinction existing in South Africa and other countries which has become a very acute problem today. Therefore, if we want to attain world peace, we must get rid of this evil prejudice of the "idols of the tribe," and promote non-racialism. The different races of the world are just like different branches of a tree. They come from the same root; they belong to the same origin. They may have varied sizes of figures and varied degrees of intellect. But they all have the same human bodies and the same human life. Some may be better developed and more advanced; some may be lagging behind and backward. Some may be stronger and richer; some may be weaker and poorer. But the better developed, the more advanced the stronger and the richer must help those who lag behind the backward the weaker and the poorer. The most practicable and effective method to break the racial prejudice is inter-communication, inter-association and inter-marriage.

### Ideal World Union

**Seventhly, no state distinction.** The establishments of all states or countries are only for the convenience of administration of public affairs, for the maintenance of law and order, for the security of public interest and benefit, for the promotion of public good and welfare, and so on and so forth. There should be no distinctions among the different states or countries. We should regard all the states and countries as the same and as our own. The different names of different states and countries should be only considered as regional and geographical terms. The different territories of all the states and countries should be only recognised as administrative units, not barriers. The existing boundaries and jurisdictions of existing states and countries should be re-distributed and re-adjusted. All states and countries should be based and

founded on geographical and regional reasons, not on racial or linguistic, or cultural, or religious, or any other reasons. People should be able to go to any country and settle in any country as they like. They can speak any language in any country as they like. When they come and settle in any country, they should become citizens of that country. There should be no restriction of the so-called emigration and immigration. Cultures and religion have no boundary. Above the states and countries, there may be bigger units, such as Unions of the different continents. These also must be founded on merely regional and geographical basis. Above all, there must be an organisation of the whole world to be called the Great World Union, but that should be neither like the last League of Nations nor like the present U. N. O. The League of Nations is dead; the U. N. O. has become an organ of quarrelling and abuse.

### Racial Bias

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### Caste Prejudice

**Ninthly no class distinction.** The most sinful cruelty of human society and the most disgraceful page of human history is that of class distinction. It is also called the caste system in India. The culmination of this cast system is segregation of the out-castes or the untouchables. This is indeed an unhappy feature of this great and glorious country. This is also a black spot, as Gandhi and Tagore often characterised it of the noble religion of Hinduism. The origin of this class distinction or caste system was the division of works and profession. It unfortunately developed into

its present shape and colour. Division of workers and profession are necessary for several reasons which need an explanation. But there should be no distinction of nobility or meanness, high or low honour or dishonour, good or bad, or any of them. As I have already said before that all kinds of works or professions should be considered as the same service to humanity and having the same merit. And all workers, whether the head of a state or a scavenger should be regarded as equals and having the same status in the society. In fact we should even honour a scavenger more than a state head because he is doing the most difficult and unpleasant job. That is why Mahatma Gandhi called the so-called untouchable "Hans", the children of God. But unfortunately these children of God have been suppressed and depressed by the so-called upper-class people from time immemorial, and have suffered the most sinful and cruel treatment of humanity. We, therefore must abolish this class distinction, totally and thoroughly and advocate no-class distinction. Happily this age-old injustice is being removed in India through the efforts of great reformer like Mahatma Gandhi and through State legislation.

### Non-Usurpation

**Tenthly, non-exploitation.** Exploitation gives rise to hatred and causes much trouble. No man should exploit another man no nation should exploit another nation and no country should exploit another country.

*"I rise when the sun rises  
And rest when the sun sets:  
I dig a well to drink  
And plough the land for good;  
The power of Th, let it be,  
But what has it got to do  
with me!"*

This is one of the oldest Chinese folk-songs of the ancient Emperor Yao's time (about 2300-2200 B. C.). I think even today we would recite, remember and follow this. Why should people or countries utilise others' labour and merits for their own selfish benefits and cause suffering to others and trouble to all? This is also usurpation, misappropriation and thievery. Exploitation makes people and countries unequal in wealth and power. And this inequality has been utilised by some people as a pretence to do all kinds of mischief and create a lot of trouble in the world. They say that all wealth should be equitably distributed, there should be no "poor and rich" and no "haves and have-nots," they therefore lay their hands on everybody's property by all ways and by all means. But in fact this is also a kind, perhaps the worst kind, of exploitation. All people should try their best to produce as much as possible, but to utilise and enjoy as little as is necessary. A Chinese scripture called *Li-Yun* said:

*"Natural resources should be drawn out of the earth and utilised, but not necessarily for private property; personal abilities should be exerted from the body and mind and exercised, but not necessarily for selfish purposes."*

This may serve as a guide to law of non-exploitation.

### Non-Aggression

**Eleventhly, non-aggression.** Aggression usually starts and is organised and led by a few people who have peculiar minds of ambition which can hardly be

understood for their wanton and mad adventures and enterprises. They misuse all kinds of good names as pretences for their evil actions. They distort all kinds of principles or "isms" to suit their selfish and harmful purposes. These people may be called Satans of humanity. Their heroism lies in the sacrifice of human lives. Their crowns and altars are made of human blood and flesh. Their palaces and thrones are built on hills of human skulls and skeletons. They are indeed the worst enemies of peace and the greatest criminals of the world. It is also very difficult to correct and rectify them. They are said to have iron wills and diamond disciplines. They do not like to trouble themselves to think and to know that by aggression they will not only destroy and ruin other countries and people but ultimately will destroy and ruin their own countries and themselves. We, therefore, have to enlighten the masses of people of the world on this truth. The proper way of living together is that all peoples and countries should try to put their own houses in order first and then contribute together each others share to maintain world peace and tranquility. Nobody should interfere in other countries and people's lives and affairs except to render necessary help. Such help when necessary must be very real and genuine and not rendered with any adulterated, selfish motives.

### Ahimsa

**Twelfthly, non-violence.** Violence in its general sense is brutal force. It is a shame to humanity that even today people cannot live without brutal force. Only beasts and savages regard killing as bravery and heroism. This kind of bravery and heroism should have been dead long ago. The twentieth century should be the century of non-violence if we claim ourselves to be civilised and cultured. The great killing force demonstrated in the last war was not a glory but a disgrace to humanity. It was not civilisation and culture but brutality and savagery. I do not think anybody wants this kind of brutality and savagery any more. Let us now have non-violence and declare our time to be the Age of Non-violence. Non-violence was perhaps first used by the Indian Bapu, the Father of India, Mahatma Gandhi. It is an equivalent to the Sanskrit word *ahimsa*. *Ahimsa*, according to Gandhi, is also truth, love, charity, bravery, fearlessness, forgiveness and selflessness. He said:

*"Ahimsa and truth are so intertwined that it is practically impossible to disentangle and separate them."*

In its positive form, *ahimsa*, is the extreme of forgiveness. But forgiveness is the quality of the brave. *Ahimsa* is impossible without fearlessness".

Let us now examine the root of *ahimsa*. It is uttermost selflessness."

And so on and so forth. Here I should add that non-violence is the key to peace. With this as the key we shall open all the locks of all problems which are in the way and obstruct the path of peace. It is also the foundation as well as the instrument of peace. Let us build our peace on non-violence and by non-violence.

*Om, Shanti, Shanti, Shanti!*  
—O, Peace, Peace, Peace!

(Modern Review).

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