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THE Hindu Organ

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

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JAFFNA, TUESDAY, FEBRUARY 20 1951

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REDUCTION OF RICE RATION UNCONSTITUTIONAL?

Issue Raised in Allahabad Court

IS rationing of food opposed to the fundamental rights provided in the Constitution? This was the interesting point discussed in the Allahabad High Court last week.

The petitioner, writes the Hindustan Times, had prayed for a writ under Section 226 of the Constitution to the Chief Secretary of the U. P. Government and the Government of India through the Secretary, Food Department, New Delhi, against the reduced ration of 9 oz. per head.

In the application, it was stated that the petitioner was prohibited from purchasing food grains from anywhere by the U. P. Food Grains Control Order, 1949, promulgated under Section 3 of the Essential Supplies Temporary Power Act, 1946. Being a vegetarian, he could not supplement his food by meat and being a clerk on Rs. 45 per men-

resorting to ghost ration cards.

The Prayer

The reliefs prayed for were that the opposite party be directed (1) to supply food grains according to the needs of the applicant or to permit him to purchase in open market food grains as might be necessary for subsistence of his life, or arrange for such further purchases in any just and proper manner; (2) to make such order or give such direction as might be in consonance with the rights of the petitioner and conducive to his welfare; and (3) such other direction might be given as might be necessary.

Mr. G. Bhargava, appearing for the petitioner, said that this writ application was of far greater importance than other writ applications. While people in Allahabad could not get more than 9 ounces of food grains, people living two or three miles outside could get whatever quantity was needed by them. It was, therefore, an invidious distinction by the State between man and man and an infringement of the principle of equality before the law enunciated in Article 14 of the Constitution. He drew the attention of the court to Article 47 about the duty of the State to raise the level of nutrition and the standard of living and to improve public health and said the cut in ration was contrary to this directive principle.

Resulting Malpractices

Mr. Bhargava referred to the malpractices which the reduced ration gave rise to and pointed out that in Ahmedabad they had discovered 1,25,000 ghost ration cards as published in the Press. The orders reducing rations were opposed to public policy.

Bind Basni Prasad J: We are not concerned with matters of policy, we have to see whether the orders are contrary to law.

Waliullah J: Is it within the power of this court to compel Government to give sufficient food to everybody?

Mr. Bhargava submitted that it was so and the matter fell within Article 14 of the Constitution as a part of the

Continued on page 2

Jaffna Hindu College Diamond Jubilee Carnival

The following office-bearers were elected at a meeting of the Old Boys Association held at the college premises on Saturday with Mr. T. Muttusamy Pillai in the

Patron: H. E. Mr. C. Coomaraswamy High Commissioner for Ceylon in India, New Delhi.

Vice Patrons: Hon. Mr. G. G. Ponnambalam K C; Mr. S. J. V. Chelvanayakam K C; Mr. C. Vanniasingam; Mr. K. Kanagaratnam; Mr. T. Ramalingam; Mr. V. Coomaraswamy; Mr. A. L. Thambiyaiyah; Mr. C. Suntharalingam; Hon. Mr. C. Sittampalam; Senator S. Natesan; Senator S. R. Karaganayakam; Senator E. M. V. Naganathan; Senator A. B. Rajendra; The Mayor of Jaffna; Mr. R. R. Nalliah O. B. E. Manager J. H. C.; Adigar A. Naganather; Dr. S. Subramaniam.

President; Mr. T. Muttusamy Pillai Crown Advocate, Executive Officers; Mr. A. Cumaraswamy,

Asst. Executive Officer; Mr. V. M. Asaipillai,

Secretaries; Mr. S. Nadarajah, Mr. K. V. Myilvaganam.

Treasurers; Mr. A. Somaskander, Mr. C. Sabaratnam.

The Law Society of Ceylon

Mr. C. V. Welikela, Procurator S. C. and Notary Public, Avissawela, has been appointed Assistant Secretary of the Incorporated Law Society of Ceylon. He has already assumed duties.

PREMIER SOLVES MUNICIPAL PROBLEM

Mutual Undertaking By Opposing Groups

WHAT threatened to develop into a first rate political warfare was avoided by the Premier inviting the two opposing camps of the Jaffna Municipal Council to a conference in Colombo. It was not legislative enactment but gentle persuasion that made the settlement possible.

All the fifteen members of the Jaffna Municipal Council responded to the 'peace' call of the Minister for Local Administration and the Premier and attended the conference on Friday last at the office of the Prime Minister in an atmosphere more congenial to mutual understanding than that prevailed in the Mayor's room in the Jaffna Town Hall.

Allegations and counter allegations were made and answered; but the Premier in his own inimitable manner of peace-making reminiscent of Commonwealth Premiers' Conference succeeded in making the warring factions

The American 'Flying Man'

Mr. A. S. Ewers of Colorado strapped wings to his arms on Feb 11 got a running start behind an automobile and then flapped off like a bird. He said, after wobbling along in the air for 150 yards before settling to earth, "I know I've got it now."

Mr. Ewers has been working for some time on a contraption, which consists of weblike wings strapped on each arm, a parachute-like harness, which holds him in a sitting position aloft, and a sort of tail that protrudes behind. The wings go up and down in a slow flapping motion when Mr. Ewers turns a small crank. He got harnessed on Feb 11 connected himself with a car with a tow rope, and, on the fourth test run, with the car dragging him along at 13 miles per hour into the wind, he flapped into the air.

About 20 witnesses vouched for the fact that he had soared unaided for 150 yards before touching down again. Nothing happened when he just spread his wings, but on the fourth run he flapped them slowly and his feet cleared the ground. While in the air, his forward motion took the form of bounding lunges with each flapping.

Mr. Ewers said he had no trouble banking or staying level but did find it a bit difficult to fly in a straight course. He would design a stabilizer to take care of this trouble before further tests, he said.



SURRENDER TO GOD SHOULD BE FULL

Leaders Must Practise Self Sacrifice

ALL religions stress the necessity of self-surrender. 'Thy will be done'—this is advocated as the attitude for a religious aspirant. The rule is laid down that under no circumstances should one allow one's judgment or will to prevail. Surrender to God should be complete and unreserved.

Of illustrations given to indicate what self-surrender is to be like that of a small kitten is typical. A small kitten depends on its mother completely, absolutely. Not only has it no wish or choice about anything, it does not even know what is good and bad for it. All it does know is to mew i. e., to call on its mother (so that she may always remain with it). The mother may place it, in turns, on a heap of ash or on a bed of down. It is all the same to it. With the mother at hand it is content to be wherever she may place it. Without her there is no comfort for it; with her there no discomfort for it. In joy as well as in sorrow the mother must take complete charge of it. It has no independent will, no independent thought or action. The mother is the pivot of its existence.

The Struggle

Obviously this sort of self-surrender does not come easily. It comes, it at all, only at an advanced stage of spiritual evolution. It is almost the culmination of a long and sustained struggle. 'The Old Adam' is a tough fighter; few can overcome it. And it has many guiles. You can never be sure that you have shaken yourself free from it. Perhaps when you are flattering yourself that you have conquered it, it may be it has merely gone into hiding and is preparing a new attack on you. 'Vigilance is the price of freedom'. Indeed this is very much the case where freedom has to be won and kept from the ego.

Again and again it is pointed out that so long as there is the least trace of the ego in a man, he is not likely to get God's grace. Just as even a little fibre can prevent the thread from passing through the needle's eye, similarly even a mere suggestion of the ego can debar a man from God's grace. God is truly a

'jealous' God. He insists that you depend on Him and Him alone. A parable of Sri Ramakrishna brings out how complete dependence on God must be:

Self-help

"Once Lakshmi and Narayana were seated in Vaikuntha, when Narayana suddenly stood up. Lakshmi had been stroking his feet. She said 'Lord, where are you going?'. Narayana answered: 'One of my devotees is in great danger. I must save him.' With these words he went out. But he came back immediately. Lakshmi said, 'Lord, why have you returned so soon?' Narayana smiled and said, 'The devotee was going along the road overwhelmed with love for me. Some washermen were drying clothes on

Peace Prayer

May there be Peace in heaven, Peace in the sky, Peace across the waters. May there be Peace on earth May Peace flow from the herbs, plants and trees. May all the celestial beings radiate Peace! May Peace pervade all quarters.

—VEDIC PRAYER.

the grass and the devotee walked over the clothes. At this the washermen chased him and were going to beat him with their sticks. So I ran to protect him'. But why have you come back?' asked Lakshmi. Narayana laughed and said, 'I saw the devotee himself picking up a brick to throw at them. So I came back!'

Obviously the devotee felt he could cope with the situation himself. In the circumstances the God had nothing to do but to withdraw.

The question then arises: Is there no room for self-help where self-surrender is concerned? Certainly there is, but naturally its scope is limited. If you depend upon God, then depend upon Him only. You cannot depend partially upon Him and partially upon yourself. Your dependence upon Him must be complete or none at all.

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Hindu Organ

TUESDAY, FEBRUARY 20, 1951

Treasure These Thoughts

May all beings become Universal in the Universal God!

—SISTER SUSHILA DEVI.

VOTE - CATCHING DEVICE

THE DEBATE IN THE HOUSE of Representatives on the question of the adoption of Tamil and Sinhalese as the official languages of the Island revealed a peculiar working of the political mind in this young dominion. It is common knowledge that there does not breathe a single unpatriotic elected representative of the people who does not feel it a matter of unalloyed joy and just pride in welcoming the two national languages as the media of official and national business. Yet the pace-forcing champions of the people want to make the common man feel that there is a steady and solid opposition to the introduction of Tamil and Sinhalese as the State Languages of Sri Lanka and make much ado in the floor of the House of Representatives. While legislators of the Union of India, the fighters in the struggle for freedom who had shed their blood and sacrificed their all for the land, are yet in the stage of preparation for making Hindi as the national language, here in this Island where the war of independence was fought on paper with the soldiers reclining in loungers, patriotism has overreached itself and the demand has been made for the sudden adoption of the national way of thought, speech and action without any preparation and spade work.

The transition from one language to another is by no means an easy task capable of over-night completion. The necessary vocabulary of words in administrative, legal and official parlance has to be prepared in two different languages; codes of law, text books and other documents have to be rendered from the foreign language to the national languages. The work is as voluminous as it is difficult. The elegance and purity of the two national languages which have a reputation to boast of have to be retained and maintained in the translations. This task has to be undertaken by a board of Scholars learned in both English and Sinhalese or Tamil and the completed works will have to be revised by a still more competent panel of educationists. This means preparation, planning and prosecution with industriousness, capacity and capability. We suggest to the members of the opposition that the complete introduction of the national languages

AMERICAN DEMOCRACY AND ITS DEFECTS

IN any poll to choose the man who is on the toughest spot in U. S. political life, the answer would be clear. Could anybody get in a worse fix than Dean Acheson, Secretary of State? I have often disagreed with Mr. Acheson's judgments, but his worst enemy could scarcely fail to feel for him. If you doubt it, take a look at the newest development, the newest drive to bring about his resignation.

Until recently, there was a great, organized push to oust him on the ground that he was too easy on Communism. The arguments were rather, thin, but the phalanx of attacking stalwarts as most was not. Acting humans would, the Secretary, to leave no doubt of his views, began to talk against Russia in a tone that crackled and snarled. But now, a school of thought is

BY

DEVERE ALLEN.

growing up which deplores all this, and takes the view that Mr. Acheson ought to resign, just because he cannot take a moderate attitude toward Russia and China, even when conditions require it, lest he be charged again with being a coddler of the Communies.

This argument is fairly widespread. I have come across it in more than a few newspapers, I have heard it on the air, and it comes out in talks with liberal minded Americans. Perhaps I am dense, but admitting all of Mr. Acheson's alleged errors, I can't see what would be gained through his resignation under these particular circumstances. Would the Senate confirm or support a new Secretary of State unless he were taken from the group of Senators who are mad enough to lay billions once more on Chiang Kai-Shek, or those who go in the yard and spit toward Moscow every night before retiring?

If a new Secretary were selected by President Truman, one who could show the spirit of moderation and interest in peaceful negotiation advocated by liberals, would this man get any less hostile welcome from the Senate? The answer is obvious. No. The only way the problem could be solved by finding a successor to Mr. Acheson would be for the President to pick a man who had reactionary, super-nationalistic record, after making a private deal with him so that he would be international and pro-peace. In short, the only way you can have a solution by getting Acheson out is by slipping something over on the people.

The Flaws

Not that this is unusual. The starry-eyed folk who think we

into the day-to-day routine working of the Government can be achieved more by offering constructive proposals than by taunting the Cabinet with criticism that smacks of the gallery-cannassing technique.

have no flaws in our democracy might ponder a dispatch on the tax situation at Washington, recently published in the "New York Times". Godfrey N. Nelson, the correspondent, in discussing the possibility of a national sales tax, remarked: "This year, not an election year, such a tax could conceivably be enacted." What does this mean? It means that Congressmen believe in contradicting the will of the people whenever they can get away with it. Too cynical? Where have you been all your life? You ought to know that precisely this factor of an election year moulds the thinking of ten politicians out of ten.

Even if it is true that progress often comes in spite of such an attitude, the mere replacement of Acheson would hardly bring about the millennium we seek. For make no bones about it, any Secretary of State at all, just now, would have to be the man of the century. He would have to possess the knowledge of a trained diplomat and the stentorian know-nothingism of the Congressional blob which flees from facts as from hell fire.

Winning Friends

One way the United States has been trying to win friends and influence people is to tell India it must go hungry, even though we are piled so high with wheat we can't get under cover. Unless, that is, it repents of its sins and stops plugging away in the United Nations on a line that is different from ours. Of course, we're sorry about the whole thing but the Indian people must learn righteousness, so they will be more like us. Let them hit the political sawdust trail and we will help them with our surplus food. Perhaps the Indians, who often know a lot of English history, remember the ancient saying: "Sympathy without relief is like mustard without beef." There's talk Congress may relent.

Do you recall the silly charges made by Communists in East Europe that the United States had been deliberately dropping potato bugs in their fields? It cuts two ways, that sort of mentality. Certain fishermen in Britain and on Europe's west coast have accused Russia of being responsible for a great increase in octopi, or shall we say octopuses? And the swarms of starlings that have troubled the British are said by one bird expert, seriously reported in the Beaverbrook paper, the Daily Express, to be Russian. He knew, he said, because Russian starlings "are thinner, more aggressive, and have pink legs." Needless to say the vast majority of the British were moved, not with alarm, but with rich, wholesome laughter.

The press is a great institution but it has technical problems, and one of them is the necessary use of fillers to chuck into a hole at the top or bottom of a column of type. These, euphemistically, are supposed to be educational, or something. For the prize, I nominate one recently "making his way into a group of papers in North Carolina." Question: What is the United Nations? Answer: It is a group of representatives from certain nations. How don't you feel better? In days like these, the people have to know.

—World Over Press

Massive Bust of Mahatma In New Delhi

A plaster model of a bust of Mahatma Gandhi, which will have massive dimensions, measuring 110 feet in height and about 12,000 square feet in area, has been brought to New Delhi by a Bombay sculptor to be shown to the Government of India.

The model, now on display in a room in Parliament House, is described as the first of its kind to be executed in as much as provision has been made for large halls and galleries and rooms inside the body of the bust.

The Mahatma is shown in a meditative mood, with his chin resting on his two hands placed on a "charkha" wheel. He is sparsely draped in a Khadi shawl.

Mural Paintings

The entrance to the inside of the bust, led by a flight of steps, is through the wheel. On the ground and the mazzanine floors are rooms for offices and art galleries. It is proposed to execute mural paintings in the main halls, depicting scenes from Gandhiji's life. On the first floor, there will be a hall in the "heart" of the bust where writings of Mahatma Gandhi would be kept on top floor provision has been made for a library which is situated in the "brain" of the bust. A man can stand comfortable on the top floor and see the whole city through the "eyes" of the bust. Provision has been made for natural light to come in by having glass pieces stuck near the "temples" of the bust and its "back". These will be invisible from outside. The only mechanical thing inside the bust will be an electrically operated lift. The estimated cost of the monument is stated to be between Rs. 50 lakhs. But this, according to the sculptor Mr. Karmarkar, could be realised within two years if a small entrance fee was levied as is done for the Statue of Liberty in America. Mr. Karmarkar wants it to be built on the Delhi Ridge. From there it would command, he said a magnificent view of the whole city. The bust which would be visible from 25 miles would be a red sandstone structure like Akbar's Fort at Faiehpur Sikhri.

Father at Age of 102

A Negro Minister of Carbondale who said he was 100 years old two years ago when his wife gave birth to twins, announced last week that he had become a father again. The 88-year-old wife of the Rev. James Smith gave birth to a son on February 9th at the Holden Hospital. Reverend James Smith said he would be 102 years old next month and that he now had seven children under 15 years of age. He said he was born on Jamestown Island (Virginia) on March 10, 1848.

Classification Of Untruths

There are many kinds of lies and some of them help us get along with each other. Dr. Ben Karpman declares in the *Psychiatric Quarterly*. He roughly classifies lies this manner:

1. Benign lies: Designed not to hurt the other person. These include lies for the sake of politeness.
 2. Hysterical lies: Told to attract attention, to make others feel sorry for you.
 3. Defensive lies: To extricate one's self from a difficult situation.
 4. Compensatory lies: To cover up for feeling of inferiority.
 5. Malicious lies: To deceive for profit.
 6. Gossip: To hurt a specific person and derive personal satisfaction.
 7. Implied lying: Refraining from telling the truth by remaining silent.
 8. Love intoxication type: The whispering of sweet nothings into a loved one's ear.
 9. Pathological lying: Observed in those with fantasies and delusions.
- Lying didn't start with the human race, Dr. Karpman points out. "Deceptive acting is well-known in the animal world such as the death feigning of an opossum," he observes.

'The Jaffna Hindu College Parliament'

"The late Sir Francis Molamure played an important part in the affairs of Ceylon and contributed greatly to the building up of an independent Lanka and his untimely death has been a great loss to this young dominion," said Mas. A. K. Mahalingam, while leading the discussion on the subject—'Election of the Speaker for the House of Representatives of Ceylon'—at the session of the Jaffna Hindu College Parliament on the 16th inst. Mas. V. S. Pathmanathan, the Speaker presided. Mas. Mahalingam continuing his speech added that the standard of efficiency and impartiality set by Sir Francis would serve as a model to his successor Mr. Pieris. In proposing a vote of condolence, he expressed the deep sympathy of the J. H. C. Parliament on the great loss, the House of Representatives had sustained by the death of the first Speaker of Free Lanka. With the permission of the Speaker he proposed that few minutes silence be observed as a mark of respect for this affable man. Mas. K. Paramanathan, the clerk to the House, agreed fully with the sentiments expressed by the leader of the discussion & seconded the proposal. After the observance of 3 minutes silence, Mas. S. Radhakrishnan said that Mr. Albert Pieris would follow the example by his predecessor. "In any computation of human excellence," said he "the late Sir Francis should stand high being a man who lived a strenuous life for the country's cause". Messrs. S. Thanasayarajasingam, M. Ramaswamy and R. Sabanayagam took part in the discussion.

Reduction of Rice Ration Unconstitutional

Continued from page 1

population was subject to the limitation of 9 ozs. and there was no limit as regards the rest of the population. It was a case of inequality before law, It was a matter of supreme importance to the public.

Waliullah J: Within the limits of a particular town everybody is placed on the same footing; there is equality before the law.

Mr. Bhargava said there was discrimination inasmuch as a person living outside the regulated town of Allahabad could buy more than 9 ozs. when people within the city could not do so. He said that 82 per cent of the people lived in villages and were not affected by the reduced rations. Therefore, it was a special disability imposed on a section of the population living in a regulated town. It was the natural right of a man to have as much food as he liked.

Special Disability

Mr. Bhargava contented that under Article 226 the High Court could issue writs for the enforcement of any of the rights conferred by Part III of the Constitution and 'for any other purpose.'

Waliullah J: If these orders are not *ultra vires*, what can we do?

Bind Bansi Prasad J: There are certain types of grievances which cannot be redressed by courts but which can be redressed by sending representations to Government.

Mr. Bhargava said it was the natural right of the people to have sufficient food. Asked what relief he claimed, counsel said that people in a regulated town like Allahabad should be permitted to supplement the rationed quantity by purchasing in the open market and such shops might be run by Government themselves.

Counsel submitted that if this writ application did not come within the purview of Article 14, then it came within the scope of the expression 'for any other purpose' used in Article 226.

He said that in so far as the Order prohibited the applicant from supplementing the rationed quantity of food grains by buying from elsewhere, it was bad. The second point was that it infringed the natural right of the applicant. The third point was that it was conducive to malpractices like blackmarketing and ghost ration cards.

After hearing counsel for the applicant, their Lordships reserved orders on the application.

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SURRENDER TO GOD SHOULD BE FULL

(Continued from page 1)

You must not have any desire, any plan of your own; you leave everything to God and you are content to accept all that may happen to you. You are a tool in His hands and He does with you anything He pleases. You do nothing on your own; whatever you do you do because you are convinced God wants you to do it.

And you are not interested in the consequences. You may suffer bitterly, but you do not complain. You believe it is willed by God and, therefore, must be good for you. All that you may ask is that God be with you and give you strength to suffer. In fact; you welcome such suffering, since you know it is a sign of His love for you. A story is related which illustrates this very poignantly. Once there was a devotee who depended upon God completely. One day he was bitten by a snake. As he felt death creeping up his body, he began to shout with ecstatic joy, 'Oh, the Lord be praised, He has sent a messenger to fetch His beloved.'

Job said, 'Let come on me what will. Though He slay me yet will I trust in Him.'

It is just this attitude which a devotee should adopt. The surrender must be complete and unconditional.

Suffering does not frighten a devotee. Thomas a Kempis said, 'So long as suffering appears grievous to thee and thou seekest to fly from it, so long will it be ill with thee...'

The attitude of Christian devotees is typical. Far from running away from suffering they seek it. They believe God is nearer to them when they suffer. An act of suffering is an act of love—love of God. The Cross is regarded as the highest symbol of love of God and suffering for His sake. While not all are ready for it, they must seek it, strive for it. It is in this spirit that teachers of the Gospel look upon suffering. They are glad, even grateful, that God tries them. Suffering is the best reward they ask of God for their labours.

Negation of the Ego

Self-surrender is not passivistic. It is active and dynamic. It is a process in which we negate the self, the ego. By reasoning we realize that the ego is the root of all our troubles. Because of the ego we are selfish and mean, because of the ego we stoop to falsehood and deceit, we cannot see the beauty of reason and truth, we are vain and dull. So we feel urgently that we must try and conquer it.

But how can you conquer it? By love of God. The more you love God, the less you love yourself. The ego automatically goes under if love of God is strong. All attempts to conquer the ego fail where love of God is not present. God is just the antithesis of the ego. Love God more and more; the ego will cease to trouble you. All religious teachers point to this truth.

There is yet another way of conquering the ego, more difficult. That is by meditating on the

impermanence of what is called the ego. What is this ego we make much of? We are so very fond of ourselves. But do we ever care to examine what exactly we are fond of? What we call our 'selves' is nothing but a chain of contradictory experiences and organs through which those experiences are acquired. On a close examination we will see there is nothing in them which we can call permanent. They are more an 'appearance' than a 'reality'. The fact that we run after this phantom and let it dominate our life and character is really a surprise. The best and wisest among us ignore it altogether. They treat it as if it does not exist. They watch it and its pranks with the same concern as you watch a stupid drama.

Aim of Life

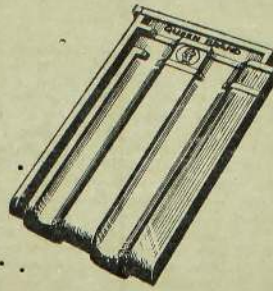
Man's real 'Ego' is very different from what it is supposed to be. It, i. e. the Self of man, is above all contradictions, all dualities. It is always the same. Nothing can affect it, for there is nothing outside it. It is always full and complete. Man need not desire anything, for he already has what he may desire. He will have no clash with others, for to him 'others' don't exist. Clearly, knowledge of this 'Self' can confer on man the highest peace and joy. And rightly, therefore, this knowledge is regarded as the real aim of life. The ego is no problem to a man who possesses this knowledge, for it has lost its *locus standi*. In him self-surrender is already an accomplished fact, for his self-knowledge is the result of self-surrender—surrender of the (untrue) self to the (true) Self.

Whichever way is preferred, self-surrender must be attained. Though the aim is complete self-surrender, in the beginning it has to be a compromise between the self and God, or between the self and the Self. Progressively less and less of the self, and more and more of the Self—that is how one has to proceed. It is a long process, but it pays dividends all its way. An no stage is it useless. If not for spiritual reasons, at least, for social reasons, the ego has to be checked, and, if possible, conquered. All egotists are social despots. It is from their ranks that political dictators arise. There can be no peace in the world so long as egotists continue to be heads of States. History proves how such people have reduced life to an agony. Love of the self is their strongest motive. Intelligent and efficient, they are ready to send the world to pieces for their petty and parochial interests. By all means leadership must be saved from them. Only such people should be allowed to lead as are able to check the ego. Egotism is not merely a personal problem; it is a social evil also.

Kadduvan Sub-Post-Office

After prolonged agitation by the Palar Guanotbaya Sangam, the public and the Myliddy-Village Committee, the Kadduvan Sub-Post-Office 'C' grade in the Kankasanturai Electorate opened by the Hon'ble the Minister for Posts and Telecommunications on 24th September 1949, is now upgraded to 'B' grade with money order facilities etc. with effect from 16th February 1951. It is expected that Telephone facilities will be provided in this Sub-Post-office early.

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ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 1265

In the matter of the late Manickam wife of Ponniah Kanapathipillai of Madduvel north who died at Manipay Hospital Ponniah Kanapathipillai of do

- Vs petitioner.
1. Kanapathipillai Kugathasan
 2. Sivagamasavunthary daughter of Kanapathipillai
 3. Kanapathipillai Punithavathy all of Madduvel North
 4. Muttu Sangarapillai of Civil Hospital, Batticaloa
 5. Thamar Muttu Velupillai, Post Office, Kurnegalle Respondents.

This matter coming on for disposal before S. S. J. Goonesekera Esquire, District Judge, Jaffna, on the 11th day of January 1951 in the presence of Mr. S. Sivaganaam, Proctor for Petitioner and the affidavit of the petitioner having been read:

It is ordered that the 4th respondent be appointed guardian aditem over the minors the 1st 2nd, and 3rd respondents, and that the Petitioner abovenamed be declared entitled to have letters of administration to the estate of the abovenamed deceased unless the respondents or any others shall on or before the 10th day of April 1951 show sufficient cause to the satisfaction of this Court to the contrary

This 11th day of January 1951.

Sgd. S. S. J. Goonesekera

District Judge,

Drawn by S. Sivaganaam,
Proctor for Petitioner.

(O 121 20 & 23)

Black Glass As Heating Device

A black glass that can heat a house by capturing the radiation of the sun was described recently in the United States. It is one of the many new kinds of glass reported on at the forty-third annual American Institute of Chemical Engineers.

Scientists who developed the black glass note that most of the energy from the sun is now wasted. It could, however, provide heat for homes with the use of the new glass, they say.

The heating device consists of a group of particularly blackened, overlapping glass plates. These are mounted on the roof of the house, similar to the way shingles are arranged. The plates are separated by small air spaces. A glass cover over staggered plates keeps out dirt.

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