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ADULT EDUCATION IN SOUTH INDIA

By S. Sivagurumathan, B. A.

THE education of the adult illiterate is a great problem which engages the serious attention of countries like India and Ceylon, while the percentage of adult illiteracy is very high. The existence of a large number of our uneducated brothers and sisters is a legacy of the long alien rule, which is responsible for the introduction of a foreign tongue as the medium of instruction in our educational institutions, and therefore for the creation of a yawning gulf between the educated few and the illiterate masses.

With the dawn of Freedom in these countries, universal adult franchise has become a reality, as the government has to be by the people. Statesmen and politicians have now begun to realise the importance and urgency of the problem of having the adult voters educated sufficiently, so that they may be made aware of the great responsibilities that political freedom has conferred on them, particularly in such matters as the exercise of the vote in elections, in the light of the consideration of the merits and demerits of the contesting candidates. Individual and joint efforts are, therefore, being made by the educated and the enlightened sections of the people and by the Government of India, to eradicate completely the pest of illiteracy among the adults.

Having realised the fact that nothing tangible can be achieved by any movement without enlisting the support of the people at large, the South India Adult Education Association organised, for the first time in the History of India, an Adult Education week between the 3rd and 7th February, 1950. The main aim of this Adult Education Week, in the words of the Association, is "to arouse nation-wide interest in literacy and Social Education and create a Provincial Adult Education Fund."

A very extensive programme was drawn up by the Central Committee of S. I. A. E. A., specially set up for the Adult Education week celebrations with the Hon'ble Sri K. Madhava Menon, Minister for Education to the Government of Madras as president, assigning particular items for each day, such as, inauguration of the celebrations on the first day, the selling of flags and collecting money on the second, the distribution and collection of books to start or strengthen libraries on the third, the starting and visiting of Adult (Social) Education clubs and literary centres on the fourth, and arranging entertainments and propaganda meetings on the fifth and last day of the week. Very successful efforts were made by the Central Committee and the various District and Local committees to carry out the general programme.

The appeal made by the South Indian Adult Education Associa-

tion during the week explained the necessity for having an educated community and drew the attention of the people to the fact that towards an estimated annual cost of three crores of rupees for the Adult Education drive in the Presidency of Madras, the Governments of India and Madras could contribute only three lakhs of rupees, and that, therefore, the balance will have to be found by public donations and collections.

Thus not only, wide and active propaganda, but also, intensive collection of funds, formed the main tasks of the Association during the week. The Teachers and students of High Schools, Colleges and Universities, in addition to the public-spirited men, whom India never lacked, contributed their mite in organizing meetings, delivering lectures and collecting money for the Adult Education Fund.

The selling of flags, not only brought in funds, but also aroused a great interest in the education of the unfortunate citizens of the country, in the minds of the large number of people who bought the flags, and reminded them of their fundamental duty to the State, the newly born Republic of India. The target of collections was one anna (nearly six cents) per head and special flags for motor cars and other purposes too were sold at a nominal price of one rupee each.

The Adult Education Week was observed by the Social Service League at the Annamalai University, by holding meetings in the University as well as in the villages, which are backward educationally, around the University area, and by selling flags in which Lecturers, and undergraduates took keen interest.

The Social Service League of the Annamalai University renders yeoman service by conducting a Night School in the University premises for the benefit of the children in the villages, while deserving and needy children are clothed and fed as well. This League has now drawn up a programme, in consultation with the Bombay Presidency Adult Education Association, the Mysore State Adult Education Council and the South India Adult Education Association, for conducting classes for the education of the adults, most, if not all, of whom are the parents of the children of the Night School.

A large number of volunteer associations all over India, particularly South India, which has been hitherto behind some of the other Indian Provinces and States in the matter of adult Education, is already engaged in the task of eradicating adult illiteracy completely from the country.

The attempts made by the South India Adult Education Association in and during the first South India Adult Edu-

INTUITIVE EXPERIENCE LEADS TO LIBERATION

THOSE who have realised the Supreme Truth, the ancient Rishis as well as the modern sages, declare with one voice that 'Intuitive Experience' (Aparoksha-anubhava) alone can confer liberation. There is no other way (nanya parithaidyate ayanaya). Intuitive experience destroys ignorance, which is the cause of bondage. Bondage consists in being caught in the grip of dualities—of pleasure and pain. Intuitive experience is also called Transcendental Knowledge because this knowledge is not acquired by intellectual reasoning, or through study of books, or by means of rituals, or through hearing from others. It is the direct perception of Truth, consequent upon transcending the senses and the mind. The state is one of union with, and absorption in, the Divine—the Immortal Reality. Its essential nature is indescribable and unthinkable bliss. ("Sukham - atyantikam - buddhi-grahya-ati-driyam"—Gita VI: 22)

Therefore this knowledge marks the cessation of sorrow. The realised ones shake off 'agency' and 'enjoyership' which are but super-impositions. In the Blaze of the Eternal, the ego is annihilated. In the Effulgence of the Supreme, where is the room for darkness? On the threshold of the Beatific Vision, the scales of ignorance automatically drop off. What the realised one does hereafter is of no consequence. Whatever he may do, his actions do not bind him. ("Sarva-itha - vaithamanopi"—Gita.) "He who is free from the notion of 'I' and whose understanding is unswayed,

ation Week "to arouse widespread national consciousness regarding the importance of Literacy and Social Education at the present time in our National History and to make use of the enthusiasm created by the celebration to advance the cause permanently by the establishment of a wide network of centres throughout the Province to carry on the work as an integral part of our Social and Economic Reconstruction" will bear fruit as the movement is entirely by the people and purely for the people.

Ceylon will profit greatly by closely following the policy and programme of Adult Educational activities in India by private and volunteer institutions and movements, and by the Central and Provincial Governments, for after all, the problem is common to both the countries, and, therefore, can be solved by the adoption of the same or similar ways and means.

though he slays these, he slays not, nor is he bound" (Gita—XVIII: 17). He is not responsible for the actions which others attribute to him. His body continues to live, just as the potter's wheel continues to rotate for some time, till the momentum is exhausted, even after the propelling rod is removed. Just as a screen of cloth, though burnt may remain there 'only in appearance, even with the pictures on it, which may still be visible, so the Jivanmukta's body is there only in appearance.

Removal of Ignorance

After a person realises the Truth, are there any changes in his externals? In the words of Sri Sadguru Swami Ramdas: "Moksha is not conditioned by any particular external situation or circumstance. Moksha is the realisation of immortality by the removal of ignorance through the attainment of divine knowledge. It is primarily a change in our internal consciousness and vision. A man who is placed in a certain situation in the days of his ignorance may still continue to remain in the same situation even after he has attained the Divine knowledge." (Saying 211). Jivanmukta Anandalahari of Sri Sankara gives a graphic description of a Jivanmukta. Here he may be seen playing with children and there he may be discoursing on subtle philosophical problems with the learned. Here he may dance in ecstasy like a mad man and there he may sit still, rapt in deep contemplation. He may wander on the surface of the earth, clad in rags and begging for his food or he may be rolling in plenty and surrounded by various articles of luxury and pomp. But, in whatever condition he may be, his union with the Divine is never disturbed.

He sees nothing but the Supreme everywhere. He sees Him in all. The entire universe is but a manifestation of him. He loves all beings "He is interested in the welfare of all" (Gita XII: 4). In fact, he sees, his own self everywhere.

His activity now becomes a spontaneous outflow of Divine energy and he becomes an instrument, though unconsciously, of the Divine on earth, a radiating force of Divine Dynamism.

(Gurudasa in Divine Love)

THE SUPREME MAGNET

How I came to pine for Him
Is no longer a mystery.

I was asleep and He woke me.
He threw light on my heart
And filled it with love for Him.
The story soon ends.
He saw me and I saw Him.
He drew me to Him
As a magnet does a needle.
With fiery longing I rushed to Him;
I caught Him in my tiny arms
And melted into His sweet being.

—Swami Ramdas

The Hindu Doctrine Of Karma

THE view point of Swami Nikhilananda extracts from whose lecture on the subject of karma we published in the Hindu Organ is questioned by Mr. S. Sampathingar in an article to the Madras Sunday Times. We reproduce the latter's views in our columns.

The epitome of the lecture delivered by Swami Nikhilananda, leader of Ramakrishna Vivekananda Centre of New York, at the centenary celebration of the University of Rochester, New York, is an interesting reading in the short space allotted to it. Though the ideas expressed therein are new to the majority of the occidentals, the subject has passed through millenniums in India and the Hindu mind of all shades of opinion cannot be expected to accept the standpoint taken by the Swamiji.

That the soul (meaning jiva) is identical with universal spirit which "has forgotten its divine nature" with its association with the fundamental ignorance (called maya) and "has thus committed itself to the life of relativity (samsara)" is placed before the Americans as the soupe of the Hindu dish which cannot be relished by the Hindu who is soaring in higher levels of metaphysics. If the "metaphysical ignorance" (maya) can act independently and make the universal spirit forget its divine nature, Vedanta should speak of that power only, if it can be called a power and this comes in conflict with the concept of the Absolute of Sankara.

Further, maya, according to Sankara is neither Sat Asat but Sat-asat Vilakshana. It is neither truth nor untruth in contrast with Brahman which is Sat, Brahman is Truth (Absolute), World of diversity is untruth, and ignorance is a hypothesis of a special category. Sankara allotted an aerial position to the concept of maya to be switched on by the adherents of his school, to take them to a safety zone of thought when they are confronted by disputants of the theory of Nirguna Brahman. God, meaning Saguna Brahman, is taken to bring harmony in the phenomenal world but is eluding the nirguna world. The saguna and nirguna

aspects are two sets of thoughts harmoniously blended with the hypothesis of maya and offered as the explanatory necessity in Vedanta by Sankara. The inexplicable abyss between saguna and nirguna is maya. So it will be an error to view maya as "metaphysical ignorance" as the Swamiji has done. Maya is not a principle nor an error in the sense we mean a mirage. It is the cumulative circumstance that renders the heat in the desert appear as a pool. It is a contingent factor that can neither be identified with hot sand nor the pool (truth and untruth). Within the pool, the sight of waves, etc, are empirical truths, so far as they go.

Maya is the back majesty of the world of experience and is a curtain which cannot be penetrated by relative knowledge. It is not a flaw on Brahman. Diversity and inequality in life must have a common cause but all the same that cause cannot be tacked on to the Absolute which is an Eternal Truth of "purest ray serene".

Further, there is a confused blending of maya and karma and the mutual relation is not discussed nor considered necessary. Karma is individual and maya is cosmic. Birth and environment is the evolutionary necessity for the fulfilment of karma and the reins of the diverse karmas are held by whom?—God as Saguna or Maya? The Swamiji says in this connection "neither blind destiny nor a whimsical God is responsible for human inequalities..." Then does this mean that blind destiny is maya and that God is whimsical? I feel that the words are not used carefully. There is a very strong support to view karma as tula avidya and maya as mula-avidya. God (Saguna) is karma-adhyaksha. Maya is the cause for diversity and karma for inequality.

Hindu Organ

FRIDAY, APRIL 7, 1950

Treasure These Thoughts

Don't say things. What you are stands over you and thunders so loud that I cannot hear what you say.

—EMERSON

COTTAGE INDUSTRIES

CEYLON IS NOT A COUNTRY with big industries; as such there is considerable scope for cottage industries. While laying the foundation for an industrial institution at the Gurugalla School Mr G. G. Ponnambalam, Minister of Industries, Industrial Research and Fisheries said that it was a habit of the people of Ceylon to expect the Government to do everything for them; with all the goodwill in the world and with all the anxiety the machinery of the Government would fail unless it had the co-operation and the goodwill of the governed. It is true that assistance from Government would be by itself of no avail for the development of cottage industries unless the people take to it wholeheartedly. Despite the fact that Ceylon is an agricultural country the Island depends for about two thirds of its food requirements on foreign countries; the position is worse as regards clothing. The island does not produce even five per-cent of the required textiles. It is therefore essential that the growing of cotton and the setting up of cottage industries for the production of handloom manufactured cloth should be encouraged by Government. So far as climate is concerned Sri Lanka is fortunate in having vast tracts of land suitable for the growing of cotton. According to history Mannar exported large quantities of cotton to foreign countries. The production of the raw material that is necessary for the manufacture of cloth should not be neglected. At the same time sufficient number of handlooms should be set up as would materially help the people to depend more and more on locally manufactured cloth than on imported material. Government can be of great assistance to cottage industries by introducing legislation which will make it compulsory for importers of foreign cloth to buy a certain proportion of locally manufactured cloth.

The Minister gave the assurance that Government would give all necessary help for textiles, carpentry, brass foundry and other industrial enterprises and that a ready market would be found for them; he also stated that under the Industrial Ordinance Bill which was recently promulgated textiles produced locally would be forced upon

local traders. There is great scope for the development of cottage industries in Ceylon and people not only in the villages but also in the towns ought to co-operate with the Government in setting up workshops and helping themselves and the country to be self sufficient as much as possible in the matter of these requirements.

Self sufficiency in food and clothing is necessary to keep a people contented. Government has prepared and is working a Six Year Plan for making Ceylon self-sufficient in these respects. It may be presumed that Government will not fail in its duty to encourage and help cottage industries. It is therefore the duty of the people to take to it wholeheartedly; by doing so they will banish freedom from want and raise their standard of living; and the lot of the common man will substantially improve.

Premier's Jaffna Visit

It is understood that the Rt. Hon'ble Mr D. S. Senanayake may not be able to visit Jaffna as arranged owing to his illness.

Indo-Pakistan Talks In Delhi

'New Statesman' Comment

The *New Statesman and Nation* welcoming the Delhi talks between the Prime Ministers of India and Pakistan, says: "The facts on both sides of the frontier are bad enough without exaggeration. But the strange fact is that, soberly considered, no cause that any responsible person can state exists for war or even hostility between the two Dominions."

"Reports from the sub-continent agree that the disputes are not of substance, but the result of a psychological *malaise*. If there are Muslim fanatics who are sure that India is preparing to invade Pakistan there are equally Hindu nationalists who declare that Pakistan is preparing to attack India."

The *New Statesman* adds: "In all of this we are sure of one thing — that Pandit Nehru will insist on the principle on which the new India is founded. As long as he has breath in his body he will struggle for the creation of a democratic India in which communities, including the Muslim minority, may live at peace."

"Mr. Liaquat Ali Khan, though a reverent nationalist, is also a reasonable man who desires peace. If these two can agree and carry through the policy of pacification in Bengal it is surely not too much to hope that the other causes of hatred and suspicion between the two Dominions may also prove amenable to negotiation."

Dr. Howes Addresses Teachers

During his recent visit to Jaffna, Dr. H. W. Howes, Director of Education, met the executive of the Northern Province Teachers' Association, at a conference at the Sinhalese Mixed School.

Dr. Howes explained to the members the outline of the proposed types of schools

The conference expressed itself strongly against the suggested block grant system.

Dr. Howes said that the representative conference which he had convened in Colombo had also expressed itself very strongly on the subject. The views put forward at the conference had been communicated to the Ministry.

LIFE FOR WHOM?

Maurice Dekobra finds that life is unjust toward men.

"Life," he said, "and the world are made for women. When a man is born, what is the first thing people ask? 'How is the mother?'"

"When a man marries, what do they say? 'He is certainly lucky to have gotten such a beautiful wife!'"

"And when he dies, everyone says, 'At least he is leaving his wife well off!'"

Press Communique

A Branch Office of the Department of Immigration and Emigration will be opened on April 15, 1950, at the Jaffna Kachcheri for issue of Emergency Certificates to Citizens of Ceylon for travel to India, Pakistan or Malaya. Says a Press Communique issued by the Department of Information.

Study Tour By College Students

A tour to the Ruined Cities of Ceylon, under the auspices of the Jaffna Hindu College and Historic Association, has been successfully concluded. The party of students, under the leadership of Messrs. M. Mahadevan T. Sivarajah visited Anuradhapura, Polonnaruwa, Sigiriya, Dambulla, & Norton Bridge. The party were entertained by the old boys of the College at various places.

MATRIMONIAL

Paramallankam — Rasambal

The marriage of Mr. Paramallankam of the Post Office Savings Bank G. P. O. Colombo, son of Mr. P. Subramaniam of Kanderodai with Miss Rasambal daughter of the late Mr. A. Velupillai F. M. S. Pensioner was solemnized according to the Hindu rites at the bride's residence, Namagal Vasam Ansaicoddi on Thursday the 30th instant at 8 P. M.

SEVEN MEDICAL SINS

THERE are unlimited number of medical sins, but I am going to comment on those seven most frequently indulged in by my colleagues—obscurity, cruelty, bad manners, over-specialization, love of the rare, stupidity and sloth.

Obscurity is ban. Both in writing and lecturing clear style and short words are best. I warn students taking case histories against turning the simple English of their patients into the jargon of text-books. If a patient says, "If I go half-way up a hill I feel I'm done for", those very words should appear in the notes rather than: "The patient complains that during ambulation up a moderate incline he suffers a feeling of impending dissolution".

Load of Anxiety

Cruelty is probably the most important and prevalent sin in the list I have chosen. By saying too little, the physician can cause fear of the unknown; the gaps may be filled in by the patient with alarming inventions and superstitions. On the other hand, by saying too much, the doctor often burdens the patient with a load of anxiety which only adds to the illness he is trying to relieve.

Word of Reassurance

Over-investigation is a form of cruelty. Some examples of this which the doctor can easily avoid are: "pushing the parkinsonian"; there are enough signs of parkinsonism to diagnose a case without pushing him in the back to see how far he totter forward. Also, the doctor should not put sticking plaster on hairy limbs; he can easily shave them first. He should not wheel elaborate trolleys to a patient's bedside and start sticking needles in him until he has given him a word of reassurance and explanation.

No Bad Manner!

Bad manners is my next consideration. I once asked a student to examine the abdomen of a patient lying in an outpatient cubicle where she lay, flung back the blanket plumped his hand on her abdomen, shouted, "Gosh, what a beauty!" (he was referring to the patient's enlarged spleen and not to her personal appearance), and dashed out again. Such behaviour must be condemned.

Other forms of bad manners are (1) impatience in taking a history from a slow-witted patient; (2) making jokes at the expense of the patient; and (3) reading the patient's newspaper which lies on his bed and displays headlines far more exciting than the story the patient is telling.

Jack-of-all-trades

It is right that a doctor should have special interest and knowledge about one subject. It is wrong for him to show special indifference and ignorance about all other subjects. A good doctor should be a jack-of-all-trades and master of one. For example, a surgeon should be able to advise a patient with simple obesity about her diet and not refer her to an endocrine clinic; and a gynecologist should be capable of treating a mild iron deficiency anemia without referring her to an anemia clinic.

Love of the Rare

The love of the rare is a sin more prevalent among students because they lack the experience

67th Jayanti of the Sage of Anandashram



SWAMI RAMDAS

Child In Fire Mishap

Ranjithamalar daughter of S. Thambiah of Vaddukodai, a girl of 18 months, was burnt to death. The mother of the child, Selammah wife of Thambiah in her evidence to the Town Coroner said that the clothes of the child caught fire accidentally when the child's chest was being formented. The mother added that she kept the fire used for heating betel leaves for formenting by the side of the child and fell asleep and that later she heard cries of the child. When she woke up she saw the child's clothes in fire which she put out. But the fire had already burned the child.

that teaches which illnesses are common and which are rare. Headache and vomiting, both medical students and doctors should know, are more often due to migraine than to cerebral tumor, and nose bleeding is more often due to picking the nose than to multiple hereditary hemorrhagic telangiectasis.

Kinds Of Stupidity

There are many kinds of stupidity—the next sin on my list—but I think the commonest type is what might be called therapeutic autoism. No illness has a rigid code of treatment which must be advised in all circumstances. The physician must cut his therapeutic coat according to the mental and economic coat of his patient. Recently I heard of a physician who ordered an elaborate diet for a busy working woman with instructions to add on the fourth day 1½ ounces of steamed red mullet to the graduated scheme prescribed.

No More Sloth!

Sloth is the seventh but by no means the lest offensive of the sins the medical profession practices.

One form of sloth is worth special mention. The physician should never, as he is often inclined to do, accept the patient's diagnosis when taking a history. He should find out the symptoms, and then make his own diagnosis.

These are some of the shortcomings of the medical profession I urge my students to avoid at all costs—and my colleagues to drop, if they are guilty of them."

Opposition's Role In British Parliament

The *Observer* (April 2) discusses the question "What part does the Opposition mean to play in the new Parliament?" with special reference to the recent soap Governmental defeat.

After saying that Mr. Attlee is clearly ready to steer a moderate course the paper adds: "The Opposition, in order to make its voice heard and its influence felt, has no need to harry the Government with schoolboy ambushes and meaningless soap votes. If the Government and the Opposition both resolve not to provoke one another unduly this Parliament could get through a great deal of real work."

"Some Conservatives are not satisfied with this true prospect. They cite the old maxim 'the first duty of the Opposition is to oppose' and they seem to believe that by harrying the Government they will discredit it with the electorate. In our view they are strong both from the national and from the party point of view. The old maxim has always been silly; at least it means that the Opposition should mechanically resist the Government on every issue regardless of its merits or of the country's needs."

"The first duty of this Opposition is to see that the essential tasks of the Government are carried on. If the Conservatives set out to humiliate the Government they will discredit themselves while handing to the Government the sympathy which in this country always goes to the underdog. Moreover it would seem to be more intelligent tactics for the Conservatives to cherish the Government like a piece of delicate china for a considerable time. If their electioneering forecasts of economic retribution ahead were seriously made they should expect Labour to lose popularity through the coming months."

"The final decisive point is that an early election would be a costly time-wasting interruption; no one wants it and it would probably lead to another stalemate. Any party which forces it on the country will incur justified odium and will deserve defeat."

Need For Understanding

Referring to the British Government's defeat in the House of Commons on a "snap vote", the *Spectator* (March 31) says that this was earlier and heavier than anyone expected, but "it is not a resignation matter. The Conservatives are not to be credited with such responsibility as to seek to force a political crisis less than a month before the Budget."

"On the other hand, 'the division formally on the question of the adjournment was by no means a mere technicality. It was the result of profound dissatisfaction with the refusal of the Government to make concessions in petrol rationing."

But one serious problem is raised since Mr. Attlee cannot risk a repetition. That means rigorous Party discipline and insistence that no member shall be absent from the House during any important sitting except for most urgent reasons. The strain such an arrangement imposes is severe and life for any member who has a trade or profession to carry on will be almost impossible. "A Parliamentary Government is not meant to be conducted under these conditions. Party warfare there must be, but if, as is to be assumed, the conservative do not want an election at present, some general understanding between the two front-benches must be reached."

YOU LIVE FOR WHAT?

(By SRINWAMI RAJESWARANANDA)

WEARY of wars and worries, pain and pleasure of the senses that are always outgrowing in their tendencies and becoming tired of the unceasing oscillation between a smile and a tear just like a pendulum, the only experience gained by every one is that there is no bliss in the finite. The limited can never satisfy us unless and until we realise the Bliss of the Beyond which the sages of India had discovered long long ago and declared in the language of realisation at the top of their voice. Hence the Infinity alone is Bliss whereas the society, the world, everything is a means to the fulfilment of life's ideal, individual as well as national.

Put beauty into your life by flooding the mind with pure and noble thoughts. Fill your mind with God to the exclusion of all else. Let there be no black images or dark spots in it. Remember that it is the body-idea and love of luxury that divert the mind from God to low earthly concerns. Always be on the look out to take a step onward and upward on the ladder of life. Check out every approach of ostentation, which brings on disease to the mind. There cannot be harmony in

the body with diseased mind. So bring body and mind into balanced rhythm, forming the habit of plain living and high thinking.

Rhythm spells harmony. Harmony spells beauty. Beauty spells joy. Joy spells love. Love spells unity. Unity spells truth. Truth makes you live in the Self Supreme.

Props of Pure Life

Truth and sincerity are the props of pure life. See God in the temple of your own soul and you shall see Him in the temple of the universe. Learn the language of the soul. Let the voice speak to the ear of your ear.

Sound the depth of your soul. Review the past to mark your life anew. Sing the song of love. Seek the divine solace in all your thoughts, words and deeds. Heartily determine & solemnly declare unto yourself to reveal the glory of the super-consciousness. Solve the secret of death, the king of the terrors and terror of kings, since deathlessness or immortality is your birthright or ideal. Let death to you be a mere joke of the relative plane in which you apparently em-

body yourself in various forms and with various names. Learn to die quite simply and naturally as a child learns to walk. Drink from that fountain which makes of this world zero and of man, a God.

Go thou now into the silence. This is, in other words, the practice of meditation and silent prayer. Generally, in prayer, almost all seem to talk of this and that to the Almighty, either by way of appealing to Him to satisfy their vain and petty desires and demands or informing Him of many things about themselves and others, or chanting praises in His Holy name etc. Do you need to tell Him all this, as if He knows not? First learn to keep quiet, to keep silent. Let God only speak to you and you can then know Him. Allow yourself to listen to Him, rather than you speak to Him. You cannot hear the language of the soul, if your ears are filled with the loud noises of the world. You keep on talking to God so much that you practically hear nothing of what God is speaking to you. In the inner recess of your heart is the Shrine of Silence where in dwelleth the Omnipresent. Go thou there, all alone, innocent and sincere, totally devoid of all thoughts and things mundane. You would thus be entering into a new life as it were, and getting enrapport with the Divine Consciousness.



(By Squint Eye)

Col. Robt. Mc Carmick of "Chicago Tribune" said in Paris that a third world war would surprise him, because "Stalin had very little more to gain and the whole world to lose."

How does it compare if the ellipsis is filled in thus? "Stalin had very little more to gain and the world very little more to lose."

He might go on to World War IV, now that most of No. III had been fought "cold", and on paper.

Mr Churchill had suggested a new approach to Russia.

North ice-bound, and the rest iron-curtained all round, the sky may be considered, if it is open.

American Ambassador in India has denied rumours of U. S. A. friendliness having cooled off.

No, the Americans are quite hot on the East.

Three Philadelphia surgeons have successfully operated on a human heart through the neck—not the chest—with a new and still unnamed stainless steel instrument.

The way to some people's heart is best through the head.

Our Minister for Transport in opposing a motion for state

management of bus-services held the view that it was not done in any civilised country.

Travancore and Madras having nationalised bus transport they are beyond the pale of civilisation.

Giving point to popular belief that Stalin is shrouded in mystery, dead or alive, Mr. Harold E. Stassen, President of Pennsylvania University, suggests that the photograph of Stalin voting in the recent Russian elections was a fake. Having interviewed the Russian Enigma in 1947 this American asserts that "the head in the photograph was taken at least ten years ago".

Stalin has retained a remarkably young head on drooping shoulders!

Asked to Comment on Churchill's suggestion for a new approach to Russia, Chicago Tribune publisher Mac Cornick declined saying he "had known him since I was a child at school in England."

But Churchill has retained a baby face right up!

"Wanted—Cookappu—preferably dumb man. Certificates essential. Bachelor's Bungalow."

The bachelor likes his cook unable to answer back. He might himself prefer to be deaf when Cookie asks for increase in wages!

Foreign Trade Rivalry Feared

"Great Blunder to Help Vested Interests"

We respectfully submit that merely to facilitate the influx of goods, it would be a great blunder to help foreign vested interests to capture Ceylon trade", stated a deputation of the North Ceylon Newcomers' Traders' Union in a memorandum submitted to the Minister for Trade and Commerce, Mr. H. W. Amarasinghe.

The deputation, which met the Minister at the U. N. P. Headquarters in Jaffna, was led by Senator S. R. Kanaganayagam.

Mr. S. Rajaratnam, President of the Jaffna branch of the U. N. P., welcomed the Minister.

Mr. S. Nagamuttupillai, the President of the Union, presented a memorandum.

After stating that in one sense it was a blessing in disguise that the Government controlled trade and commerce during the war, the memorandum continued that recently the Government gave trade facilities to Ceylonese newcomers.

General Licences

"But we now understand that the Government intends to do away with all control and quotas, and to grant general licences to foreign traders as well. This step is contemplated in the belief that by permitting a greater flow of goods, the cost of living could be brought down. We are alarmed at the proposal, as we feel that the move is based on false economic considerations.

"We respectfully submit that merely to facilitate the influx of goods it would be a greater blunder to help foreign vested interests to capture Ceylon trade. We venture to think that it is suicidal economy to allow foreign interests to exercise unfettered control over the trade and banking facilities of the country. If they do so they will exercise hold on the economic development of Ceylon."

Government's Policy

In reply Mr. Amarasinghe said that it was the policy of the Government to encourage Ceylonisation of the trade but that could not be achieved immediately. He assured them that the Bank of Ceylon would give them credit facilities on reasonable security.

Continuing, he said that the Government would always safeguard the interests of Ceylonese traders. He asked them to bring to his notice any difficulties regarding registration. He cautioned them against trading in licences. They could maintain their political freedom by economic progress. Educated young men should take more and more to trade and commerce.

NOTICE

The Reception arranged to be held at Ramanathan College on Monday the 10th instant in honour of the Prime Minister is postponed on account of his ill health.

S. NATESAN

Ramanathan College, Chunnakam. 7-4-1950 (M 9 7)

Our Astrological Feature

WEEKLY FORECASTS

"SRIPATY"

FROM 9TH APRIL TO 15TH APRIL 1950

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

Maintain a neutral position in matters which involves complicated affairs of friends and relatives. Health also must be given particular care—specially eye troubles. Go ahead with your plan in spite of opposition and you are bound to succeed before week-end.

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

Personal worries are likely to be more plentiful this week. You will find it difficult to weed out undesirable elements from your company. Expenditure also will be on the rise and you will have to face severe criticism for some time.

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

Important week for new ventures and social contacts. Only spend Monday and Tuesday with care if you want to avoid tussles. Things will revert to normal from Wednesday again.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

This is likely to be a stormy week. Moneys will flow out and family finances will be in a muddle. Avoid accidents and tussles with friends second half of week.

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

This week will bring some surprising news and more money. But expenditure also will be on the rise. Petty troubles with friends shown week end.

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

Affairs involving property home-folks and parents require cautious approach for some time. Don't be in a hurry to commit yourself in any new deals. Health still a problem.

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

Schemes launched this week will bring in substantial returns this week. An excellent time to turn opportunities to your advantage. Gains through journeys also indicated.

SCORPIO Visaka 4, Anusha, Kettai [Vrischika Rasi]

Do not hesitate to put all you know into this weeks effort. A good week for those having overseas-connections unexpected turnover in business shown end of week.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1. [Thanu Rasi]

Any disappointments you will have this week will arise from a tendency to be more irritable than usual. Don't speculate. Postpone anything of exceptional importance for some time.

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

Important week for official matters and new contacts. Chances for clearing misunderstanding and renewing old friendship shown this week.

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

It is essential to have a calm temper and clear head this week if you want to get things done. Sentimental entanglements may cause you lot of worries and expenditure. Prospects of speculative luck week end.

PISCES Pooraddati 4, Uttiradati, Revathi [Meena Rasi]

Contacts with older people are likely to be unsmooth this week. Be careful when dealing with new friends or their affairs. Tussles in the family also shown.

GREEN MEMORIAL HOSPITAL MANIPAY. CENTENARY CELEBRATIONS

TUESDAY APRIL 11th

- 9.00 a.m. **Thanksgiving Service**
The Rt. Rev. S. Kulendran
Assisted by Revs. J. M. Singanayagam, D. T. Niles & S. Selvaratnam.
- 11.00 a.m. **Dedication**
By the Rt. Rev. S. Kulendran (Bishop in Jaffna)
- 3.45 p.m. **Opening of Centenary Block**
By the Rt. Hon'ble D. S. Senanayake, Prime Minister of Ceylon.
- 4.15 p.m. **Public Meeting**
Chairman The Rt. Rev. S. Kulendran,
Prayer Rev. B. C. D. Mather
Statement by Dr. E. T. Buell, (Director, Green Hospital)
Speakers The Hon'ble Mr. G. G. Ponnambalam, K. C., Minister of Industries, Industrial Research and Fisheries.
S. J. C. Kadigamar, Esq., K. Kanagaratnam Esq., M. P. The Rt. Hon'ble D. S. Senanayake, Prime Minister of Ceylon.
- 5.00 p.m. **Garden Party** (By Invitation)
Vote of Thanks Rev S. K. Bunker

WEDNESDAY APRIL 12th

- 5.00 p.m. **Public Meeting**
Chairman: The Rt. Rev. Dr. Emilianuspillai, O. M. I. (Coadjutor Bishop of Jaffna)
- 6.30 p.m. **Pageant**
Under the patronage of K. Kanagaratnam, Esq., M. P. (Parliamentary Secretary to the Minister of Education)
- 8.15 p.m. **Centenary Dinner**
Hospital Staff and members of Centenary Committees.
ALL FRIENDS ARE HEARTILY WELCOME
Green Memorial Hospital, Manipay, 5th April, 1950 (M 8. 7)

Whole Day Exhibition

E. T. BUELL (Director)

Opening Ceremony

Rt. Hon. Mr. D. S. Senanayake, Prime Minister will declare open the Naval Rural Development Society and Community Centre Library built and donated by the President Mr. V. Mahesan, Chairman V. C. Manipay.

On Wednesday 12th April, 1950 at 11 a. m.

V. MAHESAN, President.

(M. 7. 7-4-50.)

WANTED

Applications are invited for the post of accounts clerk Valigamam West Co-operative Agricultural Production and Sales Society, Chankana.

Qualification: J. S. C. English or equivalent examination with Type writing.

Salary: Rs. 900/- — Rs. 1200/5x5.

Closing date for application 20-4-50.

S. V. SOMASUNDRAM, Hony. Secretary. (M. 6. 7-4-50).

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 1084

In the matter of the intestate estate of the late Eswariammal wife of Sinnathamby Kanagasabai of Puthoor West

Sinnathamby Kanagasabai of Puthoor West Petitioner.

Vs.

- 1 Kanagasabai Kandiah and wife
2 Ellupollai
3 Kanagasabai Sivananthamoor
4 Sinnathamby Periatthamby all of Puthoor West Respondents.

This matter coming on for disposal before S. S. J. Goonesekera Esqr, District Judge Jaffna on the 24th day of August 1949 in the presence of Mr S. Ambalavanar Proctor for petitioner and the affidavit and petition of the petitioner have been read.

It is ordered that the abovenamed 4th Respondent be appointed Guardian-ad Litem over the minor 3rd respondent for the purpose of this action and that the petitioner be granted Letters of Administration over the estate of his deceased wife the said Eswariammal unless the said respondents or any other person or persons shall appear before this court on the 5th day of October 1949 and show sufficient cause to the satisfaction of this court to the contrary.

This 5th day of October 1949 Sgd. S. S. J. GOONESEKERA, District Judge.

Time to show cause extended till 21-4-50.

Sgd. R. R. SELVADURAI, District Judge.

(O. 4. 7 & 11)

TENDER NOTICE

Tenders will be received by the Gov't Agent, N. P., Jaffna up to 12 noon on Tuesday, the 25th April, 1950 for the supply of Naar baskets Oja mats, Palmyrah Oja Vaddi Oja, Palmyrah Posts, Palmyrah Stalks and Alampals. The materials should be supplied whenever required during the period 15th May to 31st October, 1950.

For further particulars application should be made to the Gov't Agent N. P. Jaffna.

S. A. SUBRAMANIAM for Gov't Agent, N. P. The Kachcheri, Jaffna, April 1, 1950. (G. 7. 7)

WANTED

Wanted Assistant-Manager for the Jaffna Co-operative Stores Ltd., 150, Hospital Road, Jaffna. Applicants should be over 85 years old, possess business and administrative experience and furnish security in Rs. 5,000/-.

A. Arulampalam Secretary

(M 1 4 & 7)

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Held at Chavakachcheri

Testamentary Jurisdiction No. 15

In the matter of the intestate estate of Meenachippillai wife of Karthigesu Murugesu of Chavakachcheri North Deceased

Vs.

- 1. Murukesu Ganeshalingam of Chavakachcheri North
2. Murukesu Balasingam of Chavakachcheri North
3. Meenampikai daughter of Karthigesu Murukesu of Chavakachcheri North
4. Naganathar Kanagasabai of Chavakachcheri North Respondents

This matter of the petition of the abovenamed Petitioner praying that the 4th Respondent be appointed Guardian-ad-litem over the minors, the 1-3 Respondents abovenamed, for the purpose of enabling the Petitioner to apply for and obtain Letters of Administration for the Estate of the deceased Meenachippillai, the wife of the Petitioner coming on for disposal before P. Sri Skandarajah Esquire, District Judge Point Pedro on the 6th day of February 1950 in the presence of Mr. S. K. Thiravaniyagam, Proctor on the part of the Petitioner and the Affidavit of the Petitioner having been read,

It is hereby ordered that the 4th Respondent be appointed Guardian ad-litem over the minors 1-3 Respondents for the aforesaid purpose and that Letters of Administration to the estate of the deceased Meenachippillai be issued to the Petitioner as the husband of the said deceased Meenachippillai unless the Respondents abovenamed or any other person shall appear in Court and show sufficient cause to the contrary if any, to the satisfaction of the Court on or before the 7th day of March 1950.

It is further ordered that the minors 1-3 Respondents and the proposed Guardian-ad-litem the 4th Respondent shall appear in the Court on the 7th day of March 1950 and on their failing to do so Warrant of attachment will be issued against them by this Court.

மேலே சொல்லப்பட்ட 1-4 ஆக தரவார்த்திகள் கோட்பட்டது 1950 ம் ஆண்டு பப்ரவரி மாதம் 7 ஆம் திகதி சமூகக் கோடுக்காவேண்டும். கோட்பட்டது வரத் தவறினா, சமூகக் கோட்பட்ட ஆக தரவார்த்திகள் கொடுக்க விதிக்கப்படும்.

This 6th day of February 1950. Sgd. P. Sri Skandarajah District Judge

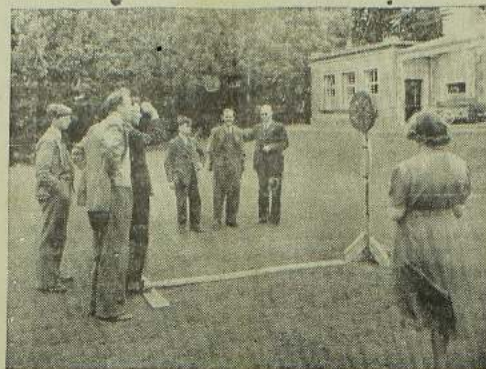
Drawn by Sgd S. K. Thiravaniyagam Proctor for Petitioner.

Extended for 28-3-50. Sgd. P. Sri Skandarajah District Judge

Extended for 25-4-50. Sgd. P. Sri Skandarajah District Judge.

(O 5 7 & 11)

REHABILITATION OF THE BLIND IN BRITAIN



TEN thousand blind people in Britain are employed; that is, nearly a third of all blind people of working age. No other country has a greater proportion of employed blind, but the authorities are still far from satisfied with their achievement.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 1163

In the matter of the intestate estate of the late Vaithianather Thambu Mutiah of Nallur.

Deceased Ponnammah widow of Mutiah of Kalliankadu, Nallur, Jaffna. Vs. Petitioner

Minor 1. Parasakthy daughter of Mutiah of Kalliankadu Nallur. Minor appearing by her Guardian ad-litem; 2. V. Thambu Nalliah of do; 3. Annammah widow of S. V. Ramalingam of do; 4. Vaithianather Thambu Rasiyah; 5. V. Thambu all of Nallur Respondents

This action coming on for disposal before R. R. Selvadurai Esquire, District Judge, Jaffna on the 14th day of March 1950 in the presence of Mr. M. R. Karalasingham, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 9th day of March 1950 having been read

It is ordered that V. Thambu Nalliah the 2nd Respondent abovenamed be appointed Guardian-ad-litem over the minor the 1st Respondent and that the petitioner be declared entitled to have letters of administration to the intestate estate of the abovenamed deceased unless the Respondents or others interested shall on or before the 18th day of May 1950 show sufficient cause to the satisfaction of this Court to the contrary.

The minors are to be produced on the said date. Jaffna this 14th day of March 1950. R. R. SELVADURAI District Judge

Drawn by M. R. Karalasingham Proctor for Petitioner. (O. 3. 4 & 7).

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 1155

In the matter of the intestate estate of the late Appiah Vettivetpillai of Uduvil Deceased

Rukmani widow of Vettivetpillai of Uduvil. Vs. Petitioner.

Minor 1. Ketharanathan son of Vettivetpillai; Minor 2. Ehamparanathan son of Vettivetpillai. both are minors of the ages of 15 and 14 years respectively appearing by Guardian ad-litem 3. Nagamuthu Kandiah of Koddady, Jaffna. Respondent.

This matter coming on for disposal before R. R. Selvadurai Esquire, District Judge Jaffna on the 28th day of February 1950 in the presence of M. R. Karalasingham, Proctor on the part of the Petitioner and the affidavit of the abovenamed Petitioner dated the 28th day of February 1950 having been read,

It is declared that the said Nagamuthu Kandiah, the 3rd Respondent be appointed Guardian ad-litem over the minors the 1st and 2nd Respondents and that the Petitioner be declared entitled to have letters of administration to the intestate estate of the abovenamed deceased unless the Respondents or others interested shall on or before the 17th day of May 1950 show sufficient cause to the satisfaction of this Court to the contrary.

The minors are to be produced on the said date. Jaffna this 28th day February 1950.

R. R. Selvadurai District Judge. Drawn by M. R. Karalasingham Proctor for Petitioner. (O 2 4 & 7)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 1125

In the matter of the application for Probate over the Last Will and Testament of the late Kanthar Murugesu of Kantharmadam, Jaffna. Deceased. Murugesu Muttukumaru of Kantharmadam in Vannarponnai Jaffna. Petitioner.

And Thanukody widow of Kanthar Murugesu of Kantharmadam in Vannarponnai Jaffna. Respondent.

This matter coming on for disposal before S. S. J. Goonasekara, Esquire, District Judge, Jaffna, on the 5th day of December 1949, in the presence of Mr. S. Cumarasuriy Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 30th November 1949 and the affidavits of the attesting Notary and witnesses dated 2nd December 1949 having been read:

It is ordered that the Last Will and Testament of the abovenamed deceased Kanthar Murugesu dated

24th January 1949 and attested by S. Cumarasuriy Notary Public under No. 1289 be and the same is hereby declared proved unless the Respondent abovenamed or any other person shall on or before the 6th day of March 1950 show sufficient cause to the satisfaction of this Court to the contrary.

And it is further declared that the said Murugesu Muttukumaru, the Petitioner abovenamed, is the Executor named in the said Last Will and Testament and that he is entitled to have Probate of the same issued to him accordingly unless the Respondent abovenamed or others shall on or before the afore-said date show sufficient cause to the satisfaction of this Court to the contrary.

This 5th day of December 1949.

Sgd. R. R. SELVADURAI, District Judge.

Sgd. S. Cumarasuriy, Proctor for Petitioner.

6-3-50 Order Nisi extended for 28th April 1950.

Sgd. R. R. Selvadurai, District Judge. (O. 1. 4 & 7.)

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Chief Editor T. MUTTUSAMPILLAI