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# THE Hindu Organ.

(The Only Newspaper in Ceylon for the Hindus)  
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VOL. LXII.  
 NO. 5

JAFFNA, FRIDAY, APRIL 28, 1950

PRICE  
 10 CENTS

## FEEDING ON THE FLESH OF ANIMALS

### INHUMAN AND UNHEALTHY

AT a time when individuals and societies are very earnest about legislation to stop Animal Sacrifice in Temples, it will be useful to recall the words of eminent Hindus on the subject of killing animals for whatever purpose in order to remind our enthusiasts that they would do better if they advocate a totally vegetarian way of life. Here we reproduce an article written by the late S. Sabaratna Mudaliyar.

Vegetarianism is one of the essential dogmas of Hinduism, and it has for its basis the doctrine propounded elsewhere that all living beings have souls. To kill or torture a being that has a soul is not only cruel and inhuman, but a direct violation of the ordination of God. We have no right to take the life of a fellow being which has as much right to live in this world as any of us. Benevolence to fellow beings is one of the cardinal doctrines of Hinduism, and that religion may therefore be found to preach a crusade against taking animal life. The sin is rendered more heinous when it is committed in self-interest, i.e., with the object of feeding fat on the flesh of the animals slaughtered.

#### Degree of Sin

Vegetables themselves have, of course, souls according to the Hindu doctrine, but their sense of feeling being far inferior to that of animals, it cannot be said that the former are subjected to any appreciable suffering by killing them; nor can it be said that they are as much profited by living in this world as the latter. It must again be observed that a vegetarian need not necessarily take away the life of a vegetable being—what is required for his food being only a portion of it, which could be easily detached without taking away the life of the object. The gravity of the sin may be found to be still reduced, when we consider the feasibility of propagating vegetable lives, while in the case of animal lives it is quite the reverse. It cannot, however, be denied that the taking away of the life of a vegetable being, or even the severing of certain portions of it without depriving it of its life, is a sin in itself, although of a very minor degree. This is because our Karma is such that even for living a life in this wretched world we are obliged to commit a sin, one way or the other. It is a necessary evil; but the necessity could be no excuse for choosing the worst of it, while there is ample opportunity to choose the least of it; and if a choice is made of the least of it, the necessity or indispensability of doing the evil will go a long way in mitigating the punishment decreed for it. In fact the religion provides ample means in our daily life for the expiation of the sins committed in taking away vegetable lives or in causing pain to vegetable beings—while no such expiation is provided for the taking away of animal life, evidently because it cannot be considered a necessity for maintaining our body, such maintenance being amply provided for in the vegetable kingdom.

nance being amply provided for in the vegetable kingdom.

#### Grow More Vegetables

It has been put forward as an argument in favour of the necessity of killing animals that there are regions where vegetables cannot grow, and cannot therefore be available for human consumption. I do not consider this argument sufficiently strong. Even admitting for the sake of argument that there are regions where vegetables cannot grow at all, they can very well be imported into such regions from the tropics where they grow in abundance, or the human beings in such regions could do well to migrate to places where they can find a suitable food supply instead of sticking to places where they would be compelled to kill their fellow beings for the purpose of keeping their body and soul together.

Another argument put forward in favour of flesh eating is that nature has intended man to live on flesh. I need not trouble myself to refute this theory, as it has been fully exploded by modern scientific investigations.

A third argument set up in support of animal food is that it is more nutritious and healthier than vegetable food, and that it will be highly detrimental to the physical development of man to deny him animal food. This is another hallucination under which meat-eaters generally suffer. Modern science has made it clear that vegetable diet is immensely superior to meat, both as regards health and nutrition, and I will refer the readers to the various books and booklets published by the vegetarian societies of America and England on the subject, demonstrating by facts and figures the comparative advantages of the one over the other. The following passages from the work of an eminent writer on the subject (Human Physiology by J. L. Nicholas M.D.) will, I believe, bear reproduction:—

"The natural food of man is abundantly furnished in the vegetable kingdom. Three fourths of the human race live on grains, fruits, bulbs, tubers, and the leaves and stalks of plants. Wheat, rice Indian corn, rye, oats, barley, sago, tapioca, arrowroot, potatoes, yams, onions, cabbages, breadfruit, plantains, are the great staples of food of man. Add to these grapes, apples, pears, peaches, plums, limes, melons, berries &c., and we have a variety

(Continued on page 4)

## The GOLDEN MASTER

Grief hath grown silent with its own excess  
 And will not weep lest it betray his trust,  
 Even in this dark hour of dire distress  
 He lights the flame of knowledge through our dust  
 Illumining its blindness wide and far  
 He glitters from his heaven of deathless grace.  
 In every speck and stone, in every star  
 We see the lonely wonder of his Face.  
 Ignorance rumours that our King departs;  
 Where can he go, O where?—the being moans,  
 He who has made rich kingdoms of our hearts  
 And of our thoughts his countless jewelled thrones?  
 May he forgive our wavering faith, forgive .  
 The folly of our doubts whose eyes are dim;  
 How dare we move or breathe except through him?  
 How could we live if he should cease to live?

(Composed and sung by Harindranath Chattopadhyaya at the Mathrubutheswarar Temple, Thiruvannamalai, soon after the passing away of Sri Ramana Maharishi.)

## New Kingdom For Duke Of Windsor?

There is a growing feeling in Munich that the time has come to separate Bavaria from the rest of Germany. All that is needed to proclaim a separate kingdom—is a king, writes *People*.

To find a king, a political group called the Royal Bund, has been set up, and the name whispered as the most eligible candidate is the Duke of Windsor.

Rumours of the offer of the throne have been reaching court circles at Buckingham Palace for weeks. They have been received with amused indifference.

But the serious purpose behind them was made clear when one of the biggest illustrated magazines in Germany, began publication of the life story of the Duke of Windsor.

Bavaria has little hope of finding a king from the surviving members of the Wittelsbach family, the "royal" house of Bavaria.

Royal Coach  
 Crown Prince Rupprecht, last of the line, is 80 years old and he repudiates the throne.

More and more the eyes of the Bavarian monarchists have therefore turned abroad—to the British Royal family, regarded as descendants of the most liberal German royalists.

And of them, the Duke of Windsor, "the man who gave up a throne for the woman he loved," is regarded as the first choice.

Professor Anton Berr, head of the Bavarian Royal Bund, declares that the new king must be a Wittelsbach. Many of his supporters are not so exclusive in their choice.

They see the Duke of Windsor as the ideal occupant of the blue

## Unproclaimed Juvenile Act of 1938

### Youthful Offenders Give Trouble

In his administration report for 1949 Mr. M. M. Kariapper states.

"One noticeable result of the absence of a Juvenile Court is that juvenile offenders and hardened criminals are brought to Court by the Police and later removed by the Fiscal herded together in a Fiscal's van.

Segregation of the juveniles from the adult criminals cannot be insisted upon by the Courts in the absence of the Statutory provisions of the Juvenile Offenders' Ordinance being proclaimed.

"The utmost a Court at the present could do is to see that no juvenile offender enters either the cell or the dock. In 1949 reports from Probation Officers were called for in 192 cases and 180 reports were submitted. In these cases were involved 27 juveniles (under 16 years), 67 youths (16 to 21 years) and 86 adults. In seventy-two instances persons were placed on probation.

In the year under review there were 16 cases of people on Probation reported for breach of conditions in their bonds and seven for subsequent offences.

Consequent on the fact that most of the offenders in the Urban areas have no permanent homes, the Probation Officers experience a difficulty in supervising the offenders. This difficulty in the supervision has made Probation Officers reluctant to recommend probation in certain deserving instances.

and white carriage that has already been prepared for the new king.

## Sri Ramana Rishi—A Fulfilled Hope Of Humanity

(By Prof. B. L. Atreya M. A., D. Litt. Professor of Philosophy Benares University)

A saint is as great a necessity of human society as a great scientist, a great thinker and a great leader,—may even greater. For a scientist discovers the secrets of life and of the universe; a thinker tries to understand the meaning and purpose of existence; and a leader tries to shape and transform humanity or a portion of it according to his own notions of what it ought to be; whereas a saint is one who makes whole-hearted effort to realise in himself, in his own life, the highest and furthest possibilities of human life, which in a natural course of evolution may take centuries to actualize. A saint is a man perfected, a fulfilled hope of humanity, a successful experiment in human sublimation, and a source of inspiration and guidance to the travellers on the path of perfection. He is the embodiment of the highest values of humanity, an indubitable indication that ideals can be made real, that man can be what he ought to be, here and now. His life is a measure of man's manhood, when it is lived in the

### Deeply Founded Greatness

I have read the biographies of many a saint, seen a number of them and have come in contact with some. I have had the privilege of being at the Ashrama of Sri Ramana Maharshi for a short time in March 1940 and since then in correspondence with him. He made a deep impression upon my mind, a mind that has been moulded by a study of scientific and philosophic writings of the East as well as of the West. The greatest peculiarity and merit of Sri Ramana Maharshi's life is that although he has moulded and perfected

(Continued on page 3)

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## NOTICE

The offices of the Hindu Organ and Intusathanam will be closed on Monday the 1st May for *Sithra Pooranam*. There will be no issue of the Hindu Organ and the Intusathanam on Tuesday May 2nd.

MANAGER



Hindu Organ

FRIDAY, APRIL 28, 1950

## Treasure These Thoughts

'Sincere Love brings genuine peace'.

THE JAFFNA ORIENTAL STUDIES SOCIETY

TWO SCORE YEARS AND FIVE make a not unenviable span of existence for any society to wax enthusiastic on its achievement with humble feelings of pardonable pride and to promise its members and well-wishers its confidence and capacity to launch on added activities over a similar extent of time to be able to celebrate its Golden Jubilee. In this respect the Jaffna Oriental Studies Society deserves the approbation of the lovers of Oriental languages on its having fulfilled part of the promise that had been held out by its organisers twenty five years ago. The usefulness of an institution is not measured by the period of existence nor by the number of annual meetings and special conferences held under its auspices. The yardstick of assessment is the benefit that has accrued to those for whom it had been intended to work. Sri La Sri Arumuganavalar was a one-man institution who worked untiringly and indefatigably in a two-fold direction, one preserving the Hindu Religion against proselytizing by propagating the correct tenets of the religion and the other by promoting the growth of the Tamil language. Several institutions have endeavoured strenuously to continue his great educational and religious work in their own way with what success we wish our readers to judge. The existence of a large number of societies with the one purpose of safe-guarding the Tamil language cannot be justified unless these associations get together and by common consent assign to each one of them a particular branch of activity under the guidance of a super-institution. Let the Oriental Studies Society of Jaffna be allowed the responsibility of assuming general jurisdiction over this matter and of making use of other existing Sabhas to collaborate with each other in working for the preservation of Tamil language and culture without dissipating their energy and wasting their time in covering the same ground over and over again and to no purpose.



## Sweetie-Cutie

I kept this paragraph behind since some weeks to take the edge off its topicality and to give it that measure of impersonal treatment which it demanded as a subject for comment. Journalism now come to specialise in photographs of personalities and their poses. "A happy snapshot of Shelagh Gaddum (in swimsuit) and Mrs. H. M. P. Perera, taken in Perth", was the caption for a fairly large picture in the Daily News some-time back. The sweetie in the swimsuit was the piece de-resistance, and hardly left anything for the imagination. It might have been that she was clothed, albeit all too briefly, in flesh-tinted plastic. That's her business. How a Ceylonese lady could pose for a press photograph with a swimsuit sweetie is rather distressing to think. And such a photograph too! Since pin-up-girls and cover-girls were introduced to the East during the War by American propagandists we do seem to have learnt to think nothing of exposing large parts of feminine anatomy to vulgar gaze. But should the press in Ceylon play up this kind of vulgarity? Where will it end? Just you wait and see!

## Vulgarity On Parade

The parade of two hundred and odd girls at a Bandarawella National Savings Rally, to brighten up things, and to decide the beautyqueen of the event, adds interest to this swim-suit business. Raking in money for worthy causes is commendable, but not so the particular vulgarity of persuading village girls to parade before a gazing crowd of men. Clever persons can devise more cute forms of vulgarity and invest them with patriotism or social service!

## The Carnival Method

Colombo Mayor, Kumaran Ratnam, had the courage to say at the Kokkivil Hindu College Carnival what many others would have wished to say were they sure they would not be questioned or criticised. Carnivals would seem to have come to stay with us, and as a means of wheeling money for big causes and good from hands that otherwise would not open, they are all the rage. It is a form of gentle flattery and playing on the vanities and weaknesses of humanity harnessed to the engine of collection. It is when one comes to evaluate the means that one strikes on unpleasant snags,

## Vanity Fair!

My last visit to a Carnival in Jaffna was about three years ago, when one of the organisers who told me he had to contribute two hundred and fifty string-hoppers and suitable quantity of gravy (Gos) explained how the bevy of girls in the refreshment stall would dispose of them at two rupees a plate of two hoppers and a cup of tea. The pressing gang of young and not so young men at the stall was evidence of the pull this event in the *tamasha* had. Irreverent people on the fringes spoke of "exhibiting" womenfolk for collecting money. The young man who throws a liver for a "Tea" at these *Tamashas* may feel he has done his bit

for the institution, but how will he be made to develop a sense of proportion, or habits of thrift for which his ancestors had earned a name? As I have said before you never know where it will all end. Gandhiji used to say the means must justify the end, always.

## Towards One-World?

The American Mission in Jaffna must open its eyes. According to the *Hindu* (Madras) correspondent from Colombo, the Ceylon Government is engaged in the question of establishing a Tamil University at Vaddukottai in Jaffna Peninsula. He understood that the Jaffna Hindu College at Vaddukottai had been tentatively selected for the purpose and Mr. K. A. Selliah, Principal of the College had prepared a memorandum on the matter. Preparing for the one-world idea, etc.

## Tail Piece

About thirty young women and one of about sixty years took part in the beauty contest which formed part of the National Day celebrations at Paddewela at which some ministers were present. A beauty queen was selected. One of the judges was a Mrs. Stork. We thought the stork business had been exploded!

## People Should Press Their Claims

## Says Minister Sittambalam

'As a Civil Servant I had been serving in various parts of Lanka and I always found among the masses that no attempt was made by one group of people to suppress another' said the Hon. Mr. C. Sittambalam, Minister of Post and Telegraphs speaking at a public meeting held after the opening of the Suthumalai Sub-Post Office. He added that if certain needs of the people were not promptly attended to by Government it was because the people did not agitate. The voters should not forget that it was a people's government and that the State Ministers are the Servants of the people who owe their positions to the voters. The Minister exhorted the people to be active in placing their demands to the Government and before obtaining redress.

Earlier the Minister was taken in a procession and was greeted along the route with 'Poorana Kumbam and jasmine garlands.

Mr. M. R. Karalasingham, proctor, who presided at the public meeting said that Mr. Sittambalam's policy of decentralising the post office administration by opening several post offices was welcomed by the people and it was of great help to the poor who had to walk for miles to post a card. It was not too much to ask the Government to have sub-post offices for each village.

Mudir, C. Thiagarajah and Messrs. V. Mahesan, S. Cheliah, P. Amabalavanar and the Da. S. of Post Offices also spoke.

Mr. S. Subramaniam proposed a vote of thanks.

## INDO-PAK AGREEMENT

## "Happy And Welcome Start"

## Mr. Mashruwala's Appeal

COMMENTING on the Indo-Pakistan agreement, Mr. G. Mashruwala writes in the *Harjan*: "The Pakistan Prime Minister's speeches show a distinct chance for the better. It is always easy to doubt the sincerity of the opposite party. But it must be remembered that the opposite party in that case will also feel justified in suspecting our sincerity. Suspicion and counter-suspicion are equal and opposite, and confidence begets confidence."

"Apart from the terms of the agreement, the very fact that the Prime Ministers of the two States gave up all other agreements and met for a week to discuss directly the affairs face to face without the intervention of a third party and succeeded in producing an agreement, which each of them feels to be satisfactory, is a happy and welcome start by itself. It indicates that the disease which had almost become chronic and threatened to be fatal to the life of the two States, is still capable of being arrested and, if carefully treated and nursed, rooted out radically."

"Gandhiji was eager to see the day when India and Pakistan would settle all their differences and problems by direct talks and without the intervention of other political Powers."

## Creating Effective Means

Mr. Mashruwala adds: "Let us examine some of the principles to which both the Governments have pledged their acceptance. For instance, both accept that none of the Governments was to be theocratic in character or to make any distinction among its citizens on the ground of their religion. But at the same time it lays upon both the Governments the responsibility to see that their judicial and administrative machinery is so impartial and honest as to inspire confidence among the minorities, that they would receive justice when appealed to. If that confidence is lacking the exodus of the members of the minority community as well as the concern and anxiety of their co-religionists on the other side leading sooner or later to intervention by the State cannot be prevented. The agreement has recognised that responsibility and sought to create a proper machinery to see to it."

"Both the Governments also accept the principle that those who have emigrated might return to their homelands and promise to return their property to them or in case where that is not possible to rehabilitate them. The principle is at present confined principally to the migrations of the two parts of Bengal and Assam, but it may be hoped that the same would be done in the case of the two Punjabs, Sind and N. W. F. P. It is but just that people should not be uprooted from their ancestral homes."

"Even if there are honest misgivings on both sides regarding the success of the agreement in action, it is a valuable document in as much as it formally clears certain principles, about which doubts were entertained and about which both India and Pakistan were very anxious and insistent. Until the agreement is formally repudiated none of the two Governments can defend a speech or action of a responsible

leader or office-holder or a Government servant inconsistent with its terms and both the Governments would be bound to rectify anything done in contravention of them."

## Both Countries Must Be Wary

"Honest implementation requires honest officers and honest unofficial public or private agencies working in the field. If they are men, who are bent upon mischief and if the minorities in general are too weak of spirit, the best of agreements could be made a worthless writing. In this respect both India and Pakistan have to be on their guard and frank. None should make the vain boast that the people of the majority community on its side are always good and honest and that breaches are made only by the people of the majority community on the other side. There are good people on both the sides, as also mischief-mongers."

## Supreme Court.

## Northern Sessions Conclude

Hon Mr. M. F. S. Palle, Puisne Justice, presiding at the concluding sessions of the Northern Circuit of the Supreme Court thanked the members of the bar and the officials for the cooperation given him in the discharge of his duties. In the case in which M. Kanagasabai and K. Ponnambalam of Kandemadam were charged with attempt to murder one Velan Nallathambiy of Road, Jaffna by stabbing him with a knife, the Jury returned a unanimous verdict of guilty of the lesser offence of attempt to commit culpable homicide not amounting to murder against the 1st accused and a verdict of not guilty against the 2nd accused.

The 1st accused was sentenced to 6 yr's R. I.

The 2nd accused was acquitted.

Advocate A. Sambandan instructed by Proctors Sam A. Sabapathy and K. D. Pajah defended the accused.

## When One Gets Sick Of Food

It is not so much the quality of the food you eat or the quantity that determines its benefit but your mental attitude to the food, says the report of the Committee of Nutrition appointed by the British Medical Council.

The committee of which Lord Horder, King's physician, was the chairman says that during its investigation, it found "a special psychological aspect of nutrition which may be of considerable importance. It may be that the present diet, even if theoretically adequate, is made less than adequate by reason of various attitudes towards it, resulting from the traditional pattern of food tastes and habits common to the

## Sidelights And Lightsides

(By SQUINT EYE)

A Yemen boy had been reported to be living with his heart on the right side. Newspaper reports now say of the President of the Madras Legislative Council, Mr. Ramakrishna Raju, that after a railway accident in 1921 doctors found his heart had moved to the right, but they could not say when.

Mr Raju was in the recent Calcutta Mail accident too and eso ped. With Communist sabot-ge suspected for the accident Mr. Raju's heart must have moved further to the Right!

In proposing that qualifications for membership of the Indian Parliament should be imposed a member answered objections by saying 'we want the cream of the country here and not the scum'.

But both rise to the surface. In politics how are people to know which is which, unless they are labelled or coloured?

Remarkable cures of drunkenness are claimed for a drug discovered by Dr. J. Gamard of Paris. A man accustomed to a daily wine ration of 10 pints could take only one after an injection of this drug. Another could not stand the smell of liquor after an injection.

You can take the injection to the drink-addict, but can you make him have it?

Prohibition by persuasion—Injection by injunction?

News in Brief—A pick pocket robbed a police sergeant in Philadelphia, as they sat on a subway station bench waiting for a train, and a wallet containing 57 dollars and the police badge changed hands.

That's not news. It would be if it had been the other way round.

The other day in the House of Representatives someone referred to "Red lies".

Whether black is redder or red is blacker, the International Red Cross would, do well to change its name—recent Red associations are forbidding.

On the colour of lies have you heard of the Court interpreter who rendered a Jaffna lawyer's characterisation of a witness' answer as black lie, into *u-meh-Gani*?

British people.

## False Ideas

"Might not another nation accustomed to a relatively monotonous diet live well on the present British food, whereas the British people, with their traditional ideas, may not thrive—or may easily be persuaded that there health is suffering?"

The committee suggests that for the health of the people, the present rationing should be abolished so that the boredom and sometimes revulsion to stodgy diet may be soon eliminated.



## ANTI - COMMUNIST ACTIVITIES

## No Headlines Nor Hysteria

## TRUMAN'S THREE-FOLD PROGRAM

**OUTLINING** a Three-Fold Program of attack on Communists in the United States and throughout the World, President Truman said.

"Our attack on Communism is embodied in a positive three-fold program:—

## Three-Fold Method

(1) "We are strengthening our own defences and aiding the free nations in other parts of the world, so that we and they can effectively resist Communist aggression.

(2) "We are working to improve our democracy so as to give further proof, both to our own citizens and to people in other parts of the world, that democracy is the best system of Government men have yet devised.

(3) "We are working quietly but effectively without headlines or hysteria, against Communist subversion in this country wherever it appears, and we are doing this within the framework of the democratic liberties we cherish."

## Outside Menace

The President said the greatest threat to America did not come from its domestic Communists, "a noisy but small and universally despised group."

The greatest threat came "from Communist imperialism abroad where the centre of its military

and economic strength lies."

He added: "The real danger is that Communism might overrun other free nations and thus strengthen itself for an ultimate attack against us.

But although Communism is not a major force in this country, we are taking no chances on its becoming strong here. We are striking hard blows at Communist subversion wherever it is found, the President declared.

"The fight was being carried on with every law on the Statute Book and no known instance of Communist subversion or any kind of subversion had gone uninvestigated.

"Not a single person who has been adjusted to be a Communist or other wise disloyal remains on the Government payroll today, President Truman said.

"But there was one way the Government would not fight Communism. We are not going to transform our fine F. B. I. (Federal Bureau of Investigation) into a Gestapo-like Secret Police. We are not going to try and control what our people read, say and think.

"We are not going to turn the United States into a right-wing totalitarian country in order to deal with the left-wing totalitarian threat. In short, we are not going to end democracy,"—

Sri Ramana Rishi—  
A Fulfilled Hope  
Of Humanity

(Continued from page 1)

his personality on the lines of *Advaita Vedanta*, a purely Indian way of Self-Realisation, he is highly appreciated and resorted to by Western seekers and by those Indians who have been educated on Western lines. One of the reasons for this fact may be that some English and French writers happened to praise him highly in their books. But the fact remains to be explained why these Western seekers were themselves so well impressed by the Maharshi. Mere publicity does not in the least establish the greatness of saints, although it may make them known, as in the case of Jesus Christ, to a wider public. Maharshi's greatness is more deeply founded. It is based on his actual living by the creed of the *Advaita Vedanta* which holds that Reality is One without a second, that everything in this universe is but that Reality which is Existence-Consciousness-Bliss. True to his creed, he regards nothing alien, none as other, no event as undesirable. For him the ideal is the real and the real is the ideal. He has no other relation with anybody but that of Love. He thinks as much of others as he thinks of himself. Love, affection, kindness, mercy etc. which are expressions of one and the same thing, and the feeling of unity with all ever flow from him. This is the secret of Maharshi's unique greatness and consequent popularity. The whole of humanity owes its homage to this great Sage amidst

Air Ceylon Accident  
Indian Inquiry Verdict

The competent authority to enquire into the Air Ceylon accident at Trincomalee being the Director-General of Indian Civil Aviation, the matter was referred to him for investigation. His report fixes the blame on the Commander and that as being an error of judgment.

"It is considered that the accident can only be attributed to an error on the part of the Commander in that he either misjudged his height from the ground in the final stage of his approach to the runway, or that he failed to maintain sufficient flying speed, with the result that the aircraft sank quickly and heavily towards the left immediately before the first point of impact."

According to the Minister of Transport and Works, Sir John Kotelawala, the officials of the Air line also reached the same conclusion as arrived at by the Indian Director-General of Civil Aviation.

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1147

In the matter of the estate of the late Kanapathippillai Sivachithamparam of Periyavilan

Deceased  
Thangamuttu widow of Kanapathippillai Sivachithamparam of Periyavilan

Petitioner  
Vs  
1. Karthigesu Vythilingam and wife

2. Poopathy of Periyavilan

Respondents  
This matter coming on for disposal before R. R. Selvadurai Esquire, District Judge Jaffna on the 7th day of February 1950 in the presence of Mr. C. C. Somasegaram Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that Letters of Administration to the estate of the abovesaid deceased be issued to the petitioner as the lawful widow of the abovesaid deceased, unless the abovesaid respondents appear before this court on the 4th day of May 1950 and show sufficient cause to the satisfaction of this court to the contrary.

This 14th day of February 1950.  
Sgd. R. R. Selvadurai  
District Judge.

(O 8 25 & 28)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1111

In the matter of the estate of the late Kathiravelu Sivaganaam of Pungudutivu East

Deceased.  
Sinnammah widow of Arumgam Kathiravelu of Pungudutivu East

Petitioner.  
Vs  
1 Kathiravelu Ratnam  
2 Kathiravelu Mailvaganam and  
3 Kathiravelu Somasundaram all of Pungudutivu East

Respondents.  
This matter coming on for disposal before S. S. J. Goonesekera Esquire, District Judge, Jaffna on the 8th day of November 1949 in the presence of Mr. V. K. Subramaniam Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read.

It is ordered that the said 1st respondent be appointed Guardian-ad-litem over the minors 2nd and 3rd Respondents and that the said petitioner be declared entitled to have Letters of Administration to the estate of the said intestate as mother and an heir, and that she is entitled to have Letters of Administration issued to her accordingly unless the Respondents or others interested shall on or before the 19th day of December 1949 show sufficient cause to the satisfaction of this court to the contrary.

This 8th day of November 1949  
Sgd. S. S. J. GOONESEKERA  
District Judge

3-4-50

Time to show cause extended to 8th May 1950.

Sgd. R. R. Selvadurai  
District Judge.  
(O. 12. 28 & 5).

## SALE OF GUNNIES

The following gunnies will be sold by public auction at the respective Supply Stations at 10 a. m. on the dates mentioned.

2. The successful bidder should pay at the spot, on the date of sale an amount equivalent to one fourth the purchase price, and within the three days of the date of notification by the D. F. C. of the acceptance by him of his bid the balance purchase price. The gunnies should be removed from the respective Supply Stations within three days of the payment in full of the amount of the bid.

3. In the event of failure on the part of any successful bidder to complete the purchase and removal of the gunnies sold in terms of paragraph 2 above, the gunnies will be disposed of at the bidders risk.

## Serviceable Gunnies

Supply Station	Size	Grade	No. of Gunnies	Date of Auction
Jaffna	64	A	1004	May 13, Saturday
	48	A	54	
	64	B	684	
	48	B	89	
	112	C	1000	
Kayts	80	C	1200	15th May, Monday
	64	A	144	
	48	A	28	
	48	B	221	
	112	C	204	
Chavakachcheri	80	C	267	May 20, Saturday
	112	C	186	
	80	C	82	
	48	B	3	
	112	C	173	
Kankesanurair	80	C	406	May 22, Monday
	48	B	3	
	112	C	173	
	80	C	406	
	48	A	1619	
Pt. Pedro	48	B	35	May 27, Saturday
	112	C	197	
	80	C	79	
	48	B	35	
	112	C	197	

Supply Station	Size	Grade	No. of Gunnies	Date of Auction
Jaffna	112	C	785	May 13, Saturday
	80	C	1026	
	64	C	43	
	112	C	50	
	80	C	73	
Chavakachcheri	112	C	50	May 20, Saturday
	80	C	73	
	112	C	50	
	80	C	73	
	112	C	50	
Kankesanurair	80	C	180	May 22, Monday
	112	C	25	
	80	C	165	
	48	C	26	
	112	C	25	
Pt. Pedro	112	C	25	May 27, Saturday
	80	C	165	
	48	C	26	
	112	C	25	
	80	C	165	

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	48	C	26	
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	80	C	165	

ORDER NISI	1	ORDER NISI
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## FEEDING ON THE FLESH OF ANIMALS

(Continued from page 1)

of the most healthful and delicious articles of food abundant for all our needs. To these provisions of a bountiful nature, we have added the milk of cows, goats, camels, sheep and in some cases of mares and asses with butter and cheese.

### Vegetables—Natural Diet

"Can we naturally go further? Ought we to deprive any animal of life that we may feed fat upon its body?.....When we come to the warm red blooded animals, the birds and beasts which seem to be more nearly related to us, we may well doubt of our right to deprive them of life and eat their flesh for food. I have already expressed the opinion that man is naturally a fruit eating animal and that he finds his most natural and most healthful food in the vegetable kingdom, that though the use of fish and flesh may be justifiable as a necessity (sic) it is not the original or best food of man, and that the most perfect health and therefore the highest use and enjoyment of life may be obtained on a purely vegetable diet; and when a mixed diet is used I can have no doubt that the smaller the quantity of flesh and the larger the proportion of fruit and vegetable substances, the better will be the health of the great majority of persons."

"The food should be pure, free from all deceased and deceasing matters. We can never be sure of the healthfulness of the animal whose flesh we are eating; with grains and fruits we have a much greater security. And all flesh must contain waste matter not yet cast out."

It is contended by a certain section of the non Hindu community that the prohibition of animal food is only a later introduction into the religion of the Hindus, while in the earlier books of that religion, such as the Vedas animal food may be found to have been fully sanctioned. This, I must say, is a sad mistake, and one of the many evils that result by the reading and interpretation of the religious literature of one nation by another nation entirely strange and foreign to it, without some one to guide them. The Vedic literature may be found to have been largely supplemented by several subsequent Sastras such as Smritis, Puranas, Itihasas, etc., and these supplementary Sastras may be found to speak in unmistakable terms of the prohibition of animal food by the Hindu religion. These supplementary Sastras were compiled by authors who were best competent to do the work and who were fully aware of the correct sense and import of the original Vedic literature, and whose works have been tacitly admitted by all the adherents of the religion as works fully consistent with the Vedic revelations. There is therefore no reason to suspect that the prohibition of animal food is only a later introduction or in any way opposed to the sense of the Vedic doctrine. Passages could be found in the Vedas themselves in support of the doctrine, though not in a direct form. As an instance, the Satapatha Brahmana of the Rig Veda may be found to describe how animals revenge in a future state of life injuries and death inflicted on them by man in this life; and there are several other passages in the Mantra and Upanishat portions of the Vedas that strongly

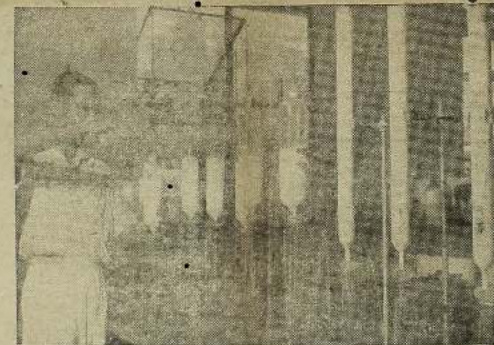
ly support the theory. If the prohibition of taking animal life is opposed to the sense of the Vedas, surely the theory could not have been accepted alike by the different schools of the Hindu Philosophy and religion, which are at variance with each other on several other important points. It is true that animal food or rather animal sacrifice is provided for in the Vedas but this does not go to show that meat is sanctioned by the Vedas as an ordinary diet

### Sacrificial Significance

Medical works may be found to prescribe certain forms of poisons and certain forms of diet for certain ailments and this will not go to show that such poisons and diet were articles of ordinary food with the people of the time at which those medical works were written. The object for which animal food or more correctly, animal sacrifice, was sanctioned by the Vedas must first be ascertained before passing an opinion on the sanction so given. Vedas cannot be treated in the light of a history or of an account of the general life of the ancient Aryans of India. They can only be said to represent the religious life of the people of the people of the ancient Aryavarta, and that too, in a certain direction—in the performance of Yajnas in order to secure social advancements. It is a serious mistake to give this portion of the Vedic literature a general character, dismissing altogether from consideration the particular object for which such portions were intended. Killing of animals and the eating of their flesh are only provided in the Vedas for sacrificial purposes, and it would be worth while to have a careful perusal of those passages and form a correct idea of the nature and necessity of these sacrifices and of the rites and ceremonies performed thereat. The Vedic Mantras and rites are considered so effectual in themselves, that the souls of the animals offered in sacrifice are purified and despatched at once to some form of heaven or other, while the performers of the sacrifice are given some form of grace or other in a secular plane. This grace is compared to the fee a tutor gets in return for the instruction that he imparts to his pupil; as the instruction imparted by the teacher is much more valuable than the fee he gets, so, in the case of sacrifices, the animals offered are far more profited than the parties who perform the sacrifice, and the killing of animals in these cases is therefore justified and sanctioned. It is not for me to propound here the principles on which animal sacrifice is based, but I will only say that the sanction given in the Vedas to kill animals for sacrificial purposes, and that too not applicable to this Kaliyuga, cannot be taken at all for a sanction to the eating of meat as a general article of food.

It must be observed in this connection that these are but side issues which will in no way affect the main question. The main question remains a bold fact that killing and eating of animals is a sinful act. This fact is admitted on all sides, as otherwise our societies to prevent cruelty to animals, and our sermons and lectures on humanity etc., will all be a meaningless farce. The Hindu religion therefore very properly protests against this sinful act.

## Rubber Research Institute Of Malaya



Of all industries that fell under Japanese occupation during the war years, the Malayan rubber industry was one of the first to be rehabilitated. Much of the success has been achieved by the help and advice given by the Rubber Research Institute of Malaya where tests and experiments are continuously being carried out. Breeding new trees. The operator is opening a female flower of a selected high-yielding parent tree to insert the pollen from another selected parent. If the operation is successful a fruit pod will develop containing seeds, usually three, of the desired parentage.

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1168

In the matter of the estate of the late Samuel Chinniah Jebaratnam of Adiatham Road Nallur, Jaffna. Deceased.

Joseph Velupillai Chinniah of Adiatham Road Nallur Jaffna. Vs. Petitioner.

1. Louisa Chellammah Chinniah of Nallur Jaffna.
2. Kanagambigai widow of Jebaratnam of Utumprai South. Respondents.

This matter of the petition of the petitioner praying that he be declared entitled to administer the estate of the above-named deceased and letters of administration issued to him coming on for disposal before R. K. Salvadurai Esq., District Judge, Jaffna on the 3rd day of April, 1950 in the presence of Mr. S. Kanagaratnam Proctor on the part of the petitioner and the affidavit and petition of the petitioner

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having been read.

It is ordered that the petitioner above-named be and he is hereby declared entitled to administer the estate of the deceased above-named and letters of administration issued to him accordingly, unless the respondents or any others shall show sufficient cause to the contrary on or before the 17th day of May 1950 at 10 a.m.

This 20th day of April, 1950.  
Sgd. R. K. SALVADURAI,

Drawn by District Judge.  
Sgd. S. Kanagaratnam,  
Proctor for Petitioner.

(O. 9. 25 &amp; 28).

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Printed and Published by S. P. KANDIAH, F. I. S. A. (Lond) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna on Friday April 28, 1950.

Chief Editor T. MUTTUSAMPILLAI