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Depend Upon the Self

P. NARAYANA MENON, B. A., B. L. in the Vision

"WHENEVER there is life, there is a longing for happiness which has at the same time to be permanent and all-knowing—a seeking constant and unremitting, though blind, to the great Sachidananda, the Self within. A realisation of the Self is the enjoyment of the highest happiness, a fulfilment of the loftiest aspiration of life. How to attain it? 'Raise the Self by the self' says the Lord to Arjuna. Depend upon the Self within, the Self in you and in all.

Man is not merely the individual whom we see. In him there is a plane an interiorly involved one which no optical power can penetrate. That is called the Karanasarira, the Anandamaya-kosha, the plane of Sachidananda. Therein is the Self. That is Its seat. From there It sheds Its self-shining light. From there that light radiates and in such radiation It permeates and illumines all vestures that form the frame of the individual. But for such radiation and permeation, all activities, all functions of life come to an end to a full stop. Remember then how It sympathises with us in all our activities and avocations of life.

In our daily life we pass through three states, the waking, dreaming and sleeping states. There is no experience of any kind in any of these states without the aid of the light of the Atman, which as a witness remains behind, Self-illuminated, ever-shining, all-refulgent. In the waking state It is called Viswan; in the dreaming state It is named Taijasa; and in the sleeping state, It is termed Pragna. The Atman remains the same; the light is also the same. "It spends and spreads Its light unspent." The names vary in accordance with the variation in the degree of the light shed in the vehicles in which wakefulness, dream, and sleep are experienced. We can understand the presence of the light in the waking and dreaming states. But the ordinary man does not know what happens in sleep. Where is the Atman then? It abides in Its glory.

There is a view that there is a void alone in sleep. That is the theory of Nihilism or Soonya vada. It asserts that in sleep everything dissolves into nothingness, that in the final dissolution there exists only a void. It is as much as to say that the "beginningless and endless" process of creation is at an end, the end of time past, present and future. "From reason downwards", says Shankara "everything in the universe remains in its latent form in sleep and nothing is destroyed. This state is called Avyakta, the unmanifested. Soonya means blankness, emptiness or

nothingness. Something can never come out of nothing and nothing can never become a something. The effect must always be of the nature of its cause. Otherwise, there is no relationship between cause and effect. In the Avyakta or unmanifested state, in sleep Pragna is awake and a fool alone shall believe in Soonya. From whom did he learn it? Who perceived the Soonya in sleep except the Self? Why does the fool deny his own existence? He that perceives the state in which reason and everything else disappears, is the changeless and ever-existent Atman". In the West Descartes said, "Cogito ergo sum" I know, therefore I trust. He established the existence of the Self at all times and conditions of life. The Self is eternal, changeless and indestructible.

In the wake of a philosophical enquiry into the nature of the mundane, and the substratum underlying it, there arose a school in the West called that of materialism. Taking the world as it is, it is not possible to tear away matter from its texture. The existence of two worlds, an inner and an outer one, is admitted. But it is maintained that matter is indestructible, that that alone is the reality, and that the mind is only something evolved out of matter. The view was carried to such an extent as to uphold that an honest God is only the noblest world of man. There is a counterpart of that philosophy in the East. That is the philosophy of Charvaka. Charvaka the word means fallacious reasoning. The Charvakas trampled under foot anything like religion all that passed under that name. They do not recognise the existence of God or the soul. In morality they are utilitarian, pure and simple. "Eat, drink and be merry" is their motto. Science is supposed to be a creature of the materialistic view. In spite of the frantic eagerness and patient toil of science, which built up a great deal towards the material comforts of man, the poet in mournful tone proclaims that "Knowledge came but wisdom lingers and the individual withers". The materialistic ideal was washed out for a pretty long time in the West. The result is that it lost its Soul. It became a prey to a serious malady, the malady that prompted the people to resort to butchering, slaughter, wholesale massacre and other devilish deeds which brought about a huge devastation in consequence. Slowly has the atheist began to have belief at night in God. Even the Agnostic finds that underlying all events and facts in

(Continued on page 5)

Singhalese — Tamil Unity

Namakkal Poet's Impressions

"The Singhalese are the majority community in Ceylon; and therefore their rights should be conceded; I am confident however, that the Singhalese would grant adequate safeguards to the minorities".

Thus declared Mr. V Ramalingham Pillai, Namakkal poet at a reception held at Galle last week.

Mr. W. T. Wijekulasuriya, the Mayor of Galle, welcomed the poet, at the railway station and Mr. A. V. Chinniah, President of the Galle Tamil Union, garlanded the poet who was conducted in procession to the Tamil Union premises where a reception was held in his honour.

Mr. Wijekulasuriya, presiding said that Ceylon and India had a common culture and no attempts of designing individuals could prevent Ceylon being part of the great country of India. Visits like this helped to bind closer together the two countries.

Mr Pillai, thanking the Mayor said he was overwhelmed at the warmth of the welcome given him by a Singhalese who very significantly had presided over a meeting at the Tamil Union. From the presence of so many Singhalese he was convinced that the stories spread about differences between Singhalese and the Tamils were false. The Singhalese and Tamils had lived like blood-brothers and life here was certainly happier than in India.

It was idle finding out as to who came to Ceylon first, The Singhalese

Ceylon's Independence

Next Year Says Sir Oliver

Sir Oliver Goonetilleke, the Financial Secretary has returned. According to him Ceylon will attain her independence early next year.

He said that the negotiations in London relating to the grant of full Dominion Status to this country could not have proceeded more satisfactorily. It was very fortunate for Ceylon, he said, that His Excellency the Governor, Sir Henry Moore, decided to go to London in order to assist in the discussions.

"I confidently expect," Sir Oliver declared, "that Ceylon will be consecrating her Independence Day very early next year."

The Financial Secretary, while in England on leave, also spent a good deal of his time in discussions with the Secretary of State and other Whitehall officials on financial and economic matters. He will report on all his discussions in the next few days.

were in the majority and therefore their rights must be conceded and he was confident that the Singhalese would grant adequate safeguards to the Minorities

He then addressed the gathering in Tamil on "The Pleasures of Poetry."

A purse of Rs. 426 was presented to the poet on behalf of the Indian and Tamil community in Galle.

Mr. Pillai was later the guest of Mr. A. V. Chinniah.

THE JAFFNA COOP. BANK SECRETARY'S REPORT

(The following is extracted from the report of the Secretary of the Jaffna Cooperative Central Bank presented at the annual meeting of the Board of Directors held recently.)

IT is not without pride as one who has been connected with this Institution from its very inception, that I find great pleasure in reporting to you that our Bank is now regarded as the Corner Stone of economic progress in the north. A whole edifice of Agricultural and Industrial prosperity, it has been said, could easily be raised with the help of this Bank, and I do sincerely hope that the people of our province, would avail themselves of the facilities provided by this Bank to better their economic and material condition.

Our record is one that any one could be really proud of. If you turn over the pages of our history, short-

though it may yet be, you will see that we have done our utmost to utilise the monies invested with us to help in the advancement of this province. Concretely, the main basic purpose of this Bank is to provide necessary credit for co-operative undertakings, both Agricultural and Industrial and that we have done this with acceptance is borne out by the fact that the turn-over for the year under review has risen to 41½ million rupees, which is about ten times that of five years ago. This is, in fact, a record for the co-operative movement in Ceylon.

Ceylon, as you know, has earned the reputation through-out the whole world as a model of co-operative development. In recognition of this fact an invitation was extended to our hard-working and great-hearted Commissioner of Co-operative Development to participate in the In-

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[Std. 31. 19-8-1-11-47]



Hindu Organ

TUESDAY, AUGUST 19, 1947.

NEHRUJI'S MESSAGE

EVERY INDIAN ARROGANT IS A representative of India and must ever remember that he has the honour of his country in his keeping. That is a proud privilege and responsibility. None of India's children wherever they be may submit to anything which is against national respect or against the cause of freedom. They must preserve their own freedom at all costs and respect the freedom of others. In these resounding words Pandit Jawaharlal Nehru the first Prime Minister of India has sent a message to all Indians residing overseas on the occasion of the inauguration of Independence in India. We are sure this message will find an echo in the hearts of Indians wherever they are. It is the duty of Indians to live up to this lofty message and to cooperate with the people among whom they reside and help them in their fight for political as well as economic emancipation.

The time when Indians were treated like coolies and with contempt as people from a slave country has definitely disappeared no more to return. A free, independent and resurgent India will not for a single moment tolerate ill treatment to her nationals abroad. This is a pointer to Field Marshal Smuts who still continues to flout the decision of the U.N.O. and world opinion. Pandit Nehru's message should serve as a timely warning to the Boer Field Marshall, and it is fervently hoped that the latter would even at this late hour, retrieve his follies and arrive at an amicable settlement with Independent India on the South African Indian question.

In Ceylon, the position of Indians is, fortunately, much better than anywhere outside India, it has to be admitted. True there are some outstanding questions to be settled, and as Mr. Gini rightly remarked the other day no one need be unduly pessimistic as to how these problems would

be settled. The vacillating policy of the Board of Ministers and the anti-Indian vituperations of a few opportunist politicians have unfortunately made a dark spot on the otherwise clear picture of the Ceylon Indian problems as a result of which a misunderstanding has already set in between the two countries. The time has now approached when this misunderstanding should be cleared once and for all. The future prosperity of Ceylon is inexorably linked up with India in the new set-up of world affairs. The acid test of our statesmen's ability to handle the future of the country depends on their tackling the Indo-Ceylon problem to the mutual advantage of Ceylon and India.

It would also be well for the Indians resident in Ceylon to take note of the underlying spirit in Nehruji's message. The charge that Indians resident in Ceylon were inimical to the political advancement of the country and that their sojourn here was merely to make out a parasitic living has often been levelled against Ceylon Indians. Whether these charges are borne out by facts or not we do not wish to discuss at the present juncture; but what we wish to emphasise is that a thorough reorientation in the policy and outlook to be pursued by the Indians resident in Ceylon is called for at the present moment. The time for re-eriminations is past. Today the Indians in Ceylon represent a mighty force resurrected to an ideal which is at once noble and lofty. It should be their first duty to see that the land of their adoption attains its cherished goal of independence. They should completely identify themselves with the nationalist forces of the land to wipe out all inequalities and disabilities—political, social, and economical—and in the words of Mahatma Gandhi be indissolubly linked up with the Ceylonese both in adversity and prosperity. This is the core of Nehruji's message.

FLOOD HAVOC

Colombo is no longer accessible to passengers from the East or North of Ceylon. The Northern bank of the Kelani Ganga has been breached at Hanwella and several villages are under water. The water level at Nagalagena Street rose to 12 ft. 7 inches on Sunday last and remained at that level till 4 a.m. on Monday when a drop of one inch was recorded. The Peradeniya Railway bridge has been completely washed away and the Kandy Lake is said to be overflowing. The whole village of Gethembe has been wiped out. The Colombo radio has broadcast the message that essential food-stuffs allotted for 2 weeks in the provinces should be distributed for three weeks within which period it is expected that it would be possible to send food-stuffs to the provinces. The damage and destruction to life and property is unprecedented. His Excellency the Governor has started a Flood Relief Fund. The vast number of people who have been rendered homeless deserve sympathy and support.

India's Renaissance

Dr. Ananda Coomaraswamy's Appeal

Dr. Ananda Coomaraswamy whose 70th birth day will be celebrated on Friday next, in this contribution, appeals for a cultural renaissance.

OUR problem is not so much one of re-birth of an Indian culture as it is one of preserving what remains of it. This culture is valid for us not so much because it is Indian as because it is culture. At the same time its special forms are adapted to the specifically India's nature and inheritance and they are appropriate to us in the same way that national costume is appropriate to those who have the right to wear it. We cut a sorry figure in our foreign or hybrid clothes; and only invite the ridicule of foreign musicians by playing the harmonium.

The younger generation of go-getters that comes to America to study and that will largely shape the course of India's social and educational policies in the immediate future is, for the most part, as ignorant of India's traditions and cultural values as any European might be and sometimes even more so; and just because of this lack of back-ground cannot grasp the American and European problems that confront it. Freedom is the opportunity to act in accordance with one's own nature. But our leaders are already de-natured, quite as much as Lord Macaulay could have wished them to be "a class of persons Indian in blood and colour but English in tastes, in opinions, in morals and in intellect." Because they have yet to "discover" India they have not realised that the modern world is no longer an integrated culture but "an organised barbarism and a political pandemonium." They have no more moral courage "to be themselves" without which they can be of little use to themselves or anyone else than had their predecessors on whom a so-called Western education had been more forcibly imposed in missionary colleges or Government-controlled Universities. It will take many a long year for Indians to recover their spontaneity. For the present most of our "educated" men are just as much as Americans, dominated by current catchwords of "Equality", "Democracy", "Progress", "Literacy" and so forth. In the past and still to-day Indians have earned and deserved much of the contempt of Europeans whom they have flattered so sincerely by imitation of all their habits and ways of thinking. We too are on our way to become a nation of Sudras, at the same time industrious and ignorant. Notwithstanding that all the precepts of philosophy refer to life we have learnt from the modern world to despise the lover of wisdom and to leap before we look.

On the other side of the Indian picture are great figures and such Indian sociologists as Mahatma Gandhi and Bharatan Kumarappa. Both are advocates of forms of human association unfavourable to war and both are significant as much for the rest of the world as for India in this age of violence. Unlike the Utopists of the modern West neither of these men suppose that the ills of the world can be cured by planning or economic means alone without a change of heart. Both seeking to restore the forms of social organisation wherein human values shall predominate over those of "success" evaluated only in terms of money. Particularly, Bharatan Kumarappa's masterly work "Capitalism, Socialism or Villagism?" is a reasoned argument for decentralisation, local self sufficiency, small-scale manufacture and restoration of a direct personal relation between producers

and consumers of the necessities of life; and that involves the whole of our culture, since it is the natural and proper function of the arts to provide for all the needs of the whole man, as a physical and metaphysical person, at one and the same time.

Again, throughout the ages, India has been a land of profound religious convictions and of equally generous religious tolerance. Here at least if nowhere else it is still possible for men to think of their own faith as the friend and ally of all others in a common cause. It has been said that in the West religion is fast becoming an archaic and impossible refuge. But in India it still provides for both the hearts and minds of men, and gives them an inalienable dignity; and because of this, the natural connection of religion with sociology and politics has never been broken. There is no such opposition of sacred to profane as is taken for granted in the West; in our experience culture and religion have been indivisible; and that in our inheritance is what we can least of all afford to abandon.

Indian women at the present day and so far as they have not yet been "brought up to date", are our best conservators of Indian culture. And let us not forget that in a country like India any judgment of standards of culture in terms of statistics of literacy would be ridiculous: literacy in the modern world of magazines and newspapers, is no guarantee of culture whatever; and it is far better not to know how to read than not to know what to read. In the meantime also there is an immediate and desperate need for the establishment of cultural, and not merely economic and political contacts with the rest of the world. No doubt the West is very largely to be blamed for its own cultural isolation which amounts to a very real provincialism; but blame is also ours, for our students and other representatives abroad are oftener engineers or physicists or politicians than men of culture—where they ought to have been both at once, able to contribute something more than their fees to those from whom they come to learn the newest techniques. When the culture that we know and propose to restore was alive, learned men of foreign countries came from far away to study in India. The measure of our culture is not that of our ability to learn new tricks but that of what we have to give.

Jaffna Celebrates

Indian Independence Day

Inauguration of the Dominions of India and Pakistan was celebrated throughout Jaffna on Friday last, Hindus, Muslim and Christians taking part in the celebrations. Flags of the two dominions were flown over all Indian and Muslim establishments and houses.

The Grand Bazaar area was gaily decorated and all the shops illuminated.

The Muslim quarter of Jaffna was decorated with green festoons and Pakistan flags were flown over buildings.

In the evening of Friday last a public meeting was held at the Jaffna Town Hall presided over by Mr. A. Sitaraman, the president of the Ceylon Indian Congress local branch.

Bhagawan Sri Aurobindo

PAKISTAN CABINET

Poet, Patriot, Prophet and Poorana Yogi

A LIFE DEDICATED TO SERVICE

(By K. Ramachandran)

LIKE Wesak for the Buddhists, the 15th of August has a triple significance for all Indians, the Hindus in particular. It is Sri Aurobindo's birth-day; it is the 5th. death anniversary of the late Sri Mahadeva Desai, the trusted and devoted lieutenant of Mahatma Gandhi; and the freedom day of India. There is reason to believe that this day was specially selected by the leaders in power as the freedom day in grateful remembrance of the above two events. As such, it is only meet and proper that we should, on this great day of rejoicings and thanks-giving, contemplate on the eventful life and noble mission of Sri. Aurobindo.

He is, to quote the beautiful words of the late Romain Rolland, "the completest synthesis that has been realised to this day of the genius of Asia and the genius of Europe". It is no easy task to write about the life and work of such a great Master of harmonies, and we venture to give here only a brief account as a reverential salutation to him.

Supermen like Sri. Aurobindo descend on the earth in response to the human aspirations accumulated for several centuries. They come to remind us of our glorious spiritual heritage and to raise us to our innate god-hood by their living example. The mere presence of such Divine Masters goes a great way to quicken the evolution of man to superman and to grant to humanity the hope of a new dawn, a new era. The world is exceptionally fortunate in having today two such spiritual giants in the persons of Sri Ramana and Sri Aurobindo.

The Family Traditions

The Hoogly district of west Bengal has attained world renown by having produced Sri. Ramakrishna and Raja Rammohan.

Sri Aurobindo's parents also hailed from the same district, their native town being Konnagar, situated on the west bank of Bagirathi, eleven miles north of Calcutta. Sri Aurobindo was born as the third child of an alliance formed between the two leading and highly respected families of the locality—Ghose and Bose. His father, Dr. Krishnadhan Ghose was a brilliant and successful medical man of the time, and his mother, Swarnaleta Devi was the eldest daughter of Rishi Rajanarayan Bose, reputed as a Vedantic and Sufist scholar and one of the makers of Modern Bengal. In spite of the father in law's earnest wish that Dr. Krishnadhan Ghose should not allow himself to be dazzled and dazzled by the western civilisation during his sojourn in England for higher studies, the latter returned thoroughly denationalised, as a complete believer in everything Western and hater of all things Indian. This attitude accounts for his sending his three sons to England for education at their tender age.

The Poet and the Humanist

Born on 15th. August 1872, Sri Aurobindo completes today seventy-five years of earthly existence. Exactly half of this period has been

spent in retirement at Podicherry, the other half (earlier) having been spent in England, Baroda and Bengal. During his fourteen years' stay in England, we see him as a brilliant student, a senior classical scholarship-winner from St. Paul's School, London, for King's College, Cambridge, where he passed the classical Tripos examination in the first class. In the meantime, he passed with credit the Indian Civil Service examination, but as he felt no call for this much coveted service, he kept away from the riding test and got himself rejected, to the great disappointment of his family. Who could have then seen the mysterious destiny that was preparing him for World-Messiah-ship?

Sri Aurobindo was 21 years of age when he returned to India at the instance of the Gaekwar of Baroda to take up appointment in his State. He missed the first ship by which he had arranged to travel and joined the next steamer, but this change was not conveyed to his father. When the tragic news of the drowning of the first steamer near Lisbon reached the latter, he received a shock and died. Swarnaleta Devi had already pre-deceased him.

Master of English, Latin, Greek, French, German and Italian, he lost no time in mastering Sanskrit, Bengali and other Indian languages. The two great epics, Ramayana, Mahabaratha, the poems and plays of Kalidas, and other great masterpieces in Sanskrit and Bengali were read by him with perennial admiration. While in England he had practised his poetic talent in rendering into English some Greek works. At Baroda, he had greater scope and ampler opportunities for rendering into English several Sanskrit and Bengali poems and plays, and certain portions of Ramayana and Mahabaratha as well.

"A translator" according to Sri Aurobindo's definition conveyed to Dilip Kumar Roy "is not necessarily bound to the original he choose; he can make his own poem out of it, if he likes, and this is what is generally done". His ideal is that the translator should be a partner and not a slave so that he may give as much of himself as of the original. Sri Aurobindo adopted this principle in all his translation works, which are too many to be mentioned in this brief article, and hence his renderings are a great treat to all those who love English literature. They are more transfigurations than translations, in terms of sound, colour and imagery.

The Patriot and Prophet

Though wedded to a life of literature, he was not insensitive to the political currents of his motherland. He was thoroughly dissatisfied with the 'mendicant' policy of the Moderates who were then running the Indian National Congress, and he strongly felt that the political pulse of the nation was below par. During the latter part of his Baroda service, he had contributed anonymously some vigorous articles on political questions, but the re-

ception was disappointing. So, he decided to remain quiet till the country was ready to accept his virile nationalism and agree to his militant programme. The letters written by him at that time to his wife (three of which have become a valuable legacy to posterity, thanks to the help of the Calcutta C. I. D. which preserved them with a view to implicate their author) reveal to us the storm within, the three mighty convictions or supreme frenzies that gripped him.

(To be Continued)

WEDDING

THARMALINGAM—VIJAYALAKSHUMY

The engagement is announced and the wedding will take place on 22nd August at 143 Circular Road Kuala-Lumpur of Mr. Tharmalingam of Irrigation Department son of Mr. Elaiyappa Registrar of marriages Jaffna and Mrs. Elaiyappa, brother of Messrs. Kathsvaranathan and Mahadeva of Training College Colombo and Misses Kamala and Loga of Manipal Hindu College with Miss. Vijayalakshumy daughter of Mr. Kanagasabai Office Asst. to the D. M. & S. S. Kuala Lumpur and Mrs. Kanagasabai.

(M. 125. 19-8-47).

ASSIZE JUDGE FETED

"A Red Letter Day in My Life"

"THIS is a red letter day in my life. This day would remain indelibly impressed in my mind. This is one of the few landmarks which would ever stand out prominent when I think over my life", declared Mr. Justice C. Nagalingam replying to the welcome accorded to him at Urumparay-his village home-by his fellow inhabitants and friends.

Mr. Nagalingam who was accompanied by his Private Secretary, Mr. Bertram J. de Zylva was received at the Southern end of Urumparay by Members of the Reception Committee and conducted in procession with oriental music to the Urumparay Hindu College grounds-the venue of the reception. All along the route, halts were made to enable the residents to pay their respects and to garland him.

Gate Mudaliar V. Ponnampalam who presided expressed the joy of the people of that area on a son of that soil being elevated to the Bench of the Supreme Court of Ceylon. The joy was all the more greater by reason of the fact that Mr. Nagalingam was the first Tamil to become a permanent judge of the highest Tribunal in the land.

Their mother was mainly responsible in bringing up all her children to such an elevated position in spite of the fact that their father died while they were very young.

Adigar A. Naganather, Messrs. S. R. Kanaganayagam, S. Sivapragasam, C. Coomaraswamy and Dr. S. Thambipillai were among those who paid glowing tributes to the Judge.

Mr. S. R. Guanaratnam, on behalf of the residents, read an illuminated address and presented the Judge in a cylindrical casket of silver, exquisitely worked.

Mr. Justice Nagalingam replying said:-

"This is a red letter day in my life. This day would remain inde-

The new Pakistan Dominion Central Ministry will consist of six members headed by Mr. Liaquat Ali Khan, Premier, who will also be Minister for External Affairs and Defence.

The following is the personnel of the Ministry along with their portfolios.

Mr. Liaquat Ali Khan—External Affairs and Defence.

Mr. Ghulam Mohamud—Finance.

Mr. Ghazanfar Ali Khan—Home, Food, Agriculture and Health.

Sardar Abdur Rab Nishtar—Railway, Communications, Information and Broadcasting.

Mr. I. I. Chundrigar—Commerce, Industry and Civil Supplies.

Mr. Jogendra Nath Mandal—Law, Education, Works, Mines and Power.

Mr. Thuraiappah, chief tea-maker, Divitura Estate (Ambalangoda police area) died of severe acid burns in the Galle hospital last week. When he was asleep in his room, a bottle of acid was thrown on him. A labourer of the estate is in custody.

libly impressed in my mind. This is one of the few landmarks which would ever stand out prominent when I think over my life.

"The day that I received my appointment as a Judge of the Supreme Court is a memorable day in itself, but this day I consider ever greater than that. The King, on the advice of his Ministers, has chosen to appoint me as one of his Judges; but your demonstration today shows I have been able to win your appreciation too; you have gathered in these large numbers not only at great personal sacrifice of time, energy, and money and come here to rejoice that one among you has been selected by the King for the high office of Puisne Justice".

Continuing, the speaker recalled the time when that village of theirs had gained the first place in certain activities which were not regarded as doing it credit. He gave as an instance an incident connected with a Superintendent of Police, Rudd. When Rudd came to detect an offence the people or rather the headmen were shrewd enough to inveigle the Superintendent in one direction and others his horse keeper in another direction. After tying dry palmyrah leaves to the horse's tail and carriage and setting fire to the leaves, they made Mr. Rudd not only look silly but also deprived him of the method of transport back to the town. The moral was that the people of Urumparay have got the necessary inventive resourcefulness, the brains and the energy. But what was required was direction of these talents along correct lines. It was just his luck that a proper direction was, in his case, given to the talent which anyone was possessed of.

Mr. Nagalingam then referred feelingly to his late wife but for whose advice and guidance he would not have accepted the post of a Judge on the District Court Bench in Colombo.

Indian Independence

India Wakes to Life and Freedom

A midnight symphony of booming, guns, temple bells, ship and factory sirens and fireworks in the twin capitals of new Delhi for India and Karachi for Pakistan heralded the birth of these new Dominions and the end of 163 years of British Rule.

Pandit Jawaharlal Nehru, First Prime Minister of the Union of India, greeted the historic change in these words: "At the stroke of the midnight hour, when the world sleeps, India will wake to life and freedom. We end today a period of ill-fortune and India discovers herself again."

As the biggest, noisiest and most joyful celebrations ever known in the Eastern world greeted "Independence Day" in teeming cities and villages, members of India's Constituent Assembly heard the clock in the Chamber's dome boom out the strokes of midnight as they sat in a beflagged hall under a dazzle of arc lights.

Then a trumpet rang out to herald the new era.

In Bombay, milling crowds of men, women and children, completely forgetting racial feeling, surged into floodlit streets which were vivid with colour, while almost continuous cheering rose from one million throats in a crescendo that was finally drowned by the midnight sirens.

As in New Delhi, Karachi greeted its first day as capital of a Dominion with crowds thronging the beflagged and gaily illuminated streets while bells rang, fireworks blazed and ships' sirens shrieked in celebration of the new found freedom.

Pandit Jawaharlal Nehru, in an Independence Day message to the nation, has appealed to the people "as citizens of a great country" to live up to that high standard. Explaining the task ahead, Pandit Nehru says they should endeavour "to build up a prosperous, democratic and progressive nation and to create social, economic and political institutions which will ensure justice and fullness of life to every man and woman."

Mr. Nehru's Message

The following is the text of Pandit Nehru's message.

The Appointed Day has come—the day appointed by destiny, and India stands forth again after long slumber and struggle—awake, vital, free and independent. The past clings on to us still in some measure and we have to do much before we redeem the pledges we have so often taken. Yet the turning point is past, history begins anew for us the history which we shall live and act, and others will write about.

It is a fateful moment for us in India for all Asia and for the world; A new star rises, the star of freedom in the East, a new hope comes into being, a vision long cherished materialises. May the star never set and that hope never be betrayed.

We rejoice in that freedom, even though clouds surround us, and many of our people are sorrow-stricken and difficult problems encompass us. But freedom brings responsibilities and burdens and we

have to face them in the spirit of a free and disciplined people.

Tribute to Gandhiji

On this day our first thoughts go to the Architect of this freedom, the Father of our Nation who, embodying the old spirit of India, held aloft the torch of freedom and lighted up the darkness that surrounded us. We have often been unworthy followers of his and have strayed from his message, but not only we, but succeeding generations, will remember this message and bear the imprint in their hearts of this great son of India, magnificent in his faith and strength and courage and humility. We shall never allow that torch of freedom to be blown out, however high the wind or stormy the tempest.

Our next thoughts must be of the unknown volunteers and soldiers of freedom, who without praise or reward, have served India even unto death.

We think also of our brothers and sisters who have been cut off from us by political boundaries and who unhappily cannot share at present in the freedom that has come. They are of us and will remain of us whatever may happen, and we shall be sharers in their good and ill fortune alike.

The future beckons to us. Whither do we go and what shall be our endeavour? To bring freedom and opportunity to the common man, to the peasants and workers of India. To fight and end poverty and ignorance and disease. To build up a prosperous, democratic and progressive nation, and to create social, economic and political institutions which will ensure justice and fullness of life to every man and woman.

Greetings to Nations

We have hard work ahead. There is no resting for any one of us till we redeem our pledge in full, till we make all the people of India what destiny intended them to be. We are citizens of a great country, on the verge of bold advance, and we have to live up to that high standard. All of us to whatever religion we may belong are equally the children of India with equal rights, privileges and obligations. We cannot encourage communalism or narrow-mindedness, for no nation can be great whose people are narrow in thought or in action.

To the nations and peoples of the world we send greetings and pledge ourselves to co-operate with them in furthering peace freedom and democracy.

And to India, our much-loved mother-land the ancient, the eternal and the ever new, we pay our reverent homage and we bind ourselves afresh to her service.

Message to Overseas Indians

Pandit Jawaharlal Nehru, has also issued the following "Message for Indians Overseas" on the occasion of the inauguration of Indian Independence: "Today is a fateful moment in history for all Asia, indeed for the entire world. After long years of suffering and sacrifice India attains her freedom and independence. A new star rises, the star of freedom in the east. A

Letter to the Editor

Saiva Orthodoxy and Velanai Government Central School

Sir,

The principal of the Velanai Government Central School in his report read at the prize giving held on 25-7-47 says that signs are not wanting of a new orientation in the child mind in regard to the iniquities of religious practices prevalent in Hinduism and that such a change had come about in this institution where about a year ago orthodoxy had one of its strong holds and that Brahmin and Harijan go about their duties unmindful of the vast chasm that divides them in the outside world.

The Velanai Government Central School was started a year ago in temporary buildings put up on a portion of the land belonging to the Velanai Saivaprakasam Vidyalalai, the first Saiva school in all the seven Islands, a Gurupoojah Madam attached to the above school having been demolished for the purpose of housing the Central School. The founder of the Velanai Saivaprakasam Vidyasalai the late Sri V. Kandapillai was an orthodox saivite and a disciple of Sri la Sri Arumuganavalar. We understand from his trust deed that the said school and Gurupoojah Madam should be conducted on orthodox lines.

Is it not an irony of fate that on the very spot where the Gurupoojah Madam stood people now preach views opposed to the orthodox saiva views of the founder of these institutions? In fairness to the noble memory of the founder and the religious feelings of the orthodox saivites, the Principal would have done better to have proclaimed his progressive views regarding Hinduism after housing the

Government Central School in a permanent building of its own. Ordinarily, the Head of a Government School should refrain from making such controversial statements.

It is interesting to note in the Principal's report that no differences or distinctions are observed there when in fact an orthodox Saiva girl who had passed her scholarship examination refused to join the school Boarding House as there were no suitable arrangements for the preparation of meals for the orthodox Saiva children and the girl is not enjoying the benefits of her scholarship.

We would not be surprised if the Principal mentions in his next annual report that he had succeeded in making the Saiva children eat fish and meat and give up wearing of the Holy ash and other saiva symbols.

V. KARTHIGESU,
199, Navalur Rd.,
Jaffna, 5th August 1947.

CEYLON GOVERNMENT RAILWAY NOTICE

The Railway Level Crossing at 247 miles 58 chains, Northern Line, between Kokuvil and Kondavil, (Kondavil to Iruvalai Road), will be closed for vehicular traffic from 9 p. m. on 23-8-47 till 5 a. m. on 24-8-47 for effecting repairs.

During this period urgent traffic will be diverted through Kokuvil-Naimakadu Road.

J. F. S. BODGER,
General Manager.
(G. 81. 19-8-47).

NOTICE

Notice is hereby given that the Divisional Revenue Officer, Islands, will, on my behalf, put up for sale by public auction at 5 p. m. on September 8, 1947, the boat named "Selvanayagi" lying at the Karainagar Beach near the Jetty, taken possession of by me on behalf of the Crown, being abandoned by its owners. Intending bidders are informed that the boat is at present lying on Crown land and that if the purchaser does not remove it on or before October 1, 1947, he is liable to pay rental to the Crown for occupation of Crown land at Rs. 10/- per mensem and part of a month until such time as the boat is removed. The successful bidder should pay the purchased price of the boat at the spot.

Jaffna, 8-8-1947.
(G. 82. 19-8-47).

M. SRIKHANTA,
for Government Agent, N. P.

new hope fills the world.....

"On this day of liberation the motherland sends her affectionate greetings to her children abroad. She calls them to her service and to the service of freedom wherever they might be. Every Indian abroad is a representative of India and must ever remember that he has the honour of his country in his keeping. That is a proud privilege and responsibility.

"None of India's children wherever they be, may submit to anything which is against national self-respect or against the cause of freedom. They must preserve their own freedom at all costs and respect the freedom of others."

"Jai Hind."

TOLL RENT

Tenders will be received by the Government Agent, N. P. at the Jaffna Kacheheri up to 12 noon on 25th August, 1947, for the purchase of the Kerative-Pooneryn ferry rent for the period 1st October, 1947, to 30th September, 1948.

For further particulars apply to the Govt. Agent, N. P.

P. J. HUDSON,
The Kacheheri, Govt. Agent, N. P.,
Jaffna, 6th August, 1947.
(G. 80. 19-8-47).

India's envoy in Pakistan

Mr. Sri Prakasa has been appointed India's High Commissioner in Pakistan.

Depend Upon the Self INDEPENDENCE DAY AT ERLALAI

(Continued from page 1)

nature, there is a mysterious something which cannot be resolved into its simple and essential elements. Why not call that inscrutable mystery God or the Soul? If today there is still any adherent to the materialistic view he may very safely be told that as he dies he must run in bare and a cloak of unremembered nothingness.

There are two other schools in the West which call for some notice. They are the Idealistic and the Realistic schools. The Idealist depends upon the mind and his theory of separate ideas. He maintains that the mind is everything and that matter is only an extension of the mind. According to him the universe is the result of mental modification and man with his mind creates his own cosmology. We have thus two antithetical factors mind and matter, and an attempt was made to effect a compromise between them. There came for that purpose then the Realist. He assigns some properties such as colour, taste &c. to the mind, and some properties such as shape, solidity &c. to matter. They exist therefore in every object side by side. James Mill, one of the greatest philosophers, whose leanings are in favour of the Idealist went a little more deeply into a consideration of the mind which he defined as "a permanently possibility of sensations." But all of them found that behind matter and mind, there is a phantom which eluded their grasp. All these views put together have a counterpart in the East called 'The Kshanika vjoana vada' of Buddhism, one of the greatest religions of the world. It maintains that the universe and everything in it are the result of Kshanika or fleeting impermanent and changing ideas that flow from the Chitta of which the Soul or the Self who forms a part. The ideas therefore have their origin in the intellect or Buddhist faculty. They are not self-illuminated. "There must certainly be a substratum," says Sankara, "to illumine them. What illumines the Buddha and all id as that come out of it is the Self or Atman within, the same as the universal Self."

No external thing can ever give the bliss so unceasingly sought. To procure that happiness, the mind must give up its traffic with the outer world. It is even said that the mind must die or be even killed. It must wash away the ignorance that pervades it or surrounds it. It must be made to realise the existence of the ever-blissful Self within. A millionaire would not go about begging for a few pices. If he goes, it means only that he does not know his own worth. The really blissful mind wanders here and there seeking happiness. When that wandering tendency is checked, the mind realises its own nature and procures a bliss and peace pertain to the Self within, ever existent, changeless and indestructible.

The Upanishads, the wisdom portion of the Vedas, were revealed to man that he may realise that the Self exists in him as well as in all in the microcosm as well as in the macrocosm. "He who is aware of the Self extending from above, below and everywhere, seeing the Self thus, thinking It thus, knowing It thus, becomes one whose entire devotion is to the Self; he becomes Self-rependent. He is able to accomplish whatever he desires in all of the regions of the universe. Those who believe otherwise having others as their masters, go to perishable regions."

The Indian Independence day was celebrated at Erlalai West with great enthusiasm on Thursday the 14th instant. Boys and adults, farmers and teachers participated in the celebration. The people assembled in front of the Karunakara Pillayar Temple Madalayam and at 8 p. m. started on a procession with flags and shouting "Gandiki Jai" "Nehru Jai". The pictures of Gandhi and Nehru were taken round the village to the accompaniment of music. National songs were sung by a band of songsters specially invited for the occasion. At 11 p. m. the procession was over. After that a special poojah at the Madalayam commenced. The temple was tastefully decorated for the occasion. After the poojah was over songs specially composed for the occasion were sung by the temple priest. To commemorate the occasion a tree was planted adjoining the temple.

—Cor

that pervades it or surrounds it. It must be made to realise the existence of the ever-blissful Self within. A millionaire would not go about begging for a few pices. If he goes, it means only that he does not know his own worth. The really blissful mind wanders here and there seeking happiness. When that wandering tendency is checked, the mind realises its own nature and procures a bliss and peace pertain to the Self within, ever existent, changeless and indestructible.

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Seek the Self, therefore, within. Depend upon It. By such dependence there is nothing which cannot be accomplished. "Look not to the past, live neither in the present nor in the future." Always abide in the Eternal present. Wherever you are whatever be the work in which you are engaged, carry always the one thought that you are the Self—the Reality in all.

NOTICE

DEPARTMENT OF CIVIL DEFENCE THE DEFENCE MEDAL

His Majesty the King has been graciously pleased to approve the institution of a Defence Medal to be granted to individuals who have served whole-time or part-time, for not less than three years, in the Ceylon Civil Defence Organisation during the period 3rd September 1939 to 8th May 1945 in any of the categories named in paragraph 7 below. The qualifying service of 3 years need not necessarily be continuous but should be in one or more of the categories enumerated. Service in more than one category may be aggregated provided the periods of service were not concurrent. To be eligible for the award of the Defence Medal a member

- (a) must have been available for duty up to the standard required from time to time, the number of hours of duty in no case being less than 48 hours a month; and
- (b) must have performed such duty as and when required.

2. Persons who served in the Civil Defence Services throughout Ceylon in the eligible categories and who have the full 3 years qualifying service to their credit should forward a claim on form DM-2 to the Civil Defence Commissioner, Union Place, Colombo, if they wish to be considered for the award of the Defence Medal. Copies of form DM-2 can be obtained from any Post Office in Ceylon from August 15, 1947 to September 30, 1947. Only one form will be issued to any one applicant. Applications not on the prescribed form will not be considered. In filling the application forms claimants should carefully follow the directions given on the form and furnish the required information in full.

3. A claim for the Defence Medal will be accepted only after verification of the particulars furnished by the applicant in respect of his qualifying service. It would, therefore, facilitate consideration of the application if claimants attach to the application any document in their possession in support of their service.

4. Applications for the award of the Defence Medal will be received up to October 15, 1947. Those received after that date will not be considered.

5. The result of the claim will be notified to the claimant in due course. All claims which have been approved will be registered and the Defence Medal issued to the claimants after due notice in the Press. The question as to who should pay for the cost of the Medal is under consideration and if it is decided that the cost of the Medal should be paid for by the claimant, the amount payable will be indicated to him when the decision to award him the Medal is notified.

6. Person who were dismissed or discharged from the Civil Defence Organisation on account of misconduct or who left service in contravention of an order made by the Head of his Service are disqualified for the Defence Medal. Persons who are awarded the Defence Medal and are subsequently found guilty of misconduct may be required to forfeit the Medal.

7. The following are the categories eligible for the award of the Defence Medal:-

Colombo (including the suburban areas of Kotte, Kolonnawa and Dehiwela Mount Lavinia) and the urban areas of Kandy, Galle, Jaffna and Trincomalee.

A. R. P. Controllers
Deputy A. R. P. Controllers

The Jaffna Coop. Bank

(Continued from page 1)

ternational Co-operative Alliance held at Zurich in December. As was expected, Mr Soyza came off with flying colours in the conference and brought honour and credit to our mother Lanka.

The Co-operative Movement is now recognised as a world wide phenomenon. It has helped and is helping very many countries towards economic salvation and progress. What it has done for Ceylon is too well known for me to restate on this occasion. I am convinced that the co-operative movement has so gripped the minds and hearts of people in this country that whatever Government be in power, the Co-operative movement is assured of a permanent and secure place in the economic structure of Ceylon. The Co-operative Movement is above party politics and we for one are not in the least worried about what group of politicians are returned to power in the coming elections, for the Co-operative Movement, is something that transcends the mere fluctuations of everyday politics.

Our Bank especially enjoys the confidence of the people of the province. The volume of deposits is an indication of this fact.

The total amount of loans given out during the year amounted to about 15 millions and the recoveries amounted to about 14 millions.

Our Bank's investments are gilt-edged. The amount invested on Government Securities alone is about a million.

The statutory reserve fund of the Bank is swelling and the other permanent funds are being built up as rapidly as possible.

On the whole our financial position is very sound and secure and I can assure you that special care is always taken to keep the working expenses as low as possible.

- Warden Service
- Casualty Service
- Communications Service
- Rescue Service
- Control and Report Centres
- Messenger Service
- Ration Service
- Transport Service
- Depot Service
- Observer Corps
- Mobile Squad
- Bomb Reconnaissance Parties
- Incident Officers
- Colombo Port Area A. R. P. Services
- A. R. P. Services in Industry and Government Departments
- Auxiliary Fire Services.

OTHER AREAS

- A. R. P. Controllers
- Deputy A. R. P. Controllers
- Wardens Service
- Casualty Service
- Fire-fighting Service
- Communications Service.

M. Vakkamattu,
for Civil Defence Commissioner.

Civil Defence Office,
Union Place, Colombo,
August 19, 1947.

(G. 79, 19 & 22.)

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My Colombo Address:

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R. WIJAYA INDRA

Agent.

(Std. 6, 6-12-46 to 5-11-47) (T)

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(Incorporated by Ordinance No. 53 of 1938)

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Our Foreign Department is specially equipped to undertake all classes of foreign exchange business. Agencies established all over the world.

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New York Agents—Irving Trust Co.

Special facilities for T. T. and Swift on India and Malaya.

T. S. Muttulingasamy

Agent

(Std. 29, 1-8 to 30-8-47)

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