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## Swami Vivekananda's Message

### HIS SERVICES TO INDIA

#### Service-To-Man Religion

(SWAMI RANGANATHANANDA  
in the Indian Social Reformer)

SWAMI Vivekananda stands as the most effective spokesman and representative of this phase of our cultural movement. He was one of those who found in the British connection a potent means for breaking our crystallised society and civilisation with a view to making it expansive. In his personality was fused the past and the present, ancient wisdom and modern knowledge; he knew the glory of our past, he felt intimately the degradations of our present day; he was a Hindu to the backbone; he loved and revered other religions as well. He was a lover of the social gospel of Islam and Christianity and of their value to Indian life and thought. Above all, he was deeply imbued with the spirit of modern thought with its theoretical and practical contributions in the field of science, and political and economic contributions in the field of life and society. Last but not the least, he was fully aware of the international character of human relationships in the modern context. His was not the role of a reactionary patriot who would take his country away from the contamination of other peoples or who would ride his chariot of nationalism roughly over the freedom of other nations. He loved India but he loved humanity too with equal passion. "What is India or England or America to us?" he asks in one of his letters (Letters of Swami Vivekananda; p. 223) and proceeds to affirm his faith in the glory of man as such, undivided by narrow domestic walls: "We are the servants of that God who by the ignorant is called Man" and we may as well add "and whom the more ignorant call Hindu, Muslim, Christian or Indian, Russian, American, etc."

Jawaharlal Nehru pays a tribute to this aspect of Swami Vivekananda's personality.

"Rooted in the past and full of pride in India's heritage, Vivekananda was yet modern in his approach to life's problems and was a kind of bridge between the past of India and her present"—

Himself an internationalist, he quotes with deep appreciation the following statement on the unity of mankind from Swami Vivekananda's lectures:

"Even in Politics and Sociology, problems that were only national twenty years ago can no longer be

solved on national grounds only. They are assuming huge proportions, gigantic shapes. They can only be solved when looked at in the broader light of international grounds. International organisations, international combinations, international laws are the cry of the day. That shows solidarity..... There cannot be any progress without the whole world following in the wake, and it is becoming every day clearer that the solution of any problem can never be attained on racial or national, or narrow grounds. Every idea has to become broad till it covers the whole of this world, every aspiration must go on increasing till it has engulfed the whole of humanity, nay, the whole of life, within its scope."

Applying this criterion to the recent past of India and pointing a lesson and a warning to his countrymen, both Hindu and Muslim, Swami Vivekananda affirms:

"I am thoroughly convinced that no individual or nation can live by holding itself apart from the community of others, and whenever such an attempt has been made under false idea of greatness, policy or holiness—the result has always been disastrous to the secluding one." "The fact of our isolation from all the other nations of the world is the cause of our degeneration and its only remedy is getting back into the current of the rest of the world. Motion is the sign of life."

The words quoted above were uttered fifty years ago; they carry a freshness and a vigour even today. In Swami Vivekananda's day, India was not an active factor in world affairs. Her past glory was a subject of sympathetic comment and study with several Western scholars. But the world in general pitied her in her plight. Her own children also felt a sort of self-pity for their aged and battered mother. But all this quickly changed. The shock of conquest and the shame of subjection were a challenge which, far from extinguishing her inner fires, as happened in the case of many other nations, and as was anticipated by many even in hers, on the contrary, let to her blazing forth in an outburst of thought and activity initiating a real process of national rejuvenation. This awaken-

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### A Great Danger

#### Mr. Senanayake Warns

A great danger faces Ceylon, and it is the duty of all Ceylonese to ward off that danger declared Mr D. S. Senanayake in the course of a speech at Ratnapura on Monday last.

Mr. Senanayake said by February next they had been assured of freedom—complete freedom on an equal footing with Great Britain.

This freedom had been attained by the untiring labours of patriotic men in the past. He was truly sorry to see that three newly sprung parties were attempting to divide the country at this critical stage and so jeopardize the enjoyment of such a freedom.

Those parties led by their false propaganda deceived the masses and scored some successes.

He did not expect the masses to have an intimate knowledge of how the Government had worked for their benefit in the past and he felt it his duty to give them the facts.

He was accused of wasting over 80 million rupees on his agricultural schemes with no benefit to the country. It would have gladdened his heart if he could have spent more.

#### 'False Promises'

If land was divided equally, as the Leftists desired, each man

### ARRESTED?

#### Frontier Gandhi & Brother

An unconfirmed report states that both the Frontier Gandhi, Khar Abdul Gaffar Khan and his brother Dr. Khan Sahib have been arrested on the orders of the Pakistan Government and brought to Karachi.

It will be remembered that the Congress Ministry of Dr. Khan Sahib was dismissed by the Frontier Governor on the orders of Jinnah, though it had an absolute majority in the Legislature.

The Khan brothers opposed Pakistan and inaugurated a movement for a Free Pathanistan.

#### Dr. Moonjee Arrested

Dr. B. S. Moonjee the Hindu Maha Sabha Leader was arrested at Naggur by the Central Provinces Government.

would have only half an acre of land and with this he could not produce an income sufficient for his food. The Government had bought several estates and made suitable allotments to peasants in the area. They were self-sufficient and reaped attractive profits.

He asked those present not to be deceived by promises which were incapable of fulfilment. They were on the threshold of freedom. The Leftists were an obstacle to freedom.

## COMMUNALISM & LABOUR

### Aim Before The Working Classes

LABOUR and Communalism go together according to Mahatma Gandhi. In his post-prayer speech at Calcutta last week, Mahatma Gandhi expressed his hope that communalism in labour would disappear. They were all labourers. If the communal canker entered labour ranks that would weaken labour and therefore themselves and the country. Labour was a great leveller of all distinctions. If they realised that truth he would like them to go a step further Labour because it chose to remain unintelligent, either became subservient or insolently believe in damaging capitalists goods and machinery or even killing capitalists. He was a labourer by conviction and a Bhangi. As such his interests were bound with those of labour. As such he wished to tell them that violence would never save them. They would be killing the goose that laid the golden eggs. What he had been saying for years was that labour was far superior to capital. Without labour gold, silver and copper were an useless burden. It was labour which extracted precious ore from the bowels of the earth. He could quite conceive labour existing without metal. Labour was priceless, not gold. He wanted marriage between capital and labour. They could work wonders in co-operation, but that could happen only when labour was intelligent enough to co-operate with itself and then offer co-operation with capital on terms of honourable equality. Capital controlled labour because it knew the art of combination. Drops in separation could only fade away. Drops in co-operation made an ocean which carried on its broad bosom grey-hounds. Similarly, if all labourers in any part of the world combine together they could not be tempted by higher wages or helplessly allowed themselves to be attracted for, say, a pittance. A true and non-violent combination of labour would act like a magnet attracting to it all the needed capital. Capitalists would then exist only as trustees. When that happy day dawned, there would be no difference between capital and labour. Then labour would have ample food, good and sanitary dwellings, all the necessary education for their children, ample leisure of self-education and proper medical assistance.





## Hindu Organ

FRIDAY, SEPTEMBER 5, 1947.

### JAFFNA'S VERDICT

FOUR OUT OF THE FIVE nominees of the All-Ceylon Tamil Congress have been successful at the polls in the district of Jaffna, and the contests for the Kankasanturai and Vaddukoddai seats have yet to take place. Jaffna has recorded its verdict in favour of the Tamil Congress. The most grim battle was fought between Mr. G. G. Ponnambalam, the President of the A. C. T. C. and Mr. A. Mahadeva, Home Minister, and a Vice-President of the U. N. P. At the last elections held in 1936 Mr. Ponnambalam was returned for Point Pedro; he could have, if he wished, come forward as a candidate for the same constituency; but, he was so very dissatisfied with Mr. Mahadeva that he wanted the Jaffna electorate to record its verdict as to which of them was most suited to be entrusted by the Jaffna electorate to watch Tamil interests. There were people who wished that both of them should be in Parliament, but Mr. Ponnambalam would not agree to that.

During the last eight months we have been publishing in our columns the views of both the Tamil Congress and the U. N. P. The electorate had every opportunity of acquainting itself with the advantages or disadvantages that would inevitably follow from its choice. The verdict has been given in favour of the Tamil Congress. We congratulate the candidates who have been elected.

The Singhalese press has been for some time indulging in propaganda against the Tamils. The easiest thing to do is to create conflict or discord by stirring up communal feelings. The Tamil Congress found it necessary to point out the vituperations of the Singhalese press and to some extent blamed the Singhalese leaders for being communal in their outlook. It is our duty to point out that the seed of communal discord should never be sown. The terrible carnage in the Punjab should be a lesson for us to make us realise the results of communal discord. It is to be hoped that whosoever is called upon at the inauguration of Parliament to form a Cabinet, will bear in mind that Members of Parliament who represent the different constituencies of Jaffna Peninsula have been elected by the Tamils

# THAMIL NADU

## ITS PAST GREATNESS

(By J. R. Saravanamuttu)

THE Tamil Nation forms an important part of the Dravidian Race that occupied the whole of Bharatha Kadam now known as India. The whole of the Madras Presidency and Ceylon now form the Tamil country.

Geologists are of opinion that the Lemuria continent south of Cape Comorin and East of Ceylon as far as Sumatra Island that was submerged in the Indian Ocean was an ancient Tamil continent.

The civilization of the Tamil nation was so very ancient that no historian can venture to assign a century to the beginning of its civilization and culture. Madura is considered as one of the ancient cities of the world. All historians know that there were three Sangams or Universities at three great periods of time. Some say that the Third Sangam existed in Madura about 15,000 to 20,000 years ago. Others say that the ancient city where the first two Sangams existed was submerged in the Indian Ocean. However we can truly venture to say that the letter அ—the first letter of the Tamil Alphabet—must have been the first letter written by man after he emerged from his savage state.

How noble is the stanza below:—  
“அ ர முத்வ ன முத்வெல்லாம்  
சூழிகவன் முதற்கே உலகு”.

The Saiva Sathantha Philosophy of Literature and the Vethantha Philosophy of Sanskrit Literature contributed for the civilization and enlightenment of the whole world and thus revolutionised it.

In material point of view, the first cloth worn by man was first spun in South India. Even now cotton is cultivated in South India extensively and cloth is manufactured abundantly.

From remote ages the whole of Ceylon was the country of the Tamils. No one can dispute it. The first history of the Tamils in Ceylon in those dark ages is “Kandapurana”. In that Ceylon or “Elanka Devi” is described as so many Kathavali (கதவழி) in length, and we come to understand that the present “Lanka Devi” is only a portion of the ancient island.

From the second History of Lanka Devi, viz Ramayana one comes to know how glorious and powerful was the Tamil Emperor—Ravana who ruled Ceylon. His memory is even now cherished as that of a great noble Tamil musician. After the death of Emperor Ravana, his brother Kubera and his descendants ruled the country.

Many centuries later, we find the Pandya Dynasty ruling the country for many centuries. As such their name was known as (பெண்டியன்). This means that they ruled the whole known land south of Madura, called Ceylon by the name of “Ratna-Depa”. Pandya Dynasty known as Thennan, which means ruler of the South cultivated Coconut Plantations, with great concern and care so much so that the Coconut plants were known in Tamil as “தென்னப்பிழை”.

The Chera Dynasty of Travancore claims the most ancient Dynasty of the world and Chola Dynasty of Tanjore and Conjeeveram were not

to safe-guard their interests and suitable persons among them should be entrusted with ministerial responsibilities to which Tamils of the Island have a legitimate claim.

idle. They established kingdoms, in the North, Central and Eastern parts of Ceylon. The Chola Dynasty owned Trincomalee and Konesar Temple for many centuries and established kingdoms at Anuradhapura, Polannaruwa and Jaffna for many centuries. Jaffna kingdom, under the patronage of Pandya and Chola kings was established about 100 B.C. and ruled the Northern part of Ceylon for about fourteen centuries. According to Ceylon History the Jaffna Kingdom, became very powerful and ruled the whole of Ceylon for about 30 years before Alageswara's time.

All know that Anuradhapura was one of the ancient cities of the world. Here Kings of the Chola Dynasty constructed palaces, and with the help of their countrymen, ruled Ceylon for great many centuries and called Ceylon as Ela-Kandum, viz continent of the East. They improved agriculture, cultivated paddy abundantly and exported paddy to South India.

Parakrama Bahu of Polannaruwa was a Chola King. His name is a pure Tamil name (பராகிராமம்) meaning most powerful. The Polannaruwa, Palace, temple and tank were of pure Tamil architecture. As in Coromandal coast, he constructed a net-work of channels connecting big rivers and tanks and lakes and called them “Sea of Parakrama”. He also improved agriculture, cultivated paddy extensively and exported them to South India.

Ceylon was then known as the Granary of the East. At that time the population of Ceylon was more than 20 millions. At that time the Northern Province, the North Central, the Central and Eastern Provinces were well populated.

Thus we find that the Pandyan kings ruled the western parts of Ceylon and the Chola Kings ruled the Eastern parts for great many centuries. Now the population of the Tamil Nation in South India and Ceylon is much more than 40 millions.

### Indian Dominion Parliament

It is proposed to hold a brief session of the Constituent Assembly as the Dominion Legislature from the beginning of October till the Puja holidays, it is reliably learnt. It is understood that there is a fair amount of legislation left over from the last session of the Legislative Assembly which has to be carried over, and in addition some of the ordinances issued recently may also have to be given the form of legislation. Government are understood to be preparing the agenda for the session.

### Revocation Of Power Of Attorney

I, Nagammah d/o Subramaniam and widow of the late Doctor Ampalavanar Saravanamuthu of Chunnakam, Jaffna, Ceylon, at present residing in Seremban, Negri Sembilan Malayan Union, do hereby revoke the Powers of Attorney dated 6th April, 1936 and dated 26th October, 1936, respectively, granted by me to Ampalavanar Kandiah of Kanderodai, Chunnakam, Jaffna, Ceylon.

S. Nagammah

Seremban

11-6-47.

Mis. 122. 6 & 9.)

## The Punjab Massacre

### Pakistan Government Ineffective

The fair land of the five rivers is today torn by a veritable civil war. That is calling a spade a spade. In one respect this is worse than a civil war in that it is the defenceless, helpless minorities that are the victims of a fierce, primitive, blind vengeance. But whereas in the East Punjab, a strongly-based Central Government has stepped in and taken matters in hand, the hardly fortnight old Pakistan Government has proved equally ineffective in the West Punjab. With the communal virus spreading to the police force and even to the army, the demoralisation is almost complete. While the wave of unprecedented violence is spending itself in the East Punjab, thanks to some energetic action on the part of the Governor, Sir Chandulal Trivedi, and the Central Government, the conditions in the rural areas of West Punjab are still grave. From all accounts received Lahore city alone is reported quiet.

### Prime Ministers Tour

“I shall spend most of my time in the Punjab until peace is restored to this province,” declared Pandit Nehru, Prime Minister of India addressing a joint gathering of the spokesmen of Hindus, Muslims and Sikhs in Lyallpur where the minorities numbering over half a million pleaded with him for their immediate evacuation *en masse*, because they felt themselves in great danger. Mr. Liaquat Ali Khan, Prime Minister of Pakistan, also addressed the meeting and urged them not to migrate. He told his Muslim audience that their own interest required that peace should be maintained because otherwise the foundations of Pakistan would be weakened. The present situation was a danger of Pakistan. Killing innocent persons in retaliation was against the tenets of Islam and humanity. He announced amidst cheers that he had told district officers that they must ruthlessly suppress those who disturbed order, irrespective of their community. Both the Prime Ministers also visited Sheikhupura where destruction of property and massacre of men, women and children has been the worst comparatively.

### Churchill's Son Meets Gandhiji

Major Randolph Churchill, son of Mr. Winston Churchill, called on Mahatma Gandhi last week and was with him for 40 minutes.

Shortly after Mahatma Gandhi returned to his Bhaghata residence from Baraset, a suburb 16 miles from Calcutta where the prayer meeting was held, Major Churchill came. He squatted cross-legged near Mahatma Gandhi on the mattress floor of the room. They talked about world affairs with particular reference to India.

Major Randolph Churchill told the Associated Press of India that during his brief stay in Calcutta he took the opportunity of meeting Mahatma Gandhi and paying his respects to him. He added “Mr. Gandhi looks as I saw him 19 years ago in 1931 in London.”

Asked about his impressions of Mahatma Gandhi's peace mission, Major Churchill said what Mahatma Gandhi and Mr. Subhas Chandra Bose were doing was extraordinary and he hoped the Mahatma's influence would help in improving the situation in the Punjab.



# The Mighty Atmic Bomb

## ANTIDOTE TO ATOM BOMB

### The Way to Achieve permanent Bliss

(By Srimath Swami Sivananda)

THE Birthday of Sri Swami Sivananda of Rikhikesh falls on 7-9-47 and it will be celebrated with eclat all over Hindusthan for one week from that day.

Science has now nullified time and space. You can go to London from India even within thirty-six hours. What a great marvel! The earth has become very very small now. But has science really contributed to human happiness? The answer is an emphatic "no." It has multiplied human wants and luxuries. A luxury of to-day becomes a necessity of to-morrow. It has made man a beggar. It has increased the restlessness of the mind. The other day, an Englishman, a military officer of Meerut came to the ashram. He was very much attracted by the quiet and serene atmosphere of Rikhikesh. I told him that he could have the same quietude in some of the silent corners of England, in some parts of the hills. He replied, "No, there also aeroplanes ever move about above the heads. Quietude is unknown in England."

Science has brought out destruction of the world. Now he who possesses more atomic bombs is a mighty emperor of the world. The secret of the atom bomb is in the hands of only a few American and English scientists are still working day and night in finding out the secrets of the atomic bomb.

The whole world is perturbed now after the invention of the atom bomb, the latest invention of scientists. The atom bomb instilled terror in the hearts of the Japanese and made them surrender in the twinkling of an eye. An atom bomb can burn and destroy all life, everything over a radius of several miles. The terrible flash of its explosion destroys the eye sight even when it is seen from a distance. So powerful is this bomb!

But there is a spiritual bomb which was invented by the sages and seers of yore. Sage Yagnavalkya and Sri Sankara, Patanjali Maharshi, Sri Dattatreya had this bomb of infinite potency. Mira and Prahlad were in possession of this atmic bomb. Prahlad was dropped in fire. He was trampled by the elephant and yet he was alive as he was in possession of the atmic bomb. Mira was poisoned. She drank the cup of poison. Her atmic bomb turned the poison into nectar and cobra into flower garland. All those mystics who had god consciousness were in possession of this mighty bomb. The atmic bomb is not a destructive bomb. It is a Sanjeevani Bomb that can immortalise countless persons if they have a touch of it. It will infuse a new divine life and remove all fear of the atom bomb. It will nullify the evil effects of a million atom bombs. This atmic bomb is an embodiment of soul-force. Fire cannot burn it. Water cannot wet it. Swords cannot pierce it. This is indeed a mysterious divine bomb, eternal, infinite and immortal which will make the scientists hang down their heads in shame.

The mighty and the mysterious atmic bomb can be manufactured in the spiritual laboratory within your heart. There is a magazine of infinite power and inherent creative energy within you. Develop the divine virtues. Control the out-going senses. Purify and steady the mind. Introspect and look within. Attain etoical perfection. Get yourself established in Yama and Niyama. Meditate constantly on the Immortal Self within the one-thread soul in all beings, the one common consciousness *Sat-chit-Ananda*, the Immortal Essence. Now the atmic bomb is ready. It will protect you from the atom bomb. This atmic bomb needs no uranium. It is a composition of universal love, eternal life, perennial joy, everlasting peace and supreme undying bliss. Soar high in the aeroplane of meditation and drop the soul-awakening atmic bomb, of eternal life everywhere, over one and all. Flood the world with these atmic bombs of elixir of life. Let there be a shower of these atmic bombs.

May everyone of you possess this atmic bomb of infinite power and eternal life! May the scientists give up their struggle in inventing atom bombs and turn their vision inwards in finding out their glorious atmic bomb and become really useful Rishis, Sages and Yogis!

### Petrol Price Increased?

"The Times of Ceylon" understands the Government is considering a proposal which involves "drastic cuts" in the present petrol ration and also an increase in the petrol price.

A high official said the Government had not made any decision yet, but a cut in the ration and an increased price were inevitable on account of dollar exchange difficulties.

He added: "It is unlikely that these proposals will be given effect to immediately."

### Black-Marketeers to be Jailed

Imprisonment up to a period of seven years, together with a fine, is the punishment for black-marketing, under an Ordinance promulgated in Bombay.

Under this Ordinance, whoever contravenes an order made under the Bombay Essential Supplies (Temporary Powers) Act, or the Bombay Essential Commodities and Cattle (Control) Act shall be punished with imprisonment for a term which may extend to seven years but shall not, except for reasons to be recorded in writing, be less than six months and shall also be liable to fine.

The Ordinance has been published in a Bombay Government Gazette Extraordinary.

## Leftists and Independence

### Division Among Them A Handicap

At a meeting held on Monday last at Kadugannawa, several speakers, including the High Priest of Meiyagoda Temple addressed the large gathering that was present.

The U. N. P. candidate Mr. E. A. Nugawela said he had been under the political shadow of Mr. D. S. Senanayake for eleven years, and Mr. Senanayake had given him all help. The Leftists were not united; and, when such division existed within their ranks, how could they lead a country to independence and prosperity? On the other hand Mr. Senanayake was doing yeoman service for the uplift of the masses by providing lands for the landless and encouraging rural development.

Mr. D. S. Senanayake, said that the Lion Flag of Lanka was one of the world's oldest and was rightly venerated by every true son of Lanka. The Leftists were to-day

## For Longevity

### Soviet Scientist's Hope

Soviet doctors hope that experiments now being carried out will enable them to prolong the span of human life to upward of 120 years and, under perfect conditions, even up to 175 years.

One of the biggest steps forward in the fight against old age has been made by Dr. M. Usurinov, who, working at the Laboratory of General Biology of the first Moscow Medical Institute last year succeeded in isolating the "pigment of old age."

This pigment, a substance completely absent in the organisms of young children, he says, reduces the efficiency of nerve cells and often destroys them completely.

endeavouring to substitute the Hammer and Sickle of Russia in its place. He promised full Dominion Status for Ceylon by February next.

Mr. Senanayake appealed to all present to ponder deeply on the issues before the country and use their votes intelligently and return U. N. P. candidates, so that the battle could once again be waged for the attainment of greater freedom.

## NEHRU & JINNAH

### A Study In Contrast

THIS is the summer of destiny for India. From the Himalayas to the Sundaban swamps, from Baluchistan to Bengal, the 400,000,000 people in their hot brown plains, their myriad villages and their swarming cities now know that the British Raj is going and that India is to be split in two, writes Matthew Halton in *John Bull* on the emergence of India and Pakistan as Dominions.

There has never been a vaster drama of nationhood.

### Unique Abdication

Britain is handing self-government to one-fifth of the people of the world, an abdication of empire such as history has not seen before.

It may turn out to be the most promising as well as the most astonishing political phenomenon ever seen, or it may develop into a catastrophe that will drench India in blood, leave an enduring stain on the name of Britain and imperil the peace of the world.

Thirty-one years ago the leaders of Congress and the Muslim League met at the home of Jawarhalal Nehru's father in Allahabad and agreed to work together for Indian self-government.

But even as they signed that historic concordat, the Muslims saw the spectre of Hindu domination with no protecting British Raj. There lies the tragedy of India: that communal fears and passions erupted at the very prospect of Independence.

### Religious Hate

Some 90,000,000 Muslims, though closely mixed up and agglomerated with the 250,000,000 Hindus and 50,000,000 Untouchables, feared a federation that would put them at the voting mercy of an "alien" majority; and so the idea of Pakistan was born. Born, it must be noted, out of religious, not racial, hate.

Until only a year or two ago the conception of Pakistan was regarded as wildly impracticable—a "students' dream" as it was called. Yet this summer, with the passing of the new India Act, it becomes a reality.

Much depends on the wisdom and authority of two men—two of the most remarkable men of our times: Jawaharlal Nehru, leader of the Hindus, and Mahomed Ali Jinnah, leader of the Muslims.

Only a country as bewildering as India could produce, as leaders of the two great parties, men so untypical of the peoples they represent.

### Revered By Millions

Nehru is a handsome Kashmiri Brahmin. The Brahmins are the most jealous and exclusive caste in the fanatically rigid hierarchy of Hinduism—yet Nehru is an agnostic. He dares to be a rationalist in a fanatically religious country, an unbeliever in the land of the sacred cow.

And there are other paradoxes. He is a wealthy aristocrat—but a Socialist. He leads the Hindus against the British—but his culture is British. He hates British imperialism—but England is his spiritual home and English literature the wellspring of his spiritual life. He is revered by millions—yet he abhors adulation.

Nehru has given much of his wealth to his cause, and lives an austere life. His diet is simple. He is a vegetarian in theory; he feels that meat is coarsening, but will eat it occasionally. Infrequently he will smoke and drink a glass of wine. His few pleasures are found in flower gardens, in the high mountains, in the company of children and friends, and above all in poetry.

### Apart from Crowds

On the whole Nehru is a lonely man, always apart from the crowd, (Continued on page 4)



# VEDANTA MOOLA SARAM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 29-8-47)

LXXII

## XVII. THE BRIHADARANYAKA UPANISHAD (Contd.)

Brahmanam VIII is yet another section of great importance. Here, the lady Gargi who had figured earlier in the chapter, returns to the charge with two final questions after obtaining the permission of the audience for speaking a second time. Her first question reads: That which is above the heavens and beneath the earth, That which embraces heaven, earth, past, present and future,—tell me, Oh! Yajnavalkya, on what is it woven and rewoven like warp and woof? (sruties 3 and 6). Yajnavalkya replied:—It is woven and rewoven in Akas (Chitakas, Chit Sakti, Divine Power)... (sruties 4 & 7).—The lady bowed her assent and then proceeded to shoot the last arrow from her quiver:—Where then is the Akas woven and rewoven? (sruti 7). The Rishi replied: He is called the Indestructible One (Aksharam, அக்சரம்) by God-knowers, Oh! Gargi. He is neither gross nor subtle, neither short nor long, not red, not fluid, not shadow, not darkness, not air, not sky, not light, unattached, tasteless, smell-less, eye-less, ear-less, speechless, mindless, breathless, mouthless, measureless, without a within or without. He consumes nothing, neither is He consumed by anything (sruti 8). By the command of that Aksharam, Oh! Gargi, sun and moon stand (supported), by the command of that Aksharam heaven and earth stand in their places, by the command of that Aksharam, minutes, hours, days and nights, half months, months, seasons, years, all stand apart... (sruti 9)... Unseen, He sees. Unheard, He hears. Unperceived, He perceives. Unknown He knows. None sees but He... On this Aksharam, Oh! Gargi, is the Akas woven and rewoven like warp and woof (sruti 11).—The Aksharam referred to in these sruties is God Himself, Siva Peruman, the Indestructible One, and not the letters of the alphabet, not even the best of letters the Pranavam or Sri Panchakharanam. The sruti makes this quite clear by the use of the words commencing "He is neither gross nor subtle", and ending "None sees but He", &c. Just as the word Aksharam refers to God, so the word Akas here refers to Chit Akas or Chit Sakti, Divine Power, and not to the Bhuta or material Akas, generally translated as ether or space. It is the Parama Vyomin (Supreme Space) of the Rig-Vedam and the Taittiriya Upanishad, the Chit Para Vyomam (சித்திர பரவ்யோமம், Intelligent Supreme Space) of the Periya Puranam, the இரவு பகல் இல்லா இன்பவெளி, Blissful Expanse where there is neither night nor day, of Tiruvanthiyar, the Anai or Ajnai (அனைய, Power or Command) of the Siva Gnana Bodham, the Devatma Sakti of the Svetasvatara Upanishad (1, 3) which superintends the (material) causes of the world beginning with Time and ending with the soul. Thayumanavar calls it variously as தூவெளி (Pure Space), பெருவெளி, (Great Space), பொருட் பூவெளி (Space full of wisdom), நாதந்தலே ட்டவெளி (the Absolutely empty Space beyond primeval sound சித்திரவெளி (Intelligent Supreme Space), &c. Briefly put, what these sruties teach is that all the world both animate and inanimate is centred in Chit Sakti (Divine Power) and that this Chit Sakti is centred in Sivam (God). The idea is beautifully brought out in such lines as the following from the Tamil:

எவையும் நீல்லா அநுள் இன்றேல் (Kanda Puranam)  
Nothing will stand without (God's) Grace.  
விண் ஓதி பூதம் எல்லாம் தன் அகத்தில் அடக்கிய வேறு வெளி.  
(Thayumanavar)

The Empty Space which embraces within it all the Butas commencing from the sky.  
தன் அநுள் வெளிக்குளே அகலாண்ட கோடி எல்லாம் தங்குபடிக்கு இச்சை வைத்து உயிர்க்குயிராய்த் தடைத்தது எது? (ibid.)

What is it that thrived as the Soul of souls and willed that the myriads of worlds should stand supported in Its Expanse of Grace? பரந்த பாயுடை... கருணை உருவாகி வகந்த அகந்த தலு காண புலன போகவகன் தானை விரிந்த உபாதானங்கள் மேவி... இடல்காணும் அன்னை (Sivaprakasam)

(She), the all-pervading Supreme of the supreme, of the form of Grace, brooding over the expanding material causes to sustain the worlds, oceans, worlds and enjoyments both pure and impure—our Mother witnessing the Dance (of the Lord). அநுள் அது சத்தி ஆகும் அனந்தனக்கு அருளை இன்றிக் தேநுள் சிவம் இல்லை, அந்தச்சிவம் இன்றிச் சத்தி இல்லை (Siddhiyar)  
Grace, It is the Sakti (Power) of the Lord. The placid Sivam will be non-existent without His Grace, and without Sivam there can be no Sakti.  
சத்திதான் பாயும் காழ்ப்பும் இருமையும் போல மன்னிச் சிவந்திரேடு இமைந்து நிற்கும். (ibid.)

Sakti verily stands united with Sivam like a tree and its sinewy texture; (in other words Sivam and Sakti are so intertwined or woven and rewoven like warp and woof, that they cannot be separated).

The section concludes with Gargi's advice to the brahmins to bow to Yajnavalkya and get this none could beat him in any discussion regarding God.

But the last section (IX) shows that there was at least one more member in the assembly who ventured to question the Rishi further. There was a long and bitter struggle between the two with a large number of questions and counter-questions till at last the contestant

# Riots in Calcutta Again

## GANDHIJI FASTS

COMMUNAL trouble once more broke out in Calcutta following the influx of refugees from West Punjab who carried stories of murder, loot, rape and forcible conversion indulged on a mass scale by Muslim goondas in West Punjab. Some Hindus and Sikhs infuriated by these stories of atrocities, attacked Gandhiji's house. They broke windows in the house and hurled a brickbat which narrowly missed Gandhiji's neck. To end the communal troubles in Bengal, Gandhiji has started a fast which is to end only when "Calcutta returns to sanity".

A call to save the life of Mahatma Gandhi, fasting to stop rioting in Calcutta where the deathroll stood at 62, was made on Tuesday by the city's Central Peace Committee.

The moral responsibility for saving his life rested entirely on Calcutta's citizens, the appeal said.

Calcutta hospitals were overwhelmed on Tuesday with 412 riot casualties to be treated. Troops dominated the riot areas, where clashes had continued until the early hours on Tuesday and in nine areas there was a dusk-to-dawn

curfew.

The city became calmer when the news of Mahatma Gandhi's fast became generally known, but it was still not quiet and police kept up vigorous patrolling, while both Hindu and Muslim leaders continued to appeal for communal peace.

In two successive appeals Mr. C. Rajagopalachari, Governor of West Bengal, called on "those disturbing the peace of Calcutta" to stop rioting and send Mr. Gandhi "with a laurel of victory round his aged, bony body to the afflicted Punjab."

Warning citizens that the danger to Mr. Gandhi, who is 78, was "much nearer than during previous fasts," he added: "May I hope that Wednesday will produce a clean bill of health for Calcutta."

## Latest news

Mahatma Gandhi broke his fast last night on the definite assurance of all Bengal leaders that communal riots would not be allowed to recur again. Gandhiji will be proceeding to riot-stricken Punjab immediately.

# Nehru & Jinnah

(Continued from page 3)

and sometimes moody and unhappy. The terrible, almost hopeless, backwardness of India disheartens him at times.

Nehru was born in Muslim Kashmir, Jinnah was born in Hindu Bombay—and the leader of the Muslims is, racially, a Hindu. He is a descendant of one of the many who were converted to Islam in the days of the Muslim conquerors. But he is not an orthodox Muslim.

Jinnah speaks English better than any other language. He dresses like a European, drinks whisky, smokes big cigars. He too is revered by his followers, yet he is entirely and deliberately opposed to the popular Muslim conception of a hero. He refuses to grow a beard, for example, though to the Muslim beards always go with heroes.

One of his followers said once "The man is an Englishman—he insists on his morning tea!" He is certainly, like Nehru, anglicized. He played Shakespearean parts in his student days in England—and wanted to run for Parliament as a Labour candidate. But unlike Nehru, he is not a Socialist now.

The characters of the two men are in some ways diametrically in contrast. Jinnah is the intransigent, Nehru the empiricist; Jinnah the boss type, Nehru the persuader. Jinnah is cold, Nehru is charming

and reasonable; Jinnah seems to resent criticism, Nehru seems to welcome it—and both attitudes may be deceptive.

Jinnah never says anything for easy applause, Nehru often does.

Both men have one powerful sentiment in common with each other and with almost all Indians. It is the sentiment which is at the root of the whole independence movement: a bitter resentment at what they regard as British arrogance, or snobbery, or superiority.

Let us make no mistake—it is the cold and unfriendly attitude of the British overlords, more than anything else, which rankles in India. Nehru has described it fully in his great autobiography. And Jinnah often tells the story of a Muslim general who said: "I have slain a million infidels but never insulted one." Jinnah adds: "Unlike the English."

If the criterion of greatness is impact on history, both Nehru and Jinnah are great men. But Jinnah's achievement of Pakistan is perhaps a more astonishing feat than anything of Nehru's. Would Pakistan ever have been achieved without Jinnah's leadership? I put the question to one of his lieutenants, and he replied: "I prefer to put it this way. If there had been a Jinnah in the days of Muslim hegemony in Spain, Spain would still be Muslim."

Sakal, ar got stuck unable to answer a question by Yajnavalkya and lost his head. The assembled brahmins were awe-struck and none dared to challenge Yajnavalkya's title to first place in the assembly. The chapter concludes:—Brahman (God), who is Knowledge and Bliss; He is the goal both of him who makes gifts and of him who takes his stand on realization by meditation (sruti 28).

[We have gone half-way only with the study of this long Upanishad. We propose to stop here for the present, and take up the study of other Upanishads of importance which are comparatively shorter in length].



# Jaffna's Verdict

## Resounding Victory For G. G.

The long awaited verdict of Jaffna is out. The UNP nominee Mr A Mahadeva who represented the Jaffna Constituency for well nigh 13 years polled only 5224 votes as against the 14324 votes polled by Mr G G Ponnambalam, the Tamil Congress President. Details of the counting which was held today are as follows:

Mr. G. G. Ponnambalam:	14324
Mr. A. Mahadeva:	5224
Spoilt:	133
Majority	9100

The total number of votes in the constituency is 42,549.

### Gazetted

The election of 26 Members to the House of Representatives was gazetted in a Gazette Extraordinary issued on Tuesday by Mr E R Sudbury, the Commissioner of Parliamentary Elections.

The elections gazetted were those of Mr H S Ismail (Puttalam) who was returned uncontested, and the following:

Mr D S Senanayake (Mirigama), Mr S W R D Bandaranaike Attanagalla, Mr D P R Gunawardena (Avisawella), Mr R Gunawardena (Kotte), Mr A P Jayasooria (Hiorana), Mr C de Fonseka (Kalmara), Mr S S A Silva (Agalawatta), Mr A W M Abeyaratne Ratnayake (Wattegama), Mr George Edmund de Silva (Kandy), Messrs H W de Silva and G A Wickramaratne de Zoysa (Ambalangoda-Balapitiya), Mr W G M Jayawickrama (Weligama), Mr H D Abeyaconewardane (Matara), Mr Victor Garvin Weerawardana Ratnayaka (Deniyaya), Mr A L Thamiyah Kayts, Mr T Ramalingam (Point Pedro), Mr V Kumarasamy (Chavakachcheri), Mr S Sivapalan (Trincomalee), Mr A R A Mohamed Abubucker (Mutur), Mr R G Senanayaka (Dambadeniya), Mr I T Dasanayake (Wariyapola), Mr T B Subasinghe (Bingiriya), Mr K V Nadarajah (Bandarawela), Mr R A A Reginald Perera (Dehiwila), Mrs Daisy Maria Florence Senanayake (Kiriella), Mr D F Hetiarachchi (Niwitigala).

### Christians in the Senate

"There are some people who think that the Christians in Ceylon should have a special representative in the Senate—but I don't think so," said Sir Charles Collins, presiding at the fifteenth annual general meeting of the Ceylon Baptist Council, held at Carey Baptist College Hall Colombo on Tuesday last.

Referring to the political changes taking place in the Island, he mentioned that the Christians were perhaps taking a different course from the way some people expected them to do.

Sir Charles said that despite the serious impediments that confronted a Union of the Churches in Ceylon he had hopes of it being accomplished soon.

Dr. A. P. Guruswamy referred to the drift from organised religion which manifested itself in serious decadence in Church attendance and in a collapse of Christian moral standards.

## Burmese Independence

### Listowel's Assurance

Lord Listowel, Secretary of State for Burma told the Burmese people that the British Government hoped to complete, by the end of this year, the necessary Parliamentary processes for transfer of power to Burma.

In a message to Burma on his arrival at Rangoon on a goodwill mission, Lord Listowel said: "The British Government and the people of Britain followed with warm admiration the excellent progress Burma had made in the reconstruction of her national economy after the ravages of war in which she suffered so greatly and in framing the Constitution under which she is to live.

"His Majesty's Government had made clear beyond question their anxiety that Burma should gain full independence at the earliest moment, that arrangements can be made for the transfer of power and their intention to be everything in their power to hasten the date of its attainment.

"They will introduce the necessary legislation at the beginning of the autumn session of Parliament in October and will do everything in their power to hasten its passage into law and complete the necessary Parliamentary processes by the end of the present year.

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 740

In the matter of the estate of the late Paramanathan Kandiah of Ponna, Jaffna adduwa, Jaffna

Decase: Ledchumy widow of Paramanathan Kandiah of Addukodda East Va Petitioner.

1. Kandiah Selvanathan of do
2. Siya Lapanayaggy daughter of Kandiah of do
3. Kandiah Sabanathan of do
4. Paramanathan Eliathamby of Pannalakkadduvan, Telipalai Respondents.

This matter of the petition of the above-named petitioner coming on for disposal before R. R. Selvaraj Esqr., District Judge, Jaffna on the 7th day of July 1947 in the presence of Mr V. Nagalingam, Proctor for petitioner and the affidavit and petition of the said petitioner having been read it is ordered that the aforesaid respondent be appointed guardian ad litem over the minors 1-3 respondents and that letters of administration of the estate of the above-named deceased be issued to the petitioner unless the said respondents shall appear before this court on the 5th day of August 1947 and show cause to the satisfaction of this court to the contrary

This 7th day of July 1947.  
Sgd. R. R. Selvaraj  
District Judge.

Extended to 1947  
O 8. 5 & 9

## SWAMI VIVEKANANDA'S MESSAGE

(Continued from page 1)

ing was a process of national rejuvenation. This awakening was a process first, of self discovery and second, of self-expression.

The process of self-discovery on the part of India may be said to attain its culmination on the 15th of August 1947—with the attainment by her of full political freedom; the energies so released will from now onward issue forth in a more intensified process of creative self-expression. Vivekananda as person led India into the current of world cultural forces. Vivekananda as idea seeks to guide India into the world community of nations after making her a well knit people. In Vivekananda's conception India had in her the requisite historically-acquired capacity to function as the moral leader of nations. The new world situation also demands a strong moral guidance to the energies of nations. But India, he held, could not assume that role and discharge it effectively without first effecting certain vital changes within herself. Herein lies the scope of what he characteristically termed his domestic policy leading to the assumption and discharge by her of that world responsibility which he called his 'foreign policy'.

Political freedom, economic advancement and social solidarity are the three pre-conditions of effective Indian participation in world affairs. With the accomplishment of the first item, the second and third remain to be tackled. Vivekananda was the first to point out the harm that has been done to the spiritual and moral personality of our people by economic backwardness and social division. Involuntary poverty, to him, is unspiritual and immoral. Religion, he held, is not for empty bellies. Social inequalities and unwholesome hierarchies are a disease on the body politic. In his wanderings through the length and breadth of India he came into intimate personal contact with the emaciated and dismembered body and mind of India, as he had earlier come into contact with her undying and eternal unity of spirit through his contact with his master, Sri Ramakrishna, and through his own studies of her literature and history. He found the ideal and the real far apart; and he set his heart and hands to make the real approximate to the ideal. He wrestled through sorrow and anguish to lay bare the problem of modern India and to find its solution and he worked himself to an early death in imparting to his countrymen his passion and his

## Elections

In the Batticaloa Constituency elections for which took place on Monday last, Mr. A. Sinna Lebbe was returned by a majority of 1345 votes.

Elections for the Jaffna and Pottuvil Constituencies took place yesterday.

### Election Diary

September 6—Galle, Dodangaslande, Horowupotana, Polonnaruwa, Badulla, Ratnapura.

September 8—Kadugannawa, Vavuniya.

September 9—Talawakelle, Beli-  
atte.

September 10—Dandegamuwa, Kalawewa, Welimada, Balangoda.

September 11—Matugama, Hakmana.

September 13—Moratuwa, Galaha, Maturata, Baddegama, Mannar, Kurunegala, Madawachchiya, Anuradhapura, Buttala, Kegalla.

September 15—Jaela, Negombo, Nawalapitiya, Akuressa, Kalmunai, Nattandiya, Dedigama.

September 16—Panadura, Kankasanturai, Alutnuwara, Nuwara Eliya.

September 17—Dambulla, Maskeliya, Kalkudah.

September 18—Gampaha, Kelaniya, Udugama, Vaddukoddai, Chilaw, Mawanella, Gampola.

September 20—Colombo North, Colombo South, Colombo Central, Wellawatte-Galkissa, Matale, Minipe, Hambantota, Padinappu, Nikaweratiya, Haputale, Kotagala, Ruanwela.

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

resolve. The mind and face of India today bears unmistakably the impress of Vivekananda's heart and resolve.

(To be continued)

## THE NATIONAL MUTUAL LIFE ASSOCIATION OF AUSTRALIA LIMITED

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The Association hereby gives notice to all whom it may concern that it has been notified of the loss of Policy No. 731561 issued by the Association on the life of Kandiah Vaithilingam Vaitheeswaram of Civil Hospital, Jaffna, and that at the end of one calendar month from this date a Duplicate Policy will be issued in place of the lost policy unless within the said period of one calendar month objection against the issue of such Duplicate Policy is lodged with the Association at its Office at National Mutual Building, Chatham Street, Colombo.

F. R. CONNOLLY,  
Manager,

Colombo, 5th September, 1947.  
(M. 127. 5-9-47).



## TENDER NOTICE

Sealed tenders are invited from recognised Shipping Agencies and Landing Companies in the Jaffna District for the undermentioned services. The tenders should reach the undersigned before 1 p.m. on the 9th September 1947.

2. Tenders should be made on forms obtainable up to 12 noon on 5th September 1947 from the Deputy Food Controller, Jaffna from whom all particulars on the subject can be obtained.

3. A deposit of Rs. 100/- should

be made at the Jaffna Kachcheri and a receipt produced in respect of this deposit before any form of tender is issued.

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for D. F. C. Jaffna.

Jaffna, September 2, 1947

(G 88, 5)

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