

# THE Hindu Organ.

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NO. 67.

## Science, Mysticism, and Reality A Sanscrit University

### The Conflict Between Science & Mysticism

#### Conception of Personality in Science

(BRAJA LAL GOSWAMI M. A.  
in the Prabuddha Bharata)

OURS is a sceptical age. We look askance at idealism and distrust philosophy and metaphysics. Of the various factors that lie at the back of this universal sense of futility and nihilism, the two which work in insidious ways are our firm faith in democracy, and our conviction that religion should play second fiddle to science. Democracy has made hero-worship an anachronism and we turn up our superior noses to moral and spiritual excellence and damn it as eccentricity or neurosis. Science sits on the right side of the throne of Demos, and between them they have decided to outlaw mysticism as mental cloudiness. Astronomers, physicists, geologists, and psychologists have all been digging fists into man who was once the 'roof and crown of things,' but who stands today, on this 'burnt-out cinder,' this pinch of stardust called the earth, all stripped and sore—not as the harbinger of light, or the vehicle of eternal values, or the incarnation, the forthshining, of a Divine Principle—but rather like a clever animal, once very vocal about his personality and his destiny, but now listening in wild-eyed amazement to the solemn utterances of science on the soul being nothing but brain, and the vaulted free will of man being nothing but an illusory concept in this universe of cast-iron determinism.

But now that we are face to face with the brood of materialistic propensities multiplying apace in art, sociology, history, politics, and philosophy, it is high time that we studied the credentials of science which has spread them upon the world. How far is the claim of science to pronounce upon the ultimate objectives of human thought and endeavour valid? How far are we to follow her in her search for Truth? Is science the only beacon blazing the pathway to Reality? Is mysticism merely a will-o'-the-wisp born of the marshes of common superstition and sentimentality, or has it, too, a right to lend the human spirit a helping hand in its quest for eternal verity?

If we take human experience in its totality we see that science mutilates it before dealing with it. It is abstract in the sense that its lips are dumb before the qualitative aspect of things, before the artistry of Nature when with wizard fingers she weaves the main bow, or kindles

the nightingale into serenades to the spring. It is capable of dealing only with those quantitative aspects which admit of measurement and computation. Take a flower. Science can submit a meticulously correct account of it in terms of stamen and anther, pollen and petals. But is that the whole truth about a flower? Why does it make the poet's heart leap out in lyrics dripping with honey? How does it hold him with invisible bonds? Evidently your lynx-eyed scientist is blind to a side of the flower which it will unbar only to the tender and loving gaze of a poet. Science is correct but not true; it informs but does not vivify. It were vain to protest that the lyrical gush is something entirely subjective, for psychologically Shelley's *Ode to a Skylark* is on all fours with Einstein's Theory of Relativity. Reason can no more anatomize a St Teresa *à-re* with ecstasy than it can an Archimedes who says to the warrior brandishing a sword over his head: 'Don't disturb this circle of mine.' For in both cases we find the human mind reacting to certain features of the cosmos and achieving a certain result. The features of the universe which evoke the rapturous reactions of the mystic are as integral portions of the existential Reality as those to which the scientist and the mathematician respond.

The conflict between science and mysticism is not, therefore, a conflict between superstition and delicious dementia on the one hand, and truth and knowledge on the other, but between two different types of knowledge each independent of the other and acquired after following a specific procedure laid down by the exponents of both. Each has its own methods of demonstration and verification. We shall wave aside the statements of a layman who dares impugn the truth of the conclusions of a scientist who has established them after laborious experimentation. There is no reason why we should pause to weigh and consider the views of a person of flabby spiritual muscles who stands at the base and has verbal flings at those who are scaling the mystic heights. The laboratory can, similarly, throw stones at the cloister at its own risk for it should mind its glass-panes.

In science the conception of personality is thrown overboard. A

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### I. P. S. To Go? Indian Conference Move

#### If More Burma Rice Comes In

There is a possibility of the Internal Paddy Purchase Scheme being lifted from next year according to the Staff Reporter of the "Times of Ceylon" who states that Mr. J. R. Jayawardane, Finance Minister in conjunction with the Food Minister Mr. A. Ratnayake, is examining a scheme to lift the scheme.

It is understood that Mr. Jayawardane told the Reporter that if more rice from Burma next year were assured there was every chance of the Internal Paddy Purchase Scheme being lifted.

In 1944, the Scheme secured 3,185,000 bushels of paddy. In 1945 it secured 2,450,000 bushels and from January to September 1946 the purchase amounted to 2,299,500 bushels.

The above conference will be held under the auspices of the Bhartiya Vidya Prachar Samiti of Agra from 24th to 26th December, under the presidentship of Vir Savarkar, ex-President of the All-India Hindu Maha Sabha. The conference will be inaugurated by His Highness the Maharajah of Alwar. Many Indian leaders, publicists, educationists and scholars such as Dr. S. Radha Krishnan, Dr. Shyam Prasad Mukherji and Sri Sampurnanand and K. M. Munshi are expected to attend the Conference.

The aim of the conference is the establishment of a Government recognised Sanskrit University. The Patron of the above Samiti is Sriji M. S. Aney, late Representative to the Government of India in Ceylon and at present member of the Indian Constituent Assembly.

## SRI KASHI OR BENARES

(BY K. S. SUNDARAM: BENARES)

(Copyright)

BANARES or Varnasi (the Mohammadan Banaras) Rudra Vas, or Mahadev's Ananda Kanana, universally understood as the centre of the earth, and actually the religious centre of the Hindus, and the central fountain from which had emanated the religious tenets of at least half the nations of the world, is the chief town of the division of the same name, under the Government of the United Provinces. India has achieved Independence, and the Premier of this Province is the Hon'ble Govind Ballabh Pant.

The names Kashi and Varnasi are frequently referred to in ancient Sanskrit literature. Kashi or Kasi derives itself from the root Kas 'to shine', and may be interpreted to mean the "Soul-luminating Centre."

The alternative suggestion is that Kasi has been named after Kasha, the fourth in descent from Puru (in the list of the Kings of the Kashis, given in the Harivamsa). Kashi-raja and Kashiya referred to in the Bhagavata-Gita indicate the King of the Kashis, who fought for the Pandavas in the great war. The term Kasi indicates besides, a people, and its Kings, as will be noticed later on.

The name Varnasi, evidently, the pro-type of Banares, seems to be an even older application. It is generally supposed to have been after the names Varuna or Barusa and Assi, two tributary streams of

the Ganges, as strengthened by the authorities in many Sanskrit books. In the third chapter, Vamana Purana, it is said that Varnasi lies between the Varuna and Assi (rivers).

The form Banaras indicating Varnasi, is perhaps the work of the Mohamedan rulers. In this connection, we must add that Aurangzeb, the most bigoted of the Mogul Rulers, attempted, in vain, to change the name of Benares into Mohammadabad, even as he tried to call Muttra by Islamabad.

Rudravas: this name is evidently based on the fact that it was Rudra's or Mahadev's beloved dominions over which he is said, in the Kashi Rahasya to have been sole ruler until he lost it through the stratagem of Brahma, who seated his favourite Divodas as supreme lord of the place. "Stratagem war overcome by stratagem", and Siva re-entered his kingdom through the cleverness of Daundiraj (Ganesh) and retained his sway over it till the advent of Kali Yuga, when he retired to Kailas, leaving Avimuktaswar in charge of the city.

The name Ananda Kanana needs no further explanation than mentioning that it was also another name for this Mukti-Kashetra, as verified by Vishnu's words to his friend Siva.

The more popular names, yet are Kashi or Kasi or Banares, though the Buddhists have always distinguished the main city as

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## Hindu Organ

TUESDAY, DECEMBER 9, 1947.

### THE BUDGET

THE NEED FOR BALANCING the budget has made the Minister of Finance raise the duty on many articles. The budget as presented by him has already resulted in profiteers reaping rich harvests from the duties newly enforced. The Minister admits that something should be done to help the consumer as against the profiteer, but it is a sad confession to find that there is no remedy suggested. It is difficult to understand how the Finance Minister can be justified in raising the duty on butter and cheese. It is the duty of Government to raise the standard of living. Food and Health authorities are agreed that the basic minimum requirement of milk for a child is one pint a day and for an adult a quarter pint. It is regrettable to note that the average consumption of milk in the island is only about 1½ ounces per individual. Under these circumstances, it is essential that the people in the Island are assured sufficient butter and cheese to preserve their vitality without having to pay more.

Mr Jayawardane states that as much as rupees 100 millions or more are spent by Government on subsidising rice import alone; it is surprising that he has failed to place before the country the true state of affairs regarding the country's finances. As it is, one is inclined to think that there is a surplus, but, on scrutiny, under the estimates of expenditure one does not find food subsidies. Ceylon is said to live beyond its means to the tune of about rupees 300 millions, and there is no room for complacency so long as ways and means are not found for meeting the expenditure.

Certain articles cannot be considered luxuries. It is flattering to note that Ceylon has been found fit for self-government, but it is a sad commentary that the people in Ceylon have not yet been able to instal factories for making at least bicycles, the duty on which has been raised. The middle as well as the labour classes require at least bicycles for purposes of transport from their homes to their places of business. Not only bicycles, but also spare parts have been taxed. In America even artisans are reported as owning motor cars by which they travel from their homes to where they have

## Notes and Comments

### The Cigar Industry

Whatever be the defects in the Budget as a whole, it is a matter of gratification that the import duty on beedies and tobacco has been increased, as a result of which at present a beedi is being sold at 1½ cts. and an elephant cigarette for 6 cts. This is a golden opportunity for the local cigar manufacturers to popularise the Jaffna cigar. The cigar industry which is one of the oldest in the peninsula and on which more than 15,000 people depend for their existence is unfortunately on the wane, due to bad handling by the manufacturers themselves. The root cause for the decline of the industry is the deterioration in the quality of the cigars manufactured and put for sale. This state of affairs should be put an end to immediately and a system of standardising the cigars manufactured should be adopted if the present opportunity is to be made use of. We agree with the views expressed by a correspondent whose contribution on the subject appears elsewhere in this issue, that all cigar factories should be licenced, and that Government should step in to rehabilitate the industry. Here is an opportunity for Mr. George E. de Silva our Minister for Industries to demonstrate his solicitude for the Jaffna man in a concrete and practical manner.

### The Farmer His Future

The Staff Reporter of the Times of Ceylon comes out with a news item that the Internal Purchase Scheme may go with the next year. Let us hope that the prophecy may be fulfilled. During the years this scheme has been in operation, it has not earned one word of praise from either the public or the farmer who has been, in fact maimed and crippled by it. The scheme as at present formulated serves neither the Government nor the public. It has only served to create an army of officials. We are, however, afraid that the scrapping of the scheme will not mend the present state of affairs. To depend on Burma or other countries for our essential foodstuffs does

not redound to the credit of the Government. A scheme whereby the farmer is guaranteed a fair price by the State has to be formulated if paddy cultivation is to be encouraged. We feel that a scheme or plan whereby the income of the farmer will not be less than that of any other citizen, should be drawn by the Government. Sons of farmers have forsaken the plough for better and more lucrative jobs under Government. This is understandable when viewed in the light of the comparatively easy work and guaranteed pay afforded to Government servants. The present social order has to be put an end to, if farming is to prosper. Schemes without this aim in view, will never succeed. The basic problem has to be squarely and courageously tackled. Is Mr Dudley Senanayake prepared to tackle the problem? Or is he simply to tread on the beaten track of his father?

### Pakistani Logic

Palestine shall be partitioned; that is the verdict of the U. N. O. General Assembly; whether or not this grand assembly of nations has the gut to enforce its decision is another matter, which will be apparent in the coming weeks. But, here we are interested in the attitude taken by the delegate of Pakistan, Sir Mohamed Saffarullah Khan in the Assembly when the momentous decision was made. This Pakistani delegate was quite melo-dramatic. "Our hearts are sad; but our consciences are easy" said he. Surely this utterance of the Pakistani delegate should make many people break their sides with laughter! When did Sir Mohamed or the other Pakistan wallahs come to have a conscience at all? Did the Pakistanis have that conscience when Bharata Varsha, was partitioned? We do not advocate partition in any form. But we ask: if partition was good for India, why should it not be good for Palestine? What is sauce for the Pakistan gander is not sauce for the rest of the world! That is the logic of Jinnah and his Pakistani hordes. It is good that Pakistan is made to stew in its own juice.

## He was at Kandy

### But Charged of Murder at Jaffna

One Saravanamuttu of Erlalai who was charged with having on August 7 last caused the death of another resident of Erlalai by name M. Chelliah was acquitted and discharged by the Mallakam Magistrate after trial.

According to the prosecution, Chelliah who had been acquitted of the charge of murdering Saravanamuttu's nephew, was returning home about 4 p. m. on August 7, when Saravanamuttu is said to have shot him from behind, Chelliah ran a few yards and fell down dead.

For the defence, a police sergeant and a constable stated that at 9.20 p. m. on the same day, Saravanamuttu was present at the Kandy police station, where he entered a complaint. Defence counsel submitted that Saravanamuttu could not have been in Erlalai, which was 210 miles from Kandy, at 4 p. m. on the same day.

bring out both the sections in one volume.

Rev. Murugesu believed in the universality of all religions and never emphasized the sectarian aspect of religion. In spite of being a Christian Pastor, he advocated that all Saivaites should study very earnestly and with veneration the truths of Hinduisim as expounded in Sivagnana Siddhyar, Bhagavad Gita and the Upanishads. I remember him saying that he studied Sanskrit with the sole purpose of reading the Gita in the original.

At the request of The Kala Nilayam, Jaffna, he delivered a series of lectures on Sivagnana Siddhyar and Sri Thayumanavar. In these lectures, he very beautifully presented the great religious truths of Saivism and emphasised the Vedanta Siddhanta Samarasa standpoint of Sri Thayumanavar. I can safely say that I had never listened to a better exposition of the teachings of the great Samarasa Gnani Sri Thayumanavar than the one he gave at the Kala Nilayam, Jaffna. He was undoubtedly a great student and admirer of Thayumanavar and any man listening to his chanting of the verses of Thayumanavar cannot but be transported to a spiritual realm of peace and joy.

I always looked upon Rev. K. S. Murugesu as a true and sincere seeker after religious truths and as one who lived more for the experience of religion than for the mere preaching of it to others. All religious minded men have their human failings, and Rev. Murugesu was not an exception. But, this much can be said of him that he was an embodiment of all that are good and noble in Christianity and Hinduism. He never emphasised or wasted time and energy in maintaining metaphysically the superiority of one faith over the other. He accepted the principle that the essence of all religions is one and it was the fundamental basis for his religious life, and lived to it irrespective of what his co-religionists and others thought of him. He was frank in his utterances and spoke out openly his religious convictions and beliefs whether it be on the platform or on the pulpit.

Rev. Murugesu was not only a scholar but also had the make-up of a mystic in him. It is his introspective attitude that enabled him to appreciate and enjoy the utterances of Sri Thayumanavar in way the he did. In his death, we have lost a great man of culture and wide learning who had contributed not a little towards the ideal of *Fellowship among Faiths*.

## REV. K. S. MURUGESU, B. A., L. T.

### The Man And His Contribution

(By K. NAVARATNAM)

IN the death of Rev. K. S. Murugesu, B. A., L. T., Jaffna has lost another man of letters. Tamil Culture has lost within a short period four of its best men—Dr. Ananda K. Coomaraswamy, Rev. Fr. S. Gnanepragasar, O. M. I., Srimath Swami Vipulanandaji and Rev. K. S. Murugesu. They belong to a class of scholars who are fast disappearing from our midst.

In Rev. K. S. Murugesu, we have

lost one of our best scholars of Saiva Siddhanta Philosophy. Though a Christian, he lived a true Tamil life and inspired love and admiration for Tamil Culture and Religion in the minds of those who came in contact with him whether they were Christians or Hindus. He had such an unbounded love and admiration for Sivagnana Siddhyar, Bhagavad Gita, the Dasopanishads and the Psalms of Thayumanavar that he seldom parted company with them. I had the good fortune to move with him very intimately when he was stationed at Oddumadam, Jaffna, as the Pastor of the Vannarponnai Circuit of the Methodist Mission, and every time I visited him, I saw in his hands, the Upanishads or the Gita or the Sivagnana Siddhyar. On one occasion he even told me that he had nearly completed a prose version of Siddhyar Para Pakkam. His Siddhyar Supakkam Vachanam was published in 1931, and I think, it is now out of print. It will be a fitting tribute to his scholarship, if some enterprising publisher could

to work. It is to be wondered if Ceylon can ever hope for such conditions. Under the Donoughmore Constitution the Budget was always presented by the Leader of the House. For the first time, the Finance Minister has presented the budget under the new Constitution. A feeble attempt has been made to balance the budget without due regard to fundamentals.



# The Revolt of Asia

A great change will take place in the course of world history when Asia, with its immense reserves of raw material and manpower, finally becomes fully mechanised. Led by scholar-revolutionaries, a new, purely Asiatic pattern of society is emerging. If the West does not co-operate, warns Mr. Robert Payne in this article condensed from his forthcoming book, *Revolt of Asia*, it may find itself at the mercy of Asia.

A great event in human history is taking place at the present moment the revolt of Asia. Decisions made now can affect the future of the East for centuries to come. And not only the East! It is no longer true that the success or failure of the governments of the world depends only upon the rivalries between the U. S. and the U. S. S. R. A new emergent concept of government is rising in the Orient. In every village the revolution is making its demands on men; a new consciousness has arisen; the lowly coolies and the greatest princes are pledged to reform. The hungry must be assuaged, the people must be given a new dignity, the will of the people must be made representative, and the old monarchic and colonial system must be destroyed; and what is surprising is not that reform should have come at this time, but that there should be so much unanimity in the minds of the Asiatics upon the methods by which it must come about.

## New Leadership

A new leadership has emerged in the East. Its revolutionary record has been one of progressive success. In India, Communist held China and Indonesia the blue-prints of the revolution were formed on the basis of the American War of Independence. The slogans, the speeches, the particular form of government the leaders envisage, their relations with foreign powers, their desperate search for allies, and their impulse to create a new kind of nationhood—all these spring from motives that were more apparent in America during the Revolution than they were in France or Russia during subsequent revolutions.

It would be the greatest tragedy to assume that the revolution of Asia is led by freebooters or storm troopers, or to believe that because the revolutionaries demand their independence, they are necessarily extremists. To an extent unbelievable in the West the scholars, the priests, and the wise still rule.

Jawaharlal Nehru is known even in the West for his historical writings, but it is not generally known that he is an accomplished poet in his native Kashmiri. Mao Tse-tung possesses an omnivorous knowledge of history, a subject to which he has dedicated himself since his thirteenth birthday, and he is famous in China as a poet in the classical tradition. Sutan Sjahrir at the age of thirty-seven has produced seven books on political economy. Adul Kalam Azad, the Moslem President of India's Congress Party, is known from Morocco to the Philippines as a commentator on the Koran. Wang Chung-hui's treatises on law have established new principles. The list is endless. In the West few scholars have power; in the East scholarship is still revered as it was revered in the past; the tradition remains unchanged.

## An Emerging Asiatic Bloc

Today the East faces us with its challenge. Already in embryo we can foresee the shape of things to

come—the overwhelming manpower and resources placed under the control of an Asiatic bloc. "Asia for the Asiatics" has come to stay. The nations of Asia, in their relations with other countries, will act together as a powerful bloc. In this bloc the India-Indo-Asia axis, rather than China, will play the dominant role.

The present leaders of Asia are conscious that it is a race against time. There can be no government without independence, but there can be no stable democracy without education; hence their intense efforts to raise the standard of literacy. This is still the main problem, but technical competence and a greater knowledge of the principles of democracy and administration are also desperately necessary. In ability to teach them these skills the Western powers have advantages that are not possessed by Russia—they know Asia more intimately; they have sources of information denied to the Russians, and have longer and freer contacts. For all the effort the West makes in offering Asia these skills, it will be repaid a thousand fold.

## Major Task

The major task of our generation is the understanding of Asia, for Asia represents potentially the mastery of the word in manpower and resources. We, who are accustomed to think of power precisely in those terms, forget that the riches of the East are as inexhaustible as they were in the times of Columbus. It is true that the mineral deposits of China are less than we had expected, but Indian steel and the unknown elements in the soils of Borneo and Sumatra may yet change the power configuration of the world. Burma's wealth of bauxite is still unexplored. Kuomintang China, financing its war on the export of tungsten and wolfram alone, showed the incalculable power of mineral deposits in the modern Asiatic world. No one can estimate the number of oil wells that have yet to be tapped in Sumatra and Borneo. The East has it in its power to redress the mineral losses of the older world.

Meanwhile, the Asiatics themselves are extremely conscious of their potential power. "We are self-sufficient," said Nehru, "on a scale of which we hardly dreamed." Chu Teh turned proudly to the Yen-an arsenal and asked how much of the weapons of war against the Japanese were produced there; then answered his own question: "Nearly all, except those we have taken from the Japanese." The Burmese campaign taught us that the Chinese peasant has an enviable aptitude for mechanics, and nothing was more heartening for the future of Asia than the spectacle of the Singapore Naval Base before the war, where Malay, Chinese and Indian mechanics worked in harmony. From a patriarchal agricultural civilization the East can jump fully armed into a demo-

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# WHAT IS OUR FUTURE?

## An Appeal to the Public

(K. P. Tilliampalam)

IT is time that we took a serious view of the future of our youth. The educated youngmen cannot expect employment either in Ceylon or overseas in future. A very few may be able to compete with all the Ceylonese but the rest, the vast overwhelming majority, are going to be the greatest sufferers. Yearly the number of unemployed will be on the increase and especially so as the result of free education. The present system of education requires careful attention so that while conferring culture it must make us good citizens. Class rooms are being added everywhere to accommodate more students but have the government formulated any scheme to employ the youth turned out yearly by the different Colleges and Schools?

It is observed that many outsiders v.z: electricians, mechanics, carpenters, blacksmiths, drivers and other skilled workmen have invaded this peninsula. A single indigent Tamil tailor cannot be seen. Tailoring is a respectable and lucrative job. At least it is much better than cigar making. If trade schools were in existence we could have met our requirements from among our own people. The Wardha system of education of Mahatma Gandhi is reported to be paying while the students are learning. Now that the British are leaving us we should plan our education to suit us. National planning is the talk of the moment in India.

I humbly suggest that our educationists, publicists and others interested in the welfare and regeneration of our youth should get together in all seriousness to discuss ways and means to arrest the impending onslaught of unemployment and to take action early.

The following may be considered:-

1. Direct free education on proper lines. Establish trade schools. All Colleges and Schools to be provided with fee government lands in the Wannu to conduct farm Schools.

2. Forming joint stock companies. We see outsiders capturing our trade and yet we close our eyes. All foreigners should be compelled to register their business agreeing to employ 50% of their staff from among our nationals.

3. All cigar factories should be licenced and an Inspector appointed to supervise the working. At present the small trader employs inferior tobacco and undersells the genuine stuff to the detriment of the industry.

4. The most noticeable fact is that cigar makers themselves are smoking beedi. A representative of the cigar trade and another should be deputed to visit centres of beedi production in S. India to study the industry and to report as to the feasibility of establishing same here. It should be possible to grow the tobacco and the covering leaf of beedi in this Island where all kinds of climate prevail.

5. To start a spinning and

weaving mill. India is increasing the export duty on yarn and cloth. It would be advantageous to have our own supply producing cheaper cloth and providing employment for a few hundreds of our people.

6. Madras is to make sugar out of palmyra juice, to provide work for the toddy tappers, who are thrown out of employment consequent on the introduction of prohibition in that Presidency. This too may be studied.

7. More water. It is commonly stated that if water is provided our farmers will produce gold. A small vote may be obtained from Government to offer a prize for the best plan tracing the diversion of the Mahaweli Ganga to the North. This idea is not utopian. The river can be brought to our doors if we exert.

All interested are earnestly requested to publish their views. An endeavour should also be made to get together. What we want now is a band of Socio-political sannyasins who will work with no self interest for the advancement of our country.

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 791.

In the matter of the estate of the late Sinnathamby Kandiah of Vaddukkodai East who died in Taiping in the State of Perak.

Deceased.

Krishnar Vairamuttu of Vaddukkodai East, Petitioner.

Vs.

Minors. 1. Rajamalar daughter of Kandiah.  
" 2. Sarasupathi daughter of Kandiah.  
" 3. Kandiah Rajaratnam.  
" 4. Kandiah Durairatnam.  
" 5. Kandiah Solvaretam.  
G. A. L. 6. Sinnavar Chellappah all of Vaddukkodai East. Respondents.

This matter coming on for disposal before R. R. Selvadurai Esqr, District Judge, Jaffna on the 20th day of October 1947 in the presence of Mr. A. Cumaraswamy, Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner dated the 3rd October 1947 having been read:

It is ordered that the said 6th respondent be appointed guardian-ad-litem over the 1-5 respondents and that the petitioner be declared entitled to have Letters of administration to the estate of the said intestate as his nephew and as such letters be issued to him accordingly unless the respondents or others interested shall on or before the 24th day of November 1947 show sufficient cause to the satisfaction of this court to the contrary.

This 20th day of October 1947.

Sgd. G. C. T. A. de Silva,  
District Judge.

Order Nisi extended to 15th December 1947.

(O. 120. 9 & 12.)



Letter to the Editor

## DR. BUNKER'S REPLY

Sir,

Owing to pressure of work and the vagaries of mail service, I very much regret that I was not able to deal with Dr. Bunker's letter published in your issue of 28th October. It is no reply at all. He avoids the many issues I raised in my Open Letter. Revd Bunker is the Chief Executive of the American Mission in Ceylon. He arranged the interview. He thought that after over hundred years of work in Ceylon, it was proper to hear the views of the Hindus and asked me to bring a small group to allow for effective discussion. The Hindu Group I took was six in number and representative. Alas! Dr. Bunker was not there. Not even the reporter of the American Mission paper. But the 'Hindu Organ' reporter was there without our arrangement. I am glad of that.

Having waited long—the interview being on 21st February 1946—I wrote to Revd. Bunker on 8-12-45 to enquire as to what was happening to our representations to the Mission Board. In his reply dated 18th January 1947 he said "there was no reference to your position in their report."

"Hence my Open Letter to Revd Bunker so that the Hindu Public at large may note and act if they have any self-respect. I have written an airmail registered letter to Revd. R. A. Dudley on 27th October.

I shall be glad if you will publish my reply to Revd Bunker's letter to me, which appeared in your paper, for public information. I repeat what I have said many times "that the presence of these unfriendly missionaries in our midst is a challenge to our self-respect." Why say more?

Segamat, Yours etc.,  
28.11.47. C. CHELLIAH.

## Letter Referred to:

15th October 1947.

Revd S. K. Bunker,  
Vaddukoddai.

Dear Sir,

I am in receipt of your letter of 23.10.47. You are the representative of the American Mission Board in Ceylon and the interview was arranged by you. It passes my understanding why you were not present at the interview—if the Board wanted to be honest and sincere about it.

Moreover it was up to you to find out and inform us as to the fate of our representations to the Mission Board Deputation.

We plead for honesty and forthright sincerity in this matter. American Dollar cannot be all-powerful all the time.

I do not want even to hurt a fly. But the American Mission with its dollars is playing havoc in our land. You had better write to your Mission and let the people know. The might of the dollar cannot be right in the eye of God.

Yours truly,  
C. CHELLIAH.

## The Revolt of Asia

(Continued from page 3)

cratic mechanized age, retaining much of what is valuable in the older and more graceful civilization that overlaps into our own times. Everywhere in the East the seeds

of liberty and democracy are bearing fruit. The Four Freedoms hang in the school-rooms of Bali-ness villages; you will find them in Mongolia, in India, in China. If the revolt of Asia is the greatest and most portentous event in human history, the declaration of the Four Freedoms, whatever the intention of its framers, must be accepted as the greatest deliberate impulse toward the changing of history ever invented.

Today a thousand million people of Asia are still struggling for the barest livelihood. Once that has been assured, the unpredictable strength of these people will begin to sway the world in whichever direction they think best. In the most complete sense, the West will be at their mercy unless it cooperates with them heartily, now and in the future.

## The Turning of the Ways

It lies within our power within the next few generations to bring about the marriage of East and West; but this marriage can only come about as the result of certain predetermined conditions:

There is not room enough in the present world for colonies. The West should accept the revolt of Asia as a fundamental issue of our times and assist it with all its power. To describe all "leftist" tendencies in the East as the product of Russian leadership would be the grossest folly. What we regard as leftist in the Far East is more often a purely Asiatic expression of the kind of government they desire, with the least possible connections with the forms employed by Russia.

## The West Too Will Change

The revolt of Asia will change the pattern of America. With the Pacific becoming the Middle Sea of the world, more trade will flow from the West Coast than from the East, and nothing is more extraordinary than the refusal of Californians to believe that their destiny lies in the Far East.

All existing patterns will change. To the advantage of the West, for a short while, is the presence in positions of power in the East of men who have been educated abroad. Quezon and Osment were American-trained lawyers, Soekarno, Hatta, and Sjahrir owe their education to Holland, Luang Pradit owes his training to France, Nguyen-ai-Quoc studied in Paris, the two leaders of the Indian conflict were trained in London. Others will follow them, who have had no training in the West, and possess no particular sympathies with Western doctrine or Western habits of thought. Neither communism, nor capitalism, nor socialism can be expected to survive for long in their present forms in the East. In the new patterns that will evolve, the emphasis will be on the social struggle, on the emergence of a purely Asiatic society owing much to the West but still more to the native adaptability of the East. A social state unlike any existing social state is coming into being. In all Eastern lands the struggle is the same and will obey, within limits, the same laws. Asia is conscious of herself, and the Asiatic Century has begun.

## OUR PROBLEM TODAY

## Economical Not Political

By

(A STUDENT OF ECONOMICS)

(Continued from a previous issue.)

## National Planning on Economic Basis

It has already been pointed out in the earlier issues of this article that Ceylon is not self-supporting in the following necessities of life viz, (1) Food (2) Clothing or textiles (3) other subsidiary food stuffs, besides these, serious thought should be given and remedy devised to relieve the country of (a) Unemployment (b) Inadequate housing facilities (c) Non monopoly of external trade by indigenous traders and businessmen. It is useless contemplating the national advancement of the country unless and until a national planning committee is set up to devise ways and means with the aid of expert advice from well known industrialists, financiers, economists, professor, scientists and practical farmers. Therefore it is suggested that an appeal should be sent to all experts of these economies to volunteer and come forward to aid or educate the masses (downtrodden); thereby a five-year period plan may be fixed with statistical figures, data, and different sectors of economic life. There may be some practical difficulties in putting through this plan in five years. We should be able to do successfully in five Ceylon in the near future. The practical difficulties are as follows:— (1) Social backwardness (2) Elimination of foreign control (3) Lack of broad outlook (4) Lack of co-operation. These may be surmounted if on'y people come out of their narrow grooves of thought and action and extend a wider Co-operative outlook. Economic planning or scheming by word of mouth will not serve our purpose.

The following are the subjects to be planned for the good of the country. If we succeed to a reasonable extent the economic self-sufficiency is assured in five years:— 1) Increase in food supply and improvement in nutrition 2) Improvement in Textile supply (Ceylonese) 3) Improvement in housing standards 4) Increase in Agricultural production 5) Diminution in unemployment 6) Liquidation of illiteracy 7) Increase in public utility services 8) Provision of adequate Medical and Sanitary facilities 9) Development of Domestic science (practical).

It is proposed to deal with each of these items of economic planning with practical suggestions and remedies in the next issue.

## WANTED

Wanted a Teacher who has passed the English Probationary Teachers Certificate Exam. for Sirupiddy Private Tamil School. Applications should be made to the following address. T. T. S. C/o Hed Teacher Private Tamil M. x. School Sirupiddy, Puttur. Mis. 195, 9 & 12.

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 802.  
Moothathamby Masilamany of Tel-  
lippalai East Petitioner

Vs

1. Annammah wife of M. Masilamany
2. Mylvakanam Rajaratnam both of Tellippalai East

Respondents

In the matter of the estate of the late Neelalochany wife of M. Rajaratnam deceased of Tellippalai East

This matter coming on for disposal before R. R. Selvadurai Esq. District Judge Jaffna on the 7th day of November 1947 in the presence of Mr. S. T. Rajaratnam Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner dated 1st October 1947 having been read

It is declared that the said petitioner is entitled to have Letters of Administration over the estate of the abovenamed deceased the same issued to him accordingly unless the respondents or others shall on or before the 9th day of December 1947 show sufficient cause to the satisfaction of this Court to the contrary.

This 7th day of November 1947.

Sgd R. R. Selvadurai

District Judge.

(O. 118, 5 &amp; 9)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 771

In the matter of the Last Will and Testament of the late Kumaresar Mailvaganam of Vaddukoddai East

Deceased.

Marimuttammah widow of Kumaresar Mailvaganam of Vaddukoddai East. Vs. Petitioner.

1. Mailvaganam Kanagasabai of do
2. Mailvaganam Manikkavasagar of do
3. Mailvaganam Paramanathar of do
4. Thilagavathiar daughter of Mailvaganam of do
5. Mailvaganam Kandaswamy of do
6. Kanthamuttu Marimuttu of do Respondents.

This matter of the petition of the above-named petitioner coming on for disposal before R. R. Selvadurai Esq., District Judge, Jaffna on the 25th day of September 1947 in the presence of Mr. V. Nagalingam Proctor for petitioner and the affidavits of the petitioner, the notary and witness having been read it is ordered that the above-named 6th respondent be appointed guardian ad litem over the minors 1-5 respondents, and that the Will of the abovenamed deceased dated the 19th day of June 1947 be and the same is hereby declared proved unless the above-named respondents shall appear before this court on the 24th day of October 1947 and show sufficient cause to the satisfaction of the court to the contrary.

It is further ordered that the said petitioner is the Executrix named in the said Will and that she is entitled to have probate of the same issued to her accordingly unless the said respondents shall appear before this court on the said date and show cause to the satisfaction of the court to the contrary.

This day of October 1947.

Sgd R. R. Selvadurai

District Judge.

Extended to 12-12-47.

(O. 117, 5 &amp; 9)



**Placed in Grade 1**

Ramakrishna Mission Shivananda Vidyalaya Batticaloa

A Correspondent writes:

The Ramakrishna Mission Shivananda Vidyalaya, Batticaloa has been placed in Grade 1 by the Education Department according to the new scheme of classification of assisted schools.

This school was started by the late Srimat Swami Vipulananda 15 years ago at Kallaiuppodai 2 miles from Batticaloa. It is a residential institution providing courses of study in Arts and Science up to the University Entrance and H.C. classes. The school is one of the earliest to join the free scheme. The staff consists mostly of graduates and the present manager of the school is Srimat Swami Nadarajanda while the general direction of the institution is in the hands of Srimath Swami Sidhatmananda, the head of the Ramakrishna Mission (Ceylon Branch).

Mr. S. Ambalavanar, the Principal, addressing an assembly of the staff and students last week congratulated the staff for their splendid achievement in raising the status of the school to the first grade. He said that it was the only institution in East Ceylon which has been placed in Grade 1 under the new scheme. He made special reference to the contribution which the late Swami Vipulanandaji has made to the institution. He said that the present status of the school was largely due to the encouragement and financial support which the management has received from its wide circle of friends. The special thanks of the management were due to the officers of the Education Department without whose guidance and help, the efficient planning of the courses of studies and the equipment of the laboratories might not have been possible. He declared a day's holiday in honour of the occasion.

**India's Foreign Policy**

Pandit Nehru, Prime Minister of the Dominion of India, declared on Friday last that India would keep out of group alignments of world powers.

"We shall be friends with America," he said. "We intend co-operating with the United States and we intend co-operating fully with the Soviet Union".

He added: "Inevitably that means to some extent we shall have to plough a lonely furrow."

"By adopting that position—which is the honourable and right position for us to take up—we shall ultimately gain in rational and international prestige".

The Prime Minister said India would not join in any war if she could avoid it, but "if the choice comes we are going to join the side which is to our interest".

Pandit Nehru was speaking during the Foreign Affairs debate on a motion to reduce the budget grant for the Ministry of External Affairs.

**Air Service Starts From Tomorrow**

The regular Air-Ceylon air services will commence on Wednesday 10th December, 1947. The timings for the regular service is as follows at four per week on Mondays, Wednesdays, Fridays, and Saturdays.

Colombo ...	Dep: 8 a. m.
K. K. S. ...	Arr: 9 15 a. m.
K. K. S. ...	Dep: 9 34 a. m.
Madras ...	Arr: 11 05 a. m.
Madras ...	Dep: 1 p. m.
K. K. S. ...	Arr: 2 30 p. m.
K. K. S. ...	Dep: 2 45 p. m.
Colombo ...	Arr: 4 00 p. m.

Fares:—

Colombo—Kankesanturai	Rs. 35/-
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Kankesanturai—Madras	" 50/-

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Arrangements are being made for a series of non-scheduled flights via Trichy on the regular service to Madras.

Fares are payable in cash 24 hours before the departure of the plane. Passengers for India should produce certificates of vaccination and surrender of Rice Ration Books.

Transport will be provided for passengers only from Traffic Office, Jaffna, to Air Port, Kankesanturai. All passengers should be at the Traffic Office by 8 a. m. for external flights and at 1 p. m. for flight to Colombo. Passengers coming direct to the Air Port should be there by 8. 30 a. m. for external flights and by 1. 30 p. m. for flight to Colombo. Transport will also be provided to passengers from Ratmalana Air Port to the Traffic Office at Lotus Road Fort.

**First To Travel**

The following were the first to travel by air from Kankesanturai to Colombo on Saturday last by the Air Ceylon Dakota "Sunethra Devi". The flight was a non-scheduled one.

Dr. M. Cathiravetpillai, the noted Ayurvedic Physician of "Kasthuriar Valavu", Jaffna.

Haji S. M. Mohamsd Mohideen of Moor Street, Jaffna.

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**Science, Mysticism, Sri Kashi or Benares And Reality**

(Continued from page 1)

vice-sodden rake can perform an experiment in physics as well as the greatest of physicists. This is not so in mysticism which is the purest form of religion for it puts the accent, not on ceremonial and symbology, but on the personal experience of the Supreme. The mystic experience is open only to those who have cleared their hearts of all cant and calousness and who are exemplars and patterns of purity. It is because science pricks personality to pieces, because it cannot contemplate things in their integrity, but must of necessity subject them to analysis and anatomy, that truth slips through its fingers. In science our knowledge is of an indirect kind; we know about things but cannot know them in their innermost core and essence for the scientific method erects impermeable walls between the subject and the object. But in the mystic experience we are translated to a plane of being where the veils that divide the knower from the known are lifted, and the transcendent, unphrased experience supervenes in which all duality is erased. The self-realization of the mystic is, therefore, not a frail gossamer spun by wandering minds, but a proven fact, anchored in experience, which no arm-chair criticism can blow away. The objection that man cannot rise above his Self cannot stand serious examination. For what is his Self? It is what cannot be thought away, what asserts itself and holds you by the throat even when you try to deny its existence. Neither the body nor the mind is in this sense the Self of man for both of them are instruments of, or rather impositions on, the Self. The statements 'my body', 'my mind' are on a par with the statements 'my table', 'my house'. The body and the mind no more constitute the Self of man than do the table and the house. The true Self is 'I'—complete awareness, pure consciousness, unidentified with the states of the body or the mind, shape or size, colour or smell, which are all objects pitted against it and constitute non-self. This Self is the enduring substratum on which the flux and phantasmagoria of the non-self chase each other in an eternal hide-and-seek. It is the Reality on which all phenomena are bottomed and which mystic seeks to comprehend and realize.

(To be continued)

(Continued from page 1)  
Banaras and the circumjacent country as Kashi, the Kingdom. As early as fifth century A. D., F-Hian, the Chinese pilgrim, traveled up the Heng (Ganges) towards 'the west', and reached the city of 'Pho lo nai' (Benares) in the Kingdom "Kia shi". It is highly probable that, even after the Buddhistic period the ancient city and the outlying country were known by the two names interchangeably, thereby bequeathing to us the 'twin' names for this Holy City of Aryas. Another convincing proof, may not be inopportune, of Dr. F. Hall, viz:—"I find that so late as the eleventh century A.D. (at a period when Kasi was presumably, the more popular name of the City of Benares, the circumjacent territory was known as Varanasi").

Knowing the various names with their imports by which this ancient City is known, let us trace the date of its birth, the people that first occupied it, and the probable object of the first settlers or its founder. Let us attempt to establish its great antiquity and its rare sanctity, that has so magically held millions of people under its supreme sway from time immemorial.

(To be continued)

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA (held at Chavakachcheri)

Testamentary Jurisdiction No. 5  
In the matter of the estate of the late Muthubamah widow of Theyagarajah of Idakkuruchchy.

Deceased Vethanayagam widow of Kathigamkurukkal of do Vs.

Pettitioner Kanthar Kanapathippilai of Karamaikurichchy Respondent

This matter coming on for disposal before W. Thalgodapitiya Esquire, Additional District Judge Jaffna on the 17th day of November 1947 in the presence of Mr. V. S. Karthigesu Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that Letters of administration to the estate of the abovenamed deceased be issued to the petitioner as an heir of the abovenamed deceased, unless the abovenamed respondent or any others appear before this court on the 15th day of December 1947 and show sufficient cause to the satisfaction of this court to the contrary.

This November 1947  
Sgd W Thalgodapitiya  
District Judge

(O. 119, 9 & 12)

**Jaffna—Madras—Penang—Singapore**

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