

For Your Printing

SAIVA
PRAKASA PRESS

HINDU ORGAN

FOR YOUR FUTURE

Consult

SRIPATHY (JR.)

C/o Hindu Organ.

[The Only Newspaper in Ceylon for the Hindus]

Estd. Sept. 11, 1889.]

PUBLISHED EVERY FRIDAY

[PHONE No. 56.]

PRICE 10 CENTS

VOL. LXV. |

*

JAFFNA, FRIDAY MAY 8, 1953

*

| NO 5

THE MOUNT THAT
BAFFLES MANKINDTHE SACRED SUMMIT OF
SNOW-CLAD HIMALAYAS

[At a time when the British climbers are continuing the unfinished Battle of Mt Everest, the following account of the spiritual splendour of Mt. Kailas before which Mt. Everest pales into secondary importance is reproduced from 'Shree Bharathee' for the benefit of our readers.]

THE wonderland of the world, the sacred abode of divinity, the mightiest and the loftiest mountain in the World, the abode of perpetual snow, and the Lord of mountain system are the majestic Himalayas. Two to three hundred miles in breadth, they extend over nearly 1600 miles along the Northern boundary of India with a few thousand big hills and peaks, rising like a huge invincible wall guarding this sacred land of ours. Arnold Heim writes: "No Alpine gorge can seriously compare with majestic, almost incredible transverse gorges of the Himalayas."

In the Central Himalayas there lies a hidden land, Kumaon hills (Kumabhala in Sanskrit, consisting of Nainital, Garhwal and Almora districts, and on the top, most enrapturing Lord. Shiva's abode, Mt. Kailas and holy Manasarovar land, Mansikhandi.

Grandeur of Kumaon

Kashmir, Nepal, Sikkim and Mt. Everest, though Beauty spots in themselves, cannot compare with the grandeur of this chosen region. Kumaon hills. This Kumaon hill is having 108 beautiful religious and adventure spots just like Jannunotri, Gangotri, Kedarnath, Badrinath, Lokpi lake (Manasthai international valley of flowers, Nainital, Baijnatha (Garod), Kausani (Mahatma the place of Gandhi's spiritual attainment Bageswar (Sarayu river) Harstaling, Panchachuly, pindari and Milam glaciers, Trisuli, Nandadevi peaks, Uia, Jayanti and Lipu passes, Tablaland of

the world, Thirthapuri, monasteries (Buddhist Gompas), Mandhata Parvat Nyandi parvat, Gowrikund, Mt. Kailas and holy manasarovar, Jageswar patala Bhuwaneswar and Parnagiri.

Nearly 50,000 pilgrims and tourists from all over India visit Jannunotri, Gangotri Kedarnath and Bidrinath every year. Many spots just like Nainital, Jageswar (Bala Kailas pindari glacier, Jannunotri, Gangotri, Kedarnath and famous Bidrinath etc. are in the 1st and 2nd ranges only.

Nature's Best Gift

The actual Himalayas, Home of Snow stands after the 1st and 2nd ranges, in the form of perpetual snow peaks. Here, nature begins to unfold her treasure of beauty spots just like original Badrinath (i.e. Thuling Mutt, Mt. Kailas and Manasarovar, Nanda Devi, Milam glacier and Sarajkund, etc. sparkling streams, shining water falls, green red and yellow meadows, lovely gardens, enchanting lakes, deep-coloured valleys, and deepest gorges, the finest and biggest glaciers, the highest plateaus, the loftiest peaks the most invigorating climate, and above all, the supreme solitude serenely reigning everywhere, never fail to transform the tourists and steep them in eternal ecstasies.

The Kumaon hill, which is a very important region in the whole of the Himalayas is having many valleys leading to well known religious places of Kedar, Badri and Mt. Kailas. The Johar Milam valley in Dis-

New
Anti-Tuberculosis
Drug

The two most powerful anti-tubercular agents, streptomycin and isoniazid (INH), have just been chemically combined into a single drug for the first time.

Early tests with the new drug—called "streptohydrazid"—indicate it may be a powerful weapon in the hands of the tuberculosis specialist since it is useful against tuberculosis germs which are able to withstand the attacks of either streptomycin or isoniazid alone.

In the laboratories of Chas Pfizer & Co., Brooklyn pharmaceutical firm, the two agents were locked together chemically so that one gram of streptomycin and 236 milligrams (a little less than a quarter of a gram) of isoniazid may be given in a single injection. A number of recent reports have suggested that streptomycin and isoniazid given together may be the best anti-T. B. drug combination now available to doctors. This view is shared by the Tuberculosis Chemotherapy Trials Committee of the British Medical Research Council which recently recommended as a preferred isoniazid-streptomycin dosage, 200 mg. of isoniazid and one gram of streptomycin daily.

Streptomycin is now the standard weapon against tuberculosis while isoniazid, announced last year, has rapidly assumed a position of importance as an additional therapy.

Pfizer makes both isoniazid (under the name of Cotinazin) and streptomycin, and also produces the anti-tuberculosis antibiotics viomycin and dihydrostreptomycin.

strict Almora, U. P. is the easiest to approach and finest for many reasons. The Milam glacier in Johar valley near the famous Nanda Devi and Panchachuly peaks, is the biggest and matchless glacier of the Himalayas, the Milam glacier, whose enrapturing view entralls one to ecstatic heights. Even the grandeur of the Pindari glacier is surpassed. A fine display of variegated colours of this glacier, caused by the reflecting snow flowing

(Continued on page 5)

GLORIFYING FIGHTERS
& GLAMOURIZING CRIME!History Must Contain
Better Records

"The way history is presented and taught is a permanent danger to world peace. For ordinary mortals and even for specialists all over the world, history is nothing more than accounts of the lives of those who are called 'great men' of battles and sometimes—catastrophes. Every warrior who had occasion to cause the death of a few thousand men, more or less, has his place in the history books. How can we expect the world to live in peace if everyone's notion of history, everyone's conception of the glories of the past, is mixed up with the idea of the warrior hero? It is drilled into children at school and stays with them the rest of their life."

The man quoted above is a German, who is a declared enemy of historical legend and has just written a book (*On Posthumous Glory*) to combat it. He hates to see fighters glorified, crime glamorized and posthumous fame heaped on those who deserve blame instead. Dr. Hanns-Erich Haack is neither the first nor he last to demand a reform of history writing and teaching. In France Charles Seignobos, years ago wrote a *History of the French People* instead of writing a history of the French nation. Before him, the great French historian Michelet concerned himself with what the man in the street did and thought in times past and how he behaved. Jean de Pierrefeu, who had little use for heroes, called Plutarch a liar. In

BY

EDGAR JOUBERT

England H. G. Wells opposed the cult of hero-worship and Arnold Toynbee, in recent years, has followed the same tendency to an even greater degree.

It must be said, too, that recent archaeological discoveries have vastly increased our knowledge of "peoples without history," as they used to be called—forgotten men who were formerly known to us only through

chronicles which (then as now) were written chiefly to perpetuate some "hero's" deeds.

Dr. Haack, then, is not an innovator, but he has the merit of having broadened the debate. "The struggle of common sense against nonsense," he calls it.

A writer and a publicist as well as a diplomat, Dr. Haack realises all the danger inherent in the need of the masses (and of historians) for an image of history where the cult of the hero has an important place. He sees two sides to the problem. On the one hand, there is the deliberate intention to give history a definite meaning. On the other hand, there is the public's natural interest in anecdote. The role of historical anecdote is reflected in the advice commonly given cub reporters: "Never mind when a dog bites a man. But when a man bites a dog, that's news. Go out and get the story."

This point of view was well understood by an obscure Greek named Herostratus in 356 B. C. Wishing to become famous at any price, he set fire to the temple of Diana at Ephesus. The operation was a complete success. Though scorned by his contemporaries, Herostratus became famous; today his name can be found in almost any encyclopaedia, big or small. "Yet how many benefactors of humanity have been left out?" asks Dr. Haack, "how many law-makers who had no thought of glory?"

Of the gigantic struggle between Mark Antony and Octavius for power in ancient Rome, all that most people remember is the private life (supposedly scandalous) of Cleopatra, and her famous nose. If the nose had been shorter, Pascal wrote, "the face of the world would have been changed." May be so, thinks Dr. Haack, "but the anecdotal side warps the perspective, if that's all one looks at."

The Anecdotes

The heroic defence of Thermopylae by three hundred

(Continued on page 6)



திருச்சிற்றம்பலம்.

சமச்சிவாயவே ஞானமும் சகலியும்
சமச்சிவாயவே நானறிவிக்கையும்
சமச்சிவாயவே நானறிந்தேத்தமே
சமச்சிவாயவே நன்னெறி காட்டுமே
திருச்சிற்றம்பலம்.

Hindu Organ

FRIDAY, MAY 8, 1953

Treasure These Thoughts

God is speaking to human beings through human forms as otherwise they would not learn. He assumes human forms to teach those who are keen on God realization, and these forms of God are the Saints.

THE COLOMBO HINDU COLLEGE

"You are not one minute too early in starting the education of your Hindu boys" remarked Sir John Kotelawala, Minister of Transport and Works, when he laid the foundation stone for the Colombo Hindu College at Ratmalana last week. But no Hindu would refuse to accept the contention that the Colombo Hindu College should have been established twenty-five years ago; nor can he absolve himself from the blame for shirking his responsibility for so long.

The significance of the educational contribution of a people depends on whether the progress has been a spontaneous outgrowth from the soil or whether it has been an importation from without. For, a true insight into the educational problem of the country can be obtained only from a first hand knowledge of human nature

It has been accepted as common ground that denominational schools are of vital importance to a country particularly at a time when the forces of materialism are waging a cold war to seduce people from the path of God-fearingness and Justice. The great men of the North who established the Jaffna Hindu College six decades ago had understood the significance of the value of imparting education to Saiva children in Saiva institutions and had thus done yeoman's service to the country. But how far the generations that succeeded these illustrious patriots have

continued the noble work by opening new Colleges sufficient in number to meet the increasing demands of the people is a question that need not be answered here. The Hon'ble Mr. Justice Nagalingam while welcoming Sir John Kotelawala on the historic occasion on Saturday last revealed the circumstances that led to the establishment of the Hindu College in Colombo.

It is, however, relieving to see that the Saiva parents of the Western Province, though late in the day, have realised the gravity of the situation that has been confronting them for several years in the matter of providing their children with the right type of education. That the Saiva Public have been apathetic to the most vital aspect of their welfare is so patent that today there lies ahead of them an uphill task which requires concerted effort. The Saiva leaders have to shoulder a great responsibility and toil and sweat hard to achieve the object of providing facilities for all Saiva children to attend Saiva Schools throughout the length and breadth of the Island.

It is gratifying to note that Sir John Kotelawala has promised to give the Hindu Educational Society of Colombo every assistance in its noble work. But the Saiva Public must prove themselves worthy of assistance from outside by first contributing their mite to Saiva Societies in order that as many Saiva Schools as are necessary may be established before long. Until the day arrives when all Saiva children will have facilities for receiving education in Saiva Schools, the Saiva Public will remain answerable to a charge of national irresponsibility. Let not that charge hang over the Saiva Public for long!

Prayer In Tamil

At the eighth Thirukural Conference held in the Fort Eswaran Koil, Erode on April 26, Sri-Deivasingamani Arunachala Paramacharya Adigal of Kurakudi Adenam presided

A resolution requesting all temples to have prayers and mantras in Tamil during pooja time was passed unanimously.

GIFT OF LANDS TO THE LANDLESS

Psychological Approach to the People

"Bhoodan Yagna" or the 'Land Gift Movement', as it is popularly known outside India, is a characteristically Indian "campaign" for giving land to the landless. Equally characteristic is the response of the Indian land owners to the appeal to surrender part of their lands for free distribution to the landless. Acharya Vinoba Bhave the lean, frail-looking little man of ascetic countenance and the spiritual heir to Gandhi, has succeeded in his new Mission, exemplifying, as Gandhi had done before him, that a revolution does not have to be violent to be successful. A change of heart is what he asked for and got, without waiting for force or legislation.

No one should suppose that Vinoba Bhave is an ill-educated enthusiast or a starry-eyed religious fanatic. Quite the contrary: he is a highly educated and widely-read man with a prodigious memory and a turn for languages. Though he prefers to speak in Hindi, he speaks perfect English in a gentle, winning voice. His economics are a product of his own thinking and he has arrived at conclusions similar to some of those which the modern world has been driven to adopt by sheer force of circumstances.

Vinoba Bhave, who hail from Baroda, left his father's home, ostensibly to sit for a university examination, but went to Banaras instead where he heard for the first time Gandhiji speak at a public prayer meeting. This experience was to exercise the greatest influence on his life and character, and he immediately became one of Gandhiji's followers. When the famous Sabarmati Ashram was opened, Vinoba became one of its first inmates.

Unique Social Revolution

When Gandhiji died in 1948, Vinoba took up where the great constructive thinker of the century left off. Vinoba's rise to country-wide and international renown began with the launching of his "Bhoodan Yagna" or Land Gift Movement. At a meeting of constructive workers in Hyderabad in 1951, he decided to devote himself to alleviating the misery of the landless millions. He began this unique social revolution in the history of India in what appeared a most difficult and hopeless place - Telengana in Hyderabad which was considered a stronghold of the Communist Party and where there had been riots and bloodshed; yet even in Telengana, strife ceased wherever he went. The people flocked to hear him, offering flowers and prostrating themselves at his feet in the Indian way. From Hyderabad, he passed through Delhi on his way further

East, conducting his campaign in a typically Gandhian way, the pilgrim way, trudging daily on foot from village to village and preaching his gospel of a change of heart

The Land Gift Movement has for its basic premise the equitable distribution of the total land-wealth of India, without having recourse to coercion and without creating ill-will between different sections of society.

At a prayer meeting at Jamshedpur Vinoba clarified his aims: "What I am doing is part of the movement for the welfare of labour. I am voicing the demand of the most neglected section of the working class, the dumb and landless millions." Vinoba has set himself a target of 50 million acres of land i. e. one-sixth of the total cultivated land in India.

Selfless Service

In his campaign to win land for the landless, Vinoba Bhave has walked over 1800 miles across the breadth of India, and his efforts have brought him so far over 800,000 acres of cultivated land. Many States have begun legislation to help this Land Gift Movement, especially Hyderabad and Bihar. Land Distribution Committees have been formed in most States, both to implement distribution of land and to provide the farmer with optimum means of production like ploughs, oxen and capital for initial outlay. Among the largest donors of land are the Rajahs of Ramgarh and Dhanwar (Bihar) whose donations exceed one lakh acres, the Nizam of Hyderabad and the President of India, Dr. Rajendra Prasad.

At the recent Bhoodan Yagna Conference held in New Delhi, members of both the Houses of Parliament endorsed a resolution praising Vinoba's work and promised active support in achieving the target of 25 million acres of land by the end of March 1954.

The fundamental principle of the Bhoodan Movement is that land is not the property of one individual but belongs to the community; since land belongs not to the State but to the children of the earth, this movement is essentially a psychological approach to the people. An individual is made aware of his relation to society, for he is merely a trustee of community property. Voluntary contribution, without use of force is the desired result. By emphasizing the need for voluntary contribution of land to bring about a non-violent social revolution, Vinoba answers the challenge of Communism.

His land gift campaign is a phenomenon peculiar to India, where non-violence is

Investigating Truth At The Highest Level

University education was not and should not be put in the same category as primary or secondary education. The object of University education was not universal education; it was education in universals. The term 'University' by its very connotation meant a society of people foregathered for the purpose of investigating Truth at the highest level, and that implied people with high probity and training. If out of the huge mass of our university men we were not able to produce a handful of high intellectuals, it was because of our confounding the ideals of university education.

Secondary education ought to equip a boy or girl with a liberal amount of intellectual training and fit him for a vocation in life, while the University should confine its attention to those who would increase the sum total of knowledge.

Tholpuram Vigneshvara Vidyasalai

A largely attended Special General Meeting of the Tholpuram Vigneshwara Vidyasalai Paripalana Sabbai was held at 5 p.m. on Sunday the 26th ult. Mr. K. Krishnapillai, the President, stressed the need for developing the school and making it serve fully the educational needs of area.

Messrs K. Pararajasingam, ex-Secretary of the Sabbai, P. Vaitilingam, Local Manager and member of the Board of Trustee and V. Chelvadurai endorsed all that the President said and dwelt at length on the causes of the decline of the school. A programme of work for the improvement of the school was outlined and Messrs. K. Krishnapillai, S. Somasundaram and V. Krishnapillai were unanimously elected to fill the existing vacancies in the Board of Trustee.

the basic tenet of action. The London "Times" commenting on the campaign on April 15 said. "To a great majority of the landless people, the Bhoodan Movement brings a new hope because it harmonizes with the instincts deep rooted in the Indian mind...It has great potentialities...it can do much to allay the bitter feelings that are causing dangerous unrest among the landless...The campaign would mean much to many who had begun to despair of their lot."

MARXIST METHOD OF SOLVING ECONOMIC PROBLEMS

MEANS DESTRUCTION OF MANKIND

The Indian Socialist Leader Shri J. P. Narayan while commending the 'Bhoodan Yajna' movement to the people describes how the Marxist methods have miserably failed.

Sri Jayaprakash Narayan pointed out that all the political forces paled into insignificance in the wake of the freedom movement launched by Mahatma Gandhi. reports the *Amrita Bazar Patrika*. The Royists, the Communists and other political parties were eclipsed under his indomitable force. We ceased to talk about Marxism and dialectical materialism and responded to his call to join freedom front.

Sri Narayan categorically stated that independence of the country was not achieved through Marxian technique. The sublimest thing in Gandhiji was that his spirit was much stouter than his ideology.

Now when political freedom had been achieved, said Sri Narayan, we were face to face with the problem of the abolition of inequality and establishment of equality. This was the task to which topmost priority had to be given. To solve this problem various political parties were out with various plans. The Communists sought to achieve this objective through violence while the Congress had given Five Year Plan to the country. Vinobaji had launched the Bhoodan Yajna movement.

Batter For Blood

Sri Jayaprakash Narayan observed that the Communists had given their cult of violence and bloodshed a trial in Telangana for the purpose of abolishing inequality and establishing economic equality. They committed murders, depredations and loot and innumerable acts of lawlessness for a period of two and half years in three districts of Telangana but could collect only 7,000 acres of land. The Communists, the avowed followers of Marxism, failed in their mission to bring about

equality with the cult of sword.

Sri Narayan stated that in the wake of bloodshed, Vinobaji started his Bhoodan Yajna movement at Telangana with the objective of bringing in economic equality on non-violent and peaceful basis. There were people who began to brand Vinobaji as reactionary and his movement a retrograde move as the terrorists and Communists used to call the freedom struggle nonsensical. But the critics of both Gandhiji and Acharya Vinoba Bhave were disappointed.

Gandhian Method

The Praja Socialist leader observed that Bhoodan Yajna movement was a most powerful one. It did wonders in Telangana. The achievements that it had made within a short time was without any parallel in history. Such quick progress was not attained by the Russian Revolution as well. China had also not solved its problem of inequality though struggle had been going on for the last thirty years. The success of Bhoodan Yajna in Bihar was very dramatic. In the district of Gaya in course of three months gifts of 50,000 acres of land worth over a crore were collected. In the district of Hazaribagh collections of three to four lakh acres of lands were made. If this quick progress continued, then the problem of land distribution would be solved in Bihar within a year. This State would complete its quota of 32 lakh acres of land by March 1954. In that case the land distribution problem of the entire country would be solved by 1957 without the help of any legislative measures.

Sri Jayaprakash Narayan stated that Marxism had failed but Gandhism had succeeded in wresting freedom from the hands of the British. History was

'Our Utmost To Establish Peace'

—Nehru.

India should be careful and not swerve from her path of non-alignment in world affairs and independent approach to questions if her voice was to be heard in Councils of Nations, said Shri Jawaharlal Nehru, the Indian Premier, addressing a public meeting at Belgaum (Maharashtra).

Shri Nehru said that peace has not yet "come to stay". He added: "All we want is peace here and peace elsewhere. If we can do anything to establish peace, we will do our utmost."

Referring to Pakistan, Shri Nehru said the economic situation in that country at the present movement was rather disturbing. He made it clear that he would like Pakistan to progress and be strong. What happened in the neighbour State was always of interest to India. Everything was in favour of Pakistan especially food position after partition. But today they were deficient in food and thousands in that country were hungry, Shri Nehru added.

The Prime Minister observed: "Here we must remember that what good we were able to do to our people in the past five years was because we stood steadfastly to our principles."

repeating itself in present days. In the days of Gandhiji movements of kisans, labour and other movements were submerged in the wave of Gandhian ideology. Similarly all "isms" were thrown into background in the wake of the onward march of the powerful movement of Bhoodan Yajna. He was of the belief that Marxism would be completely washed away by the forceful onrush of Bhoodan ideology as it was thrown into utter oblivion by Gandhian technique. He stated that if Marxism had to live and grow then it must incorporate the philosophy of satyagraha propounded by Gandhiji; otherwise it would continue to be dogmatic.

Principle of Trusteeship

Sri Jayaprakash Narayan was of the view that (Continued on page 5)

ORDER NISI
IN THE DISTRICT COURT OF MANNAR

Testamentary Jurisdiction No. 814

In the matter of the intestate estate of the late Habeeb-mohamadu Abdulcader of Erukkilampiddy Deceased

Kappaneinamarikar Habeeb-mohamadu of Erukkilampiddy Petitioner

Vs

Santhira Usan wife of Habeeb-mohamadu of Erukkilampiddy Respondent

This matter of petition of the abovenamed petitioner praying for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before Felix S. Paul Esq. Addl. District Judge, Mannar, on the 28th day of October, 1952, in the presence of Mr. V. A. Alagacone, Proctor, on the part of the petitioner and the affidavit of the petitioner dated the 8th day of October, 1952, having been read, it is declared that the petitioner as an heir of the said deceased is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the respondent or any other person shall on or before the 7th day of April 1953 show sufficient cause to the satisfaction of this Court to the contrary.

The 27th day of February 1953

Felix S. Paul Addl. District Judge

Time to show cause extended to 5-5-53

K. Jeyacody D. J

O 6 1 & 8)

ORDER NISI
IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1589.

In the matter of the intestate estate of the late Suppaiyar Ramasamy Iyer of Mallakam Deceased

1. Sathasivakurukkal Nadesu Sarma and wife

2. Rasaledchumiammah both of Mallakam

Vs Petitioners

Neelambal widow of Ramasamy Iyer of Mallakam Respondent

This matter coming on for disposal before Spencer Rajaratnam Esquire District Judge of Jaffna on the 10th day of March 1953 in the presence of Mr. C. Ramalingam Proctor on the part of the petitioners and the petition and affidavit of the petitioners having been read:

It is ordered that the second petitioner abovenamed be and she is hereby declared entitled as the daughter and sole heir of the deceased abovenamed to have Letters of Administration of the intestate estate of the said deceased issued to her accordingly unless the respondent abovenamed or any other person or persons interested shall on or before the 11th day of May 1953 show sufficient cause to the satisfaction of this Court to the contrary.

This 10th day of March 1953

Sgd. S Rajaratnam District Judge

(O 7, 8 & 15)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.
(Established 1918)
BANKERS.

Authorised Capital	Rs. 800,000.00
Amount of Calls made	Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Interest charged at 12% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:
S. KANAGASABAI, Shroff.

THE STUDY OF PHILOSOPHY

AN EDUCATION IN ITSELF

THIS universe is so rich and varied and complex that it cannot be comprehended in a single moment of logical theory. Yet we experience the very nature of the subject. This is the same as the significance or meaning it has for the experiencing mind. The significance it has for us, or the meaning it conveys to us, has a factor which is beyond the power of knowledge to reveal. And yet we cannot speak of it as irrational, for here we realize a supreme moment of our life where reason is highly articulated. Confucius discusses an important question which has a great bearing on our problem here. He asks: What is the duty of the son when the father has committed a crime? Likewise, what is the father's duty when the son has committed a crime? Elementary knowledge of the law and the sway of ordinary reason will tell us that the father should not spare his son, nor should the son keep quiet. But suppose for a

(PRABUDDHA BHARATA)

moment that we ourselves are directly involved in such a situation. Would we follow this procedure? Assuredly not. And Confucius tells us that the son has no right to expose his father; nor has the father an obligation to hand the son over to the iron hand of the law. Why? The reason is evident. Over and above the demands of ordinary reason there is a higher principle at work in human life. The relation of the father to the son, or of the son to the father is not governed by pure reason that dominates our conceptions of utility. There is an element higher than this. It is a spiritual relation that governs them. And if one were to answer that he sees no relations like these in the universe, he is untrue to the nature of his experiences. This bond of unity between the father and the son is more real than anything else in the universe. It is greater and more valuable than that which we generally call reason. For here alone we have an example of the real and true nature of reason. It is this supra relational reason or consciousness that makes manifest a system of unity

and enables us to have glimpses into the nature of Reality. There is thus a factor in life which appears to be irrational, but which in reality is the supreme embodiment of the real nature of thought or of the rational. It is the presence of this element and the insight into it that makes any object valuable to us, as distinct from utility.

Value—An Indefinable Concept

Values get their significance from their teleological relation to life, and hence the significance of life itself is to be derived from the values which it embodies. As a consequence, Value turns out to be an indefinable and inexplicable concept, yet appearing as a function of the system of unity of experience. Values, therefore are not subjective fictions. They exist and are real. They govern human life to a very great extent. They are operative and effective in and on human minds and in human action. They are embodied in the objective institutions of society, which, therefore, become the subjects of philosophical enquiry. They determine the nature of the objects and as such are imbedded in the system of Reality. As such Truth, Beauty, and Goodness, which are characterized as the forms of the Absolute or Brahman, have a good deal to say regarding the nature of the universe and of Reality. In other words, it is these three values that determine the nature of the individual self, the nature of the finite mind. And any philosophy worth the name cannot afford to ignore these values and the study of these values; for it is in and through these values that an individual can become, in the words of Plato, 'the spectator of all time and of all existence'.

Passion For Reality

The study of philosophy, therefore, is an education in itself, and as in all true education, here too the individual must direct his mind to the proper objects. He must study the environment, the universe around him. But this study demands a close affinity between the nature of the finite mind and the nature of the object pursued. In other

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 10-5-53 TO 16-5-53

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

There will be some improvement in your health and domestic affairs this week. You will be able to make enough money and triumph over your competitors. Some unexpected gains promised week end.

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

Your personal affairs will be unsettled for sometime. Domestic upsets also likely. A friend might let you down at the last moment in some important affairs.

GEMINI *Mirugasirisha 3, 4, Thiruvathirai, Punarvasam 1, 2, 3 [Mithuna Rasi]*

A good week for all undertakings. You will succeed in new ventures but after some hard work. New friendships will bring in much help. Domestic harmony also promised.

CANCER *Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]*

A week of much activity. You will be able to negotiate things through the help of your friends. Success in litigation and fame also promised.

LEO *Maha, Poora, Uttira 1, [Singha Rasi]*

You will meet with much opposition in your affairs first two days of this week. Relatives likely to upset your domestic peace. Financial position also will not be very satisfactory. Avoid arguments.

VIRGO *Uttira 2, 3, 4, Atla, Chittirai 1, 2 [Kanni Rasi]*

You will be able to clear much of your obstacles this week. Health should improve after Wednesday, and there will be some mental peace. New venture will be successful but you will have to work hard. Monday afternoon Tuesday and Wednesday will upset you a bit.

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

Some calamity among your closer relatives shown this week. Petty official troubles also likely. Financial improvements promised but it will help you only to clear your debts. Wednesday afternoon Thursday and Friday must be spent with care.

SCORPION *Visaka 4, Anusha, Kettai [Vrischika Rasi]*

Domestic upsets likely this week. You will find it difficult to keep up your promises. Friends will misunderstand you. Do not go out of the way to help anybody. Official troubles likely Friday and Saturday.

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

You will have to work hard for your success this week. Mental worries and troubles through relatives shown. Some improvements promised after Thursday. Financial gains promised week end.

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

Gains through vehicles and lands promised this week. New ventures will bring in the desired results. Domestic harmony and mental peace also shown. Social success shown week end.

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

A pleasant week. You will enjoy life. Success in all undertakings and gains through vehicles promised. Elderly relatives will prove very helpful to you week end.

PISCES *Pooraddati 4, Uttiraddati, Kevali. [Meena Rasi]*

Some domestic upheavals and quarrels likely this week. Certain unwanted changes likely to take place. Official troubles and scandals also shown.

Link Between Laboratory & Drug

Ayurveda needs research for the verification of what is found in the texts, but what is more important, is the conservation of the knowledge that now exists at the village level. The village vaidya is the valuable link between the laboratory and the drug.

In the proper training of the village vaidya lies the key to the solution of the problem of the health of the people. He is the praja vaidya—the real physician of the people.
—Dr. A. Lakshmi Pathy

For Sale

A building block in extent 3 lms. V. C. adjoining Agricultural Office, Racca Road, Chundikuli.
apply to:—

D. RAJADURAI,
Proctor and Notary,
No. 10, 1st Cross Street,
Jaffna.

(M. 22. 8.)

words, the value which determine the nature of the object pursued. In other words, the values which determine the nature of the finite mind are to be developed by a study of the embodiments of the values concerned. It is only thus that we can enter into the meaning of the world; for the philosophic mind always yearns for the principles or laws or unities governing the diversities and pluralities of our experiences. And the philosophic nature involves a profound passion for Reality, a passion that can be quietened only when we can get at Reality and be at one with it. This is the real human element. And the study of philosophy satisfies all the demands that are implicit in human nature. And yet the study of philosophy is not a thing of a short duration. It is coextensive with life, since all education means keeping the soul alive, and since a philosophical study of human life can never be divorced from experience proper. For this education

we have a variety of things that help us immensely. They are those things which human nature has produced in the course of its long history. These are religion, science, art, literature, and the institutions of mankind. All these are united by a single thread and the duty of philosophy is the realization of the experiences which these generate and the interpretation of these experiences in the light of principles derived from the world of Reality. To this end philosophers of the past have made endeavours and it is our duty to imbibe all that tradition can offer us and, with the help and co-operation of this rich heritage to embark on the great adventure called life, so that we too may hold for a while glimpses of that world of Reality and of

'The light that never was on sea or land,
The consecration, and the poet's dream',

—so that our souls may 'have sight of that immortal sea which brought us hither.'

THE MOUNT THAT BAFFLES MANKIND

(Continued from page 1)

down from the Trisuli peaks and the intermittent sounds audible from the avalanche on Trisuli peaks, bewitch the tourist with awe and amazement.

Spiritual Summit

When a pilgrim enters this spiritually surcharged region, spiritually surcharged owing to the Tapes of so many Rishis and Yogins, the self begins to fade away, the body becomes thrilled the wondering mind gets arrested, divine consciousness dawns and one delightfully experiences oneself as if drowned in the innermost recesses, till, one finds oneself in the living presence of God. Peace within, peace without, peace everywhere, that is not a mean reward for a tourist. No wonder then, if T. B. cases are magically cured in the vitalising air here and dirty thoughts drop behind. Rightly did Mahatma Gandhi write "where is the need for our people to go to Europe in search of healthy resorts, when the Kumaon hills are existing".

We appreciate the pilgrimage to Kedarnath, Badrinath, Jamanotri and Gangotri. But the above-said magic cures and vitalising air are not available in the 1st and 2nd ranges of Himalayas since they are below 12000 ft. The Mt. Kailas, on the top of the Himalayas at an altitude of 22,000 ft., perhaps the most magnificent and the sacred spot in the Himalayas, is a huge cylindrical peak, having a remarkably regular form of a perfect Lingam, perpetually snow-clad with circumambulation of 34 miles at the base, with five monasteries (temples) along it. The moment one gets the darshan of this dazzling dome, one gets spiritually intoxicated. Then one bids good-bye to all fears, all worries, all trials and all ordeals. Supernatural influences pervading this region thrill the pilgrim and fill him with eternal joy. What human words can describe the state of mind when one hears the *Oshar* sound emitted by this silvery Lingam "the sparkling jewel of the snows" and flowers of snow-sheets.

Dr. Sven Hedin writes:

"The stranger approaches the Holy Kailas with a feeling of awe. It is incomparably the most famous mountain in the world. Mt. Everest and Mt. Blank cannot vie with it."

August Gansser says: "The fundamental idea of Asiatic religions is embodied in one of the most significant temples I had ever seen, a sunlit rock and ice. Its remarkable structure and peculiar harmony of its shape, justify my speaking of Kailas as the most sacred mountain in the World... the holiest mountain in the world and the sublime throne of Gods. The Universal position of this unique mountain has made it the throne of Gods."

The best time to enjoy the grandeur of this diamond peak is morning and evening when there are no clouds to obstruct our sight.

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No 1585 T

In the matter of the estate of
the late N. Appudurai of
Vaddukkoddai West

Deceased.

Selvaatnammah widow of
N. Appudurai of Vadduk-
koddai West

Petitioner

Vs.

1. Maheswari daughter of Appudurai.
2. Appudurai Mahadeva.
3. Appudurai Ramanathan and.

Minor 4 Rajeswari daughter of Appudurai, all of Vaddukkoddai West.

Respondents

This matter coming on for disposal before Spencer Rajaratnam Esquire District Judge, Jaffna on the 2nd day of March 1953 in the presence of Mr. N. Ehamparam, Proctor for the Petitioner and the affidavit of the Petitioner having been read:

It is ordered that the 3rd Respondent be appointed Guardian ad-litem over the minor 4th Respondent for the purpose of protecting her interests and of representing her in these proceedings and that Letters of Administration to the estate of the said deceased be granted to the Petitioner as his legal widow unless the Respondents or any other person appear before this Court on the 24th day of April 1953 and state objections to the contrary. The

Foundation Stone For Hindu College

Laid By
Sir John Kotelawala

It was a historic occasion said Sir Kanthiah Vaithianathan in expressing the gratitude of the Hindu Public to Sir John Kotelawala who laid the foundation stone for the Colombo Hindu College at Ratmalana on Saturday last.

Hoping that the efforts of the Hindu Educational Society would prove to build up a united Sri Lanka, Sir John Kotelawala said "You are not one minute too early in starting the education of your Hindu Boys".

Earlier Hon'ble Mr. Justice Nagalingam welcoming Sir John Kotelawala on behalf of the Hindu Educational Society and the Hindu Public observed that the venture would be crowned with success because they were fortunate in having an eminent person of a 'fairly high' to lay the foundation stone and appealed to the Hindu Public for generous contributions to achieve their object of a fledged Hindu Educational Institution in Colombo.

NOTICE

IN THE DISTRICT COURT OF
JAFFNA

No: 9440

Cecilia David widow of
Benjamin David of 134
and 116, Main Street, Jaffna
Plaintiff

Vs.

1. Anton Vivian Quintin Phillips and wife
2. Mervyn Theresa Rosemular Phillips of do presently of 12/1 De Seya Avenue, Mt. Lavinia.

Defendants

It is hereby notified that action No. 9440 has been instituted in the District Court of Jaffna under the partition Act No. 16 of 1951 for the partition of land called 'Nayakkarantharai pangaipantharai and Puthupulam' in extent 8 1/2 ams. v C. and situated at Karaiyoor.

The defendants in the aforesaid action are summoned to appear in Court on the 9th day of June 1953 at 9 O'clock of the forenoon

By order of Court,
D. N. GREGORY
Chief Clerk.

This 23rd day of April, 1953
(O. 9 8)

said minor to be produced in Court on the same date.

The 2nd day of March 1953
Sgd S. Rajaratnam
District Judge.

Drawn by
Sgd. N. Ehamparam
Proctor for Petitioner.

Order Nisi extended for
8-6-53.

Intd. S. R.
D. J.

(O. 8, 8 & 15)

Ethnological Survey

(Administration Report of
the Director of National
Museums)—Extract

The work of the ethnological survey conducted by Mr. M. D. Raghavan the Assistant to Ethnology made great progress during the year. The study of the Abikuntakaya was completed with field work on a few settlements in the N.-C. P. The results of the studies of the tribe are under publication in the forthcoming issue of *Sporia Zeylanica*, Vol. 27, Part I. A sample socio-economic survey was made of a few of the villages included in the UNESCO Fundamental Education project at Manneriya, which included a preliminary study of the Village Veddas of Rottawawa and a visit to the Muslim village of Gallela where an interesting survival was studied of hand made pottery surviving as a cottage craft among the Muslim women of the village.

Musical Kite

In the course of a tour to Jaffna Peninsula an investigation was made of the legends and traditions of Nagercoil of North Jaffna Coast. These studies are embodied in a paper under publication in *Sporia Zeylanica* (with the accompanying songs in Tamil and an English translation). During this tour, a study was made of the popular folk sport of Jaffna, the Musical Kite, belonging to the class of Aeolian Musical Instruments, producing musical notes on exposure to the wind. A paper on the subject is under publication in *Sporia Zeylanica*.

The place of the Swing in the sports of Alut-Avuru, the Sinhalese New Year, was studied at the village of Hitigoda, Induruwa, and a paper is under publication in *Sporia*, featuring the Kudu Uncillava with the Uncilla varam, or folk songs sung while sporting on this highly mechanised swing, which incidentally gives an insight into the place of technology in folk life.

The Ethnological survey was extended to field studies of villages in the Eastern Province, revealing the existence of a number of communities rich in traditional culture with a social structure of the tribal pattern divided into a number of exogamous clans. Examples of such are the Mukkuver and the Seerpadam who were studied at a number

'The Constitution That Guarantees All Freedoms'

'India has produced a wonderful Constitution which guarantees all essential religious political, economic and social freedoms' declared the Bishop of Bangalore at a reception held in his honour at Suva (Fiji) on April 28 by the Indian Catholic Association at which prominent members of Indian, Fijian and European communities were present. Earlier, the Bishop was accorded a hearty welcome by the Fijian Catholics. The Bishop is on a brief visit at Suva from Sydney where he attended the Eucharistic Congress.

"India is a land of religious tolerance. The Christian community which ranks the third largest in India has no fear of dominance in any form or of kind. Naturally the Indian Christians regard themselves as Indians first and Christians afterwards. During the last five years India has made rapid progress.....Under the able leadership of her Prime Minister, India is making valiant efforts as exemplified by the five Year Plan, irrigation, Community Projects etc. to overcome" the twin problem of food and poverty.

The Bishop was convinced that India was a strong democratic force today and a bulwark against Communism especially in the whole of South East Asia.

of villages, including a few in the isolated Island Settlements separated by lagoons. Another group studied on this tour is the Pariahs of Saintamatudu. A paper is under publication on a Kalvettu (folk chronicle) of the Seerpadam of the E. P. with the original in Tamil and a free translation in English. Supplementary to these studies, field work was carried out on the Mukkuver of the Pattalam district. In the E. P. the Mukkuver who are Hindus, have kept true to their traditional life, whereas they have considerably changed in the Pattalam district where they are Catholics except for some villages where they are Muslims.

GOVT. NOTICE

Vavuniya Kachcheri

Sale of rents of the following toddy taverns for the period 1-7-53 to 30-6-54 will be held at the following places and times:-

No. & Divn.	Local Area	Time tenders close	Place
4	Maritime Pattus.	8-6-53 at 10.45 a.m.—11 a.m.	Circuit Bungalow
8	Vavuniya Kachilamadu North	8-6-53 at 11.30 a.m.—12 p.m.	Mullativu
1)	Vavuniya Vavuniya town South (T.D.)	9-6-53 at 71 a.m.	Kachcheri Vavuniya

For particulars see Part I—Section II., Govt. Gazette: 8-5-53 copies of which are available for perusal at all Post Offices, (G. 6, 8.)

GLORIFYING FIGHTERS AND GLAMOURIZING CRIME!

(Continued from page 1)

ed Spartans is a pretty story, but some experts say there were twelve thousand Spartans opposing the Persians that day. Others have been so ungalant as to cast doubt on the usual account of the life of Helen of Troy. Helen, it appears, would have been seventy years old at the time Paris is supposed to have eloped with her. As for Cleopatra's famous pearls, she never dissolved them in wine—nor in alcohol nor in vinegar either.

A royal mistress's dainty foot is obviously more amusing than the political, economic or social problems of the time. But other things occurred in the France of Louis XIV than the king's eight-year affair with Mme de Montespan. Incidentally, the Sun King is usually presented as a tall, imposing man. Today we know he was barely five feet two—which doesn't detract from his merits but does go to show how legend slips in everywhere and takes the place of fact. "It's lucky we agree that Columbus discovered the New World as well as playing with an egg." Dr. Haack comments ironically.

By a similar process, the most hideous crimes assure their authors of a fame they don't deserve. Caligula and Nero have a solid place in history. The first was a dangerous madman, incredibly cruel, who summed up his feelings toward his people (if one can call them feelings) by saying: "I don't care if they hate me, but I want them to fear me." The second, a megalomaniac killed his mother, wife and mistress, turned Christians into living torches and owes his legend chiefly to a crime he probably didn't commit: the burning of Rome. Caligula and Nero aren't considered herces, to be sure, but they hold as large a place in people's memories as murderers do in the newspapers—and that is too much.

To refurbish a reputation or justify posthumous fame, Dr. Haack recalls an old and foolproof recipe: Skim over the misdeeds and weave legends. Speak volubly and forcefully of everything superficial and as little as possible of the essential facts. Then you will find greatness in Alexander, Julius Caesar, Philip II of Spain, Oliver Cromwell and the Frederick Wilhelm I, who created Prussian militarism. You can even find greatness in the Children's Crusade. And, thanks to the morbid attraction of evil, even Nero and Caligula will enter the Gallery of Very Important People, if not the Hall of Fame.

One may object that, after all, history is not taught with Dumas novels as texts. And no one can deny the existence of all these people, whose

names Dr. Haack doesn't like to hear. After all, they lived and influenced others—even when they themselves were insignificant, and still more so when they perpetrated wrongs. For evil is a reality, just as being an emperor or a dictator is a reality, and it cannot be eliminated by a stroke of the pen.

Objective Assessment

Dr. Haack admits this. But he says, the problem is not to deny the facts but to give each one its real importance. It is to put men in their proper places and judge their deeds objectively. He is not asking for a "pu ge" of history—just a change in point of view.

"I doubt strongly", he says, "whether the assassinations committed by the Borgias were really as important historically as we have been led to believe. If you read history like a detective story, of course, you can hardly find a better one. The only thing is that, reading so much about the Borgias, you may never learn anything about the real problems of their time. If people took the trouble, they could judge a historical period by the constructive forces that were at work trying to promote freedom, right and justice. And that is how they ought to judge. But it takes simple ideas and heroic figures to fascinate the crowd. The man of action must be great and noble, for people always want their heroes surrounded with an aura of romanticism and sentimentality. He must be crowned with laurels above an unfurrowed brow. His every gesture must be historical—must show his power and his grandeur. That's the way people see Alexander, Caesar, Napoleon, and even Genghis Khan—because they want to see them that way.

"Then we get to Hegel's notion of 'historical necessity'. This idea is carried so far that it's a wonder it isn't used to excuse Cortez and Pizarro, who literally exterminated races of a very high culture. Every kind of blunder, every kind of crime, can be given a 'historical' explanation afterward and called the result of 'imperative laws'—on the one condition that the man behind the blunder or the crime was an absolute ruler or a military chief. Nothing impresses the unthinking man so much as power. Nothing succeeds like success."

Dr. Haack's conclusion is that a reform of our conception of history is the only way of getting out of the perpetual difficulty in which humanity finds itself marching as it does from one war to another and reckoning its history in terms of battlefields. "For us Europeans (and for

Marxist Method of Solving Economic Problems

(Continued from page 3)

Vinobaji was effecting the social application of the principle of trusteeship of Gandhiji. Had Gandhiji lived to-day he would have done the same as Vinobaji was doing. Vinobaji made the name of Gandhiji alive. Bhoodan Yajna movement stood for abolition of economic inequality. It would have the effect of rousing mass consciousness among the landless against exploiters and this would non-co-operate with exploiters and this would result in the elimination of exploitation from our society.

Sri Narayan urged the students to realise that the country was in the midst of a great economic revolution and they could not afford to sit as mere onlookers. They would have to leave their colleges to join it. They should reach the message of Bhoodan to every hearth and home. He advised them to enrol themselves as Bhoodan workers.

Concluding, Sri Jayaprakash Narayan emphasised the need of mobilising people's will for the success of the movement. He felt sure that the problem of land redistribution could be solved without any legislative measure.

FOR SALE OR LEASE

Paddy lands at Ariahi 140 lachchams in extent available for sale or long term lease. Apply personally to Mr. P. W. Rutoam, 332 Navalar Road, Nallore South, Jaffna. (M. 18, 1, 8 & 15)

Change of Name

I Manican Ratnam of Achchuvely North, Jaffna do hereby inform the Public and the Government of Ceylon that I who was hitherto known as Manican Thagamma shall henceforth be known as Manican Ratnam and will sign as M. Ratnam.

M. Ratnam.

(M. 23, 8)

the rest of the world too, of course) politics and diplomacy should have only one aim: to keep the peace. By this time we ought all to understand that a bad peace is better than the very best of wars. —New Era

Fountain Of Bliss Is Within

Search Without is Caused by Ignorance

Man has forgotten his inherent nature on account of ignorance and so he is tossed about hither and thither in the ocean of this Samsara by the two currents of Raga and Dwesha,—like and dislike. He is not leading the Divine Life and therefore he has become a slave of his senses, passion and impulses. He vainly searches for his happiness in perishable objects that are conditioned in time, space and causation and therefore he has no peace of mind. The musk deer does not know that the fragrance of musk is emanating from its own navel. It wanders about here and there to find out the source of this smell.

BY

SWAMI SIVANANDA

In the Waves of Bliss

Even so the deluded ignorant man is not aware of the fountain of bliss within himself in the immortal Atma or soul and he is running after the external perishable objects to get happiness.

You can have permanent peace if you turn your mind from the objective

universe and live in the divine within your heart. You can be free from cares, worries, anxieties, fear, delusion, doubt, etc., only if you lead a Divine Life by getting purity of heart and concentration of mind. Divine Life is not possible without purity of heart. Concentration, meditation and communion, are not attainable without Chitta Suddhi, through constant and protracted selfless service.

People are thirsting for spiritual ideas, contact with evolved souls. The materialistic West also is tired of money and power. They do not find any solace here. They are directing slowly their attention towards the quest of God and search of Mahatmas. They visit India in search of Satgurus and Yogins.

Blessed is he who is tired of this tormenting, degenerating materialistic life and who longs to lead a divine life; twice blessed is he who has dispassion and discrimination, who goes to Mahatmas to have Satsangh, and gets advice and tries to lead a Divine Life; thrice blessed is he who lives in God always, who feels the Divine Presence everywhere, in every face, in every motion, in every feeling, in every sentiment and in every atom or electron.

May the blessings of sages, Rishis and Yogins be upon you all!

THE HINDU ORGAN & INTHUSATHANAM

The revised rates of subscription with effect from 1-4-1953 will be as follows:—

	(Post) Rs. cts.	(Delivery) Rs. cts.
English	9 00	6 00
Tamil	9 00	6 00
English & Tamil	13 00	10 00

Outside Ceylon.

	Rs. cts.
English	10 00
Tamil	10 00
English & Tamil	15 00

Manager.

வாங்குமில் வழி து பெயர் மலிமனஞ் சாங்க மன்னர்
கொண்டுமற யாச செய்க குறைவினா துயிரகம் வாழ்க
பாண்டிமறை யறங்க பிணங்க சற்றவம் வேல்வி மங்க
மேன்மைகொள் மசவு சீதி விளங்குக வலக பெங்களம்.

Printed and Published by S. P. KANDIAH, F. J. S. A. (Lond.) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna at their Press, the Saiva Prakasa Press, Wannarponnai, Jaffna, on Friday, May 8, 1953.