

# CAUSES THAT INDUCE CRIME

## How To Reclaim The Criminal

CRIME is on the increase in India as is its population and problems arising out of it. As every one knows every anti-social act is a crime. But it is the result of a series of causes and not a single one. The four basic needs of man as enunciated by great Manu—Dharma, Artha, Kama and Moksha—can be fulfilled only when man lives as a social being, as a member of a civilised society. Otherwise a jungle man would be an articulate animal at the most. Whenever any of these human urges are interfered with, there is friction and man indulges in the committal of crime. But before anyone is adjudicated as a criminal it is the duty of society to understand the situation thoroughly, analyse the effects of climate, food, heredity, education and neighbourhood, economic and political influences and so on, and then devise appropriate means of reclaiming him instead of condemning him and losing him for ever. Quite often, a criminal is forced into becoming an adjudged professional, as though all the malefic planets conspire together to make him so.

### Climatic Urge

Crime varies with the seasonal and topographical conditions of the place and the environments of the person. Even the types of crime vary with the climatic conditions. Crime in hot countries is usually against an individual, whereas in cold countries, it is against property. In hot countries, the act is mostly impulsive, whereas in cold countries, it is a cold-blooded design, well laid out and executed, and even on organisational magnitude. In warm countries, we find a slight provocation causing exchange of fists and burning of tram cars and juttas. In cold countries even a pistol is aimed with a calm hand, a steady

nerve and a pre-plan. In tropical countries such as ours, the climate exhausts the man, lessens his food consumption and makes him docile and thus minimises the incidence of crime. Whereas in cold countries, heavy alcoholic drinking, meat eating, and sex indulgence contribute much and prompt the man for thrills and adventures and thus cause enormity of crime.

### Biological Theory

Is criminality a hereditary trait? Biologists hold strongly that tendencies are transmitted from parents to children. A child born of a drunkard certainly craves for alcohol, and can be offset only by cautious up-bringing. Weak children born of weak parents are known to possess more criminal tendencies than normal ones. It is said that deficiency of pineal gland produces sub-human mentality; and excess of adrenals causes aggressiveness; and a disproportionate prostate gland results in sexual abnormalities. That is how some persons are said to be a prey to theftomania even in their later years of responsible status in society.

### Ant-Hills of Crime

More than the man or the climate, it is the social environments that contribute to crime most. It is the family, the school, the associates and the playground that affect a boy's set up and his future career. Grinding poverty and distress in family, many a time give room for prostitution, theft, and fraud which are necessarily the worst crimes. Many a time boys and girls are trained for it. Once a boy succeeds in pick-pocketing and goes unsuspected, he gets emboldened and dares for bigger crimes. For grown-ups there are any number of incentives for crime, especially in big

cities. Large cities throughout the world are the ant-hills of crime. It is the cities that give shelter to the perpetrators, whose identity can be easily camouflaged in the surging crowd.

### Films As Crime Agency

Many a modern Indian film glorifies sex immoralities, provokes carnal appetites, encourages vagabondism and lawlessness and somehow grudgingly shows virtue all along fighting hard and quite often ending in a losing battle. Young minds are allured by the daredevil stunts staged on the screen. Many such movie-makers in our land, who manufacture box office hits and bloat their purses are not only passed off as great artists and directors but are claimed as the choicest citizens of our land of culture. In reality they are the parents for the propagation and multiplication of crime. Another agency is the cheap literature that is being voraciously swallowed by our present educated young men and women in the shape of night-reading booklets and journals. There are hundreds of magazines distributing immorality in the garb of catering sex education; and our young generation must specially beware of them, because they are responsible to vitiate the mind beyond repair, if not beyond repentance and thus destroying the very roots of our great culture.

Crime varies with time, purpose and circumstances. For, after all, it is the society that determines the crime. Ordinarily robbery is a crime. But if a Shrivaji does it to build up his armies and to liberate his motherland, or a Stalin does it for the sake of building up his Party, they are deemed as meritorious acts. Normally murder is a worst crime. But if the same person commits good many murders in an enemy camp, it is a heroic feat. One would even bless one's own country's bombers to shower hell and fire over the enemy territories. In

(Continued on page 6)

### ABOUT ASHRAMS

## A PEEP INTO ANANDA KUTIR

### The Home For All Aspirants

[COMMUNICATED]

Sri Swami Sivananda Saraswati, Founder-President of the Divine Life Society, by years of arduous work, has created a new World—ANANDA KUTIR—for the quick spiritual progress of all types of seekers after Truth, suitable to various tastes, temperaments and stages of evolution. He may be a Brahmachari, Sannyasi or a Grahasti belonging to any school of thought, cult or religion; yet he can find his place in this "World". A child, youth or an old man or woman can have free access to this Ashram. Ananda Kutir commonly known as Sivanandasram is two miles from Rishikesh Railway Station. Rishikesh is just a night's journey from Delhi on the Dehra Dun line.

### Comfortable Stay

The Ashram has quite a few buildings but all the houses nearby are also rented for the use of the visitors. And yet sometimes 2 or 3 persons have to live in a room. Such is the great rush of pilgrims here throughout the year. Therefore it is advisable for you to inform the Secretary, Divine Life Society, Ananda Kutir Post (U. P.) in advance about your visit to the Ashram; or on your arrival, meet the Secretary and give him your name and address. Tell him the purpose of your visit and the period you wish to stay. This will help the Secretary to make necessary arrangements for your comfortable stay, boarding and lodging, and then to guide you throughout. The Ashram provides tea, coffee or milk at 7 a. m. and 5 p. m. and meals at 11 a. m. and 6 p. m. After night Sat-sang and at the end of Poojas in Lord Viswanath Mandir, prasada is distributed. There are plenty of opportunities for people to feel quite at home and tread the spiritual path with all comforts and conveniences. The climate is very good here throughout the year. The winter is supposed to be a bit cold during the months November to March, but this is the finest period for Sadhana. Winter is very pleasant.

### Various Fields for Evolution

In the early morning at 4, join the Common Prayer and

Meditation, and attend the Pooja in Lord Viswanath Mandir at 5 and 9 a. m., and 6 p. m. You can arrange a Special Pooja in your own name for your good health and long life. Daily at night from 8 p. m., you have the grand Sat-sang with Bhajan, Sankirtan, lectures on Bhakti and Yoga and study of scriptures. Regular classes on Gita and Upanishads are conducted at 9 a. m. There are experts in charge of the sections Yoga and Physical Culture to train candidates in Yogic Exercises at 7 p. m. daily, for maintaining a high standard of high standard of health and for removal of chronic diseases. Special Courses: For the benefit of those who can spend a few weeks at the Ashram, private courses on Yoga or Vedanta under the learned and qualified Professors of the Yoga Vedanta Forest University, are conducted. You will derive incalculable benefits by attending the above classes.

The publications of Sri Swami Sivananda are kept in the office hall. Anyone can study these books or purchase them from the Sales Department. You can have a Japa Mala of either Rudraksha or Tulsi for your Sadhana. Copies of the charming postures of Swami Sivananda can also be had for sale.

The Bhajans and inspiring speeches of Sri Swamiji and Yogic Exercises are frequently screened. Consult the man in charge of Sivananda Art Studio and fix up a convenient time for the protection. The Gramophone Records are available for sale. A duplicate print of the films can be prepared and supplied.

### Get All That You Want

You can have Darshan of Sri Swami Sivanandaji at 9 a. m. in the office where he attends to his correspondence work till 11 a. m. Tell him frankly all that you desire in a few words, as he has to attend to a lot of work in the Ashram. On Guru Purnima (August), Birthday (September), and Sivaratri (February) days, deserving candidates get initiation into the

(Continued on page 6)





இருக்கிறதாயும்,  
கமச்சிவாயவே ஞானமும் கல்வியும்  
கமச்சிவாயவே நானறிவிச்சையும்  
கமச்சிவாயவே நானறிந்தேத்தமே  
கமச்சிவாயவே நான்னை காட்டுமே  
இருக்கிறதாயும்.

## Hindu Organ

FRIDAY, AUGUST 21, 1953

Treasure These Thoughts

*God's favours pour on us  
when we are reconciled to  
the lot in which we find  
ourselves from time to time  
by surrendering to the sweet  
Will of the Divine.*

### IRREPARABLE LOSS

THE passing away of a person who had the intellectual capacity to take up the thread of religious work where it was left by the Great Navalar and who did continue that laudable spiritual service to Tamil Nad in the most impressive but unostentatious way is an event which must necessarily cast a shadow of unbearable grief over Tamilakam. Sri S. Sivapadasundarampillai's life history may be described as the progress and preservation of the Saiva Faith during the first half of the twentieth century.

Sri Sivapadasundarampillai belonged to a great group of eminent educationalists who saw in the teaching profession the opportunity to render service to the community and the country. It was not as a leading school master alone that Sri Sivapadasundarampillai endeared himself to the people. The fervour of religious faith was glowing in him so vigorously that he started life as a religious worker and departed from this world earning for himself spiritual glory. It was this aspect of his life that predominated over all his activities.

In keeping with the high literary tradition introduced by the Great Navalar as pioneer author in the period of Tamil Renaissance, Sri Sivapadasundarampillai wrote and published the Saiva Bodham Series in easy and elegant prose enabling the modern student who has a partiality for the English Language get acquainted with the first principles of Saivism.

Gifted with remarkable insight into matters that

matter, Sri Sivapadasundarampillai foresaw the hydra-headed monster of Atheism rearing its dangerous head in the cloak of Communism, and counselled precautionary measures in the form of systematic religious education in all Saiva Institutions.

Unrivalled in the art of debate, the Saiva leader silenced many a critic by his well-reasoned rejoinders and persevered to preserve the pristine glory and purity of the Saiva religion. His lucid expositions of the principles of Saivism in English have received commendations from distinguished philosophers.

Tamil Nad has lost a distinguished educationist who maintained the high standard of the teaching profession. The Saiva World has been deprived of a leader who had supremely dedicated his life to spiritual service. We join with the rest in sharing this unbearable grief. Let the memory of this noble Saiva leader be commemorated by the inauguration of a 'Sivapadasundaram' scholarship for Saiva Propaganda.

Letter to the Editor

### Indo-Ceylon Goodwill

Sir,

A Society for the promotion of mutual goodwill and co-operation between India and Ceylon has been long overdue. Some of us felt that such an institution should have been formed immediately on both the countries regaining their independence. It is trusted that such a society will be formed at least now without further delay. It is needless to enumerate the great necessity for such an organization.

Recently it was resorted that a society for the promotion of goodwill and co-operation between Ceylon and the United States of America was formed in Colombo. Such a step is quite welcome. If the need for co-operation and goodwill between Ceylon and the United States of America has been felt and resulted in an organization for that purpose, how much more people in Ceylon should endeavour towards the creation of an organization for the promotion of good relationship between Ceylon and India. When I use the term India it extends to Pakistan also hence two organizations might serve the purpose better.

S. Sivasubramaniam,  
156, Hulsderp, Colombo.

## LEADING SAIVA LIGHT

Late Sri S. Sivapathasundaram

The Saiva religion has lost its leading light and guide in the death of Shri Shivapathasundaram. When I visited him at the Moolai Hospital in June last, I little dreamt that his end would come so soon. He entered the Hospital for the usual attention which he required and obtained in his advancing age from his trusted medical consultant.

I first came to know him when he was a teacher at Victoria College, Chulipuram some 45 years ago. Those who were privileged to be his pupils—Sir Velupillai Coomarasami, the High Commissioner for Ceylon in Burma was one of them—used to tell me of the rigours of his discipline in the class room. Every boy received close and individual attention from him both in regard to his lessons and his religion. He made the boys feel that the true and lasting foundation of education was religion and that it was the duty of the teacher as much of the parents to see that every boy received his training in his religion as an integral part of his education. His methods were considered irksome to some of his pupils in their teenage as the inclination of the young mind was naturally to get away from the Class room as quickly as

By

K. KANAGARATNAM

possible in order to breathe the air of the unfettered freedom outside. Such escape was not possible with this revered teacher who will track the boys even outside the class room and follow their movements with parental care. Recently in some controversial correspondence with me, he stated that he never made a threat to anyone in his life except to his pupils. In the course of my long official life, I had met scores of his pupils in various walks of life. Many of them who had absorbed his teachings and training in their lives and have become veritable champions and defenders of their religion nevertheless regretted that they did not realise the full value of their contact with him in their early days until they went out and saw the world in its naked reality. Such was

the tremendous influence he wielded and left on the young minds and made them really great men

### Authority on Religion

Shri Shivapadasundaram spent many modest years as a teacher unwilling by nature and temperament to be drawn into the whirlwind of public life but his works and teachings on Saiva religion though produced in the quietness of the Schoolmaster's room drew him to the limelight of publicity against his will and very soon he became the undisputed and accredited authority on Saiva religion.

It was my proud and unforgettable privilege to know him intimately in connection with my work as Chairman of the Hindu Temporalities Committee. This committee paid special attention and weight to his evidence on account of his unique position in the Saiva Society of Ceylon and his ripe learning and scholarship both in English and Tamil. As a teacher, he specialised in the teaching of Logic and the precision and comprehension of the logician as he was were greatly reflected in his writings and speeches. He was undoubtedly an orthodox Saivite who would brook no other teachings or practices than those of the Saiva religion; yet he gave indication of his liberal views and interpretation of his religion so early as in 1930 when he presided over the Students Congress. He then stated that there were three parties in Jaffna and that he belonged to all of them. The first was that of orthodox Saivites, the second of the Hindu Board which was most liberal and taking a middle course and the third was an extreme one, the Students Congress. He was aware what their views were and he was glad that he was there.

### Open To Conviction

Years later, the evidence he gave before the Special Committee was a great disappointment to its members. I had to criticise his attitude severely in the press and this gave me considerable pain of mind as I still maintained my veneration for him as a great and true Saiva leader. His love and regard for me were equally

## Tragic Death of Mr. S. Periyathamby

We regret to record the death, under tragic circumstances, of Mr. S. Periyathamby, one time visiting lecturer of the Ceylon University and former member of the Official Languages Commission Advisory Board.

It is reported that the hiring car in which Mr. Periyathamby and his son were travelling was challenged by the army guard at Kirillapone Bridge at 1.30 p. m. on Wednesday last and was fired by the Guard on the car proceeding at high speed without paying heed to the Army Officer's signal.

reciprocal and soon after he read my criticism, he wrote to me a personal letter stating that he was always open to conviction and ready to give up his position if he found it to be wrong. This at once revealed the broad-mindedness and nobility of this revered leader whose mind always moved in a plane to which pettiness and fanaticism have no access. We then had a most frank and wholesome discussion and several exchanges of our views in writing. I hold dearly his many letters in which he had stated his bold and unbiased views on all matters dealt with in the report of the Special Committee. It is a matter of recent history that he finally divorced himself from his reactionary associates when he found that they were exploiting his leadership for their own ends and supported the Hindu Bill which emerged from the Senate. Sir Oliver Goonetilleke who introduced the Bill in the Senate referred to him in his Speech as the dignified leader of the Hindu Public and said that in his long experience he had not met a person of his age who gave his views more clearly and with fairness than Sri Sivapadasundaram who led a deputation that met him.

His contributions to the Saiva religion are many. After the great Arumuga Navalar, he was the first to realise the antiquity and sanctity of the shrine at Tirukcheeswaram and many years ago, he left a sum of money with the management for its early restoration. For over half a century, Shri Shivapadasundaram lived for his religion and moulded the lives of many in their religion. He lived an austere life worthy of our ancient religion and religious Saints. He shunned leadership but he did not know that he was born a religious leader. May we follow his worthy life and teachings and make our religion great, tolerant and effective in the march of human progress. His last words to me were an anxious enquiry as to why the Hindu Bill was being delayed and I commend them to our two Hindu Ministers.



# THE ANCIENT IDEAL OF DHARMA

## Faith As An Element Of Life

THE unity of India is generally taken for granted; we care little to consider how it was built up and destroyed, and how it is now being strengthened and undermined at the same time.

This is a very important subject. If this unity weakens, freedom goes, and with it our future.

Nature has given us two bases for our unity: First, the sea and in the north the unbroken wall of snow-clad ranges of mountains from Pamir to Burma and China; and, second, the basin of the Ganga which, by reason of its richness and fertility, has been the home of the civilisation and culture which has developed and unified the country. But the unity which we have to consider is not geographical. Such unity has little value. Let us not forget that in spite of its disunity came and resulted in the partition of India.

Unity is sometimes imposed on a people through fear or violence, by military occupation or State action. Real and lasting unity, however, is achieved only by people developing themselves either by tradition, necessity or

(By K. M. MUNSHI)

action into an aggregate with a soul or Collective Unconscious. This soul sets them on a career of feeling, thinking and willing themselves into a living organism.

People gifted with such a Collective Unconscious are one in their tradition, way of life and institutional continuity. They are capable of making conscious effort to maintain a living sense of oneness, and they build up common habits, beliefs, reactions and outlook.

In India the basic strata of unity is provided by a longing for divine proximity and a faith that we are of God. Temples of proto-historic deities, Shiva and Shakti, are found in every village; the temples of other and later gods also abound in almost every region. Holy places, rivers and mountains are invested with sanctity and attract people to them.

Last Vaishakhi I watched six lakhs of people come to bathe at Haridwar; a lakh of people visit Badrinath every year, most of them undertaking a very tiring trek on a difficult mountain path; over a million visit Benares; another million will be attracted to Prayag next January. In recent years, we have seen Somnath rise again

and Sanchi re-dedicated as a shrine.

Our mosques and churches also attract devotees; their devotion is different in quality from that evoked by similar places of worship in other lands.

### Modern Trend

A few of our modern educated men parade their godlessness; some more are proud of their Westernism, ignore faith as an element of life and live a frustrated life. But relatively speaking the number of such men is negligible. They neither know nor are of real India.

The next value imbedded in our Collective Unconscious is that India is the holy land of *dharma*, the universal law of righteousness, and that such a law ought to have an upholder, the *chakravarti*.

The concept of *chakravarti* is as old as the post-Vedic period. The pre-historic King Bharat was a national *chakravarti* par excellence and the country was called by his name. Sri Krishna was Vasudeva, the upholder of *dharma*, from age to age. When the tribal kings of India met at Panipat to shed their blood in a fratricidal war between members of the royal dynasty of Hastinapur political unity, represented by the *chakravarti* concept, was transferred from concept to collective action. The memories of that epic war, its heroes and of the values they stood for became woven into our Collective Unconscious.

Later several conquerors tried to be *chakravarties* by performing *ashvamedha* sacrifices. The memory of Chandragupta II of the Gupta Dynasty, recognised as a national symbol of power, gave to this title *Vikramaditya*, a permanent significance in the national mind. The Pratiharas of Kanauj were accepted as 'Raghavula Chakravarti' upto the 11th century.

Akbar invested Mughal Padshahi with almost the hallow of *chakravartiship*, though the Collective Unconscious yearned for a Hindu padshahipad, Pratap and Shivaji therefore became, in the national mind, symbols of *chakravarti* whom we wanted but were denied. When India fell on evil days under foreign rule, the dream was kept alive by looking back to an indistinct Pillar of Fire, *Vikramaditya*, who had driven away foreign invaders.

This value creates the urge in us to a one-pointed adoration of a national leader, the *chakravarti*—the *Vikramaditya* of our aspirations,

This dream we saw realised in Gandhiji, who created his his own independent forces of power and was acknowledged as the Father of the Nation. To some extent, this accounted for the mystic hold which he had over our sub-conscious minds.

Another value which runs like a golden thread through our unity is the concept of the father as the root of the family in whose personality the mother is merged by the magic virtue of marriage. This concept was sublimated in the national mind into *satitva*. This ideal has done more than anything to maintain the stability and continuity of our family life.

One can only hope that Aijun's warning "lapse in the behaviour of women would lead to social chaos" will not go unheeded by those who consider themselves to be "advanced!"

Another thread that glitters through our unity is social solidarity which, in early times, took the form of *chaturvarnya*. It was not a conjerjic of mutually hostile castes, but an interdependent four-fold order of society. In this order, accepted as universal, everyone and every tribe found a place.

This concept provided a great unifying urge. Wherever it was accepted, people were *Aryas*—the cultured, the noble. In order that it should triumph, the whole world had to be Aryanised. There was *Aryavarta*, wherever this *dharma* was accepted or enforced.

This concept has changed in from age to age. From the earliest days there have been protests against hereditary castes by farseeing men, Shri Krishna himself and Yudhishtir being the foremost. But behind these social forms, the contents of which may change, is the typical Indian ideal of society. Men of ideals and learning, who forswear worldly possessions, are at the head of the social structure; those devoted to military activities and acquisition of wealth are next in order of merit or importance.

This social stratification aims at creating conditions in which man can consistently with social security, lead an ever-increasingly higher life. Such life alone makes it possible for man to transmute his limitations and emerge as divine.

This great central idea of the possibility of man emerging as divine in life has vitalised other values from time to time and preserved India as the land of *dharma*.

"But where are such God-minded men in India?" you will ask. "We are as bad in our ways of life as and other set of men in the world." True. But the difference is this. We obey a man in power, or one who has wealth; fear or self-interest may drive us to do it; we may

admire them. But when we meet a man who lives in truth, whose heart goes out in ahimsa to men and beasts, who is self-restrained in speech, mind and word, who gives up acquisitiveness and all he possesses who lives in God—our hearts go out to him in worship, surrender, humility. We feel uplifted and transported into a world which symbolises the basic urge of our Collective Unconscious.

This is an experience common to good men all over the world. In India, it is different; the collective mind of the people as a whole finds in such men its ideal of selffulfilment. That is why I maintain that as a people, we love to live in proximity to God.

And there are more such men of a godly nature in India than in any other country on earth.

(Sunday Times of Madras)

### Order Absolute in the First Instance

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1632.

In the matter of the joint last will and testament of the late Valliammai wife of Kasinathar Sanmugam of Karainagar West, Karainagar. Deceased.

Kasinathar Sanmugam of Karainagar West Karainagar. Petitioner.

This matter coming on for final determination before A Sambandan Esquire Acting District Judge Jaffna on the 6th day of July 1953 in the presence of Mr. A Kanagasabai Proctor on the part of the petitioner and the affidavit of the petitioner dated 15th June 1953 and that of the witnesses to the last will dated 15th June 1953 and 2nd July 1953 having been read:

It is ordered that the last will and testament of the late Valliammai wife of Kasinathar Sanmugam dated 20th April 1953 and now deposited in this court be and the same is hereby declared proved.

It is further declared that the petitioner Kasinathar Sanmugam is the Executor named in the said last will and testament and that he is entitled to have probate of the same issued to him accordingly.

This 6th day of July 1953

Sgd. A. Sambandan, Acting District Judge, Jaffna.

(O. 77, 21.)

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1637

In the matter of the intestate estate of the late Rasamayagi Ammal widow of Kanagasabai Ambalavanar of

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1607 T

In the matter of the intestate estate of the late Rasammah wife of Vairavanathar Thambu of Vaddukkodai West

Deceased Vairavanathar Thambu of Vaddukkodai West

Vs Petitioner

1. Markkandu Paramasivam of Seremban
2. Markkandu Navaratnam of Bentong
3. Veluppillai Vallipuram and wife
4. Valliammai of Kuala Selangor
5. Markkandu Kanapathipillai of Penang
6. Sangarappillai Palanipillai and wife
7. Kanagammah of Ipoh.

Malaya Respondents

This matter coming on for disposal before Spencer Rajaratnam Esquire District Judge, Jaffna on the 5th day of May 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 petitioner is entitled to have Letters of Administration issued to him as the legal husband of the deceased unless the abovenamed respondents or any other persons appear before this Court on the 24th day of August 1953 and state objections to the contrary.

The 5th day of May 1953

Sgd. S. Rajaratnam District Judge

Drawn by Sgd. N. Ehamparam Proctor for Petitioner (O 78 14 & 21)

Victoria Road, Jaffna.

Deceased.

Ambalavanar Saravanamuttu of No. 17 Victoria Road, Jaffna. Petitioner.

Vs.

Akilandanayaki wife of Kathirippillai Sothiagaratnam of No. 29 Jaffna—Point Pedro Road, Jaffna. Respondent.

The matter coming on for disposal before A. Sambandan Esquire Acting District Judge, Jaffna on the 20th day of July 1953 in the presence of Mr. S. Kanagasabai Proctor on the part of the petitioner and the Amended Petitioner and the affidavit of the Petitioner having been read:

It is ordered that the Petitioner abovenamed as son and sole heir of the abovenamed deceased be declared entitled to have Letters of Administration issued to him accordingly unless the Respondent or any other person or persons interested in the estate shall on or before the 24th day of August 1953 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

The 20th day of July 1953, S. RAJARATNAM, District Judge.

Drawn by S. Kanagasabai, Proctor for Petitioner, (O. 79 14 & 21.)



# THE VIA MEDIA BETWEEN CAPITALISM & COMMUNISM

(BY MUHANDIRAM E. P. RASIAH)

MAN has mastered the Atom, mastered even Mount Everest but has failed to master himself. Why?

The world is torn by tension and is split into two sections—the Capitalistic and Communistic cults. These two Divisions stand poles apart and no common point of agreement seems possible between them. The Western countries are considered capitalistic and the Eastern countries like U. S. S. R. and China are branded as Communistic. They seem to suspect each other. They talk of war and accuse each other.

Capitalism and Communism are admittedly two rival ideologies. In Rome the rich man is said to scorn the poor man. The poor man daily saw the rich man and hated him. Likewise the Capitalistic countries like America looked with suspicion on the Communistic countries like Russia and scorn them and the latter hate the former. Thus we see that the one is opposed to the other. Capitalism and Communism are two antagonistic ideals that seem to vie with each other in vain for world domination and the world today looks like a ship caught in a storm. The problem of saving it from possible wreck and attendant misery baffles politicians, statesmen and economists.

If we examine these ideologies minutely we will find that Capitalism is an economic system in which private men control the means of production and exchange and take the major portion of the profit for themselves in different shapes. Capitalism thus encourages competition and private enterprise, it is said, to give incentive and initiative to individuals to labour and maximise earning. Capitalism is based on individualism and it is motivated by selfish ends and hence it seems obnoxious. It is also said to result in the inequality of opportunity and the unequal distribution of wealth arising from its ability to control production. Thus it creates imperceptibly a cleavage between the employer and employee resulting in long-standing differences and hatred between the two. The main weakness

in Capitalism is in its breeding of under-employment, un-employment and thereby poverty, misery, pestilence ultimately resulting in dissatisfaction, strikes, revolts and warfare.

Communism, on the other hand, is an economic system in which, it is said, the means of production and distribution are collectively owned and controlled by the State in the interest of the welfare of the masses instead of private profiteering. Here the individuals, to some extent, have to surrender their individuality and self-interest at the altar of State Control in the name of Society. Individuals cannot think of their own good. Individuals have to sacrifice their self and court community interest. The obvious defect in the system is that individuals lose personal interest in that they have to labour more or less for the cause of the masses. Man, we know, is by nature, selfish for he likes to enjoy the fruits of his labour. Therefore, there is the possibility of his working with a lesser degree of personal interest and producing less. So it is bound to affect ultimately the national wealth.

Today, we all know, that the world is divided into this Capitalistic and Communistic camps separated by a river of hatred, enmity, fear, suspicion etc. Time and again, the Society at large suffers from clashes between these camps and a threat of war hangs overhead like the Sword of Damocles.

How could we solve this dead-lock. Can these two extremes be brought together to a common meeting ground and a solution found for this impasse, particularly when the sonorous trumpets of capitalism and the loud-speakers of Communism have spent up their last tunes and are about to test their strength in strikes and curfew orders.

The only hope available today against both these is the Co-operative Movement. The cult of co-operation has come to claim a devotion which cannot be doubted much less challenged. Co-operation as ably described by Sri J. C. Rayan is "a half-way house." It is a via media between Capitalism and

Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 23-8-53 TO 29-8-53

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

If you are to make any changes or negotiate anything important better to finish it before the end of this week. Financial gains promised. Health will be a problem for some time.

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

Schemes likely to be held up this week. Success shown only after initial difficulties. Triumph over competitors promised mid week. Better begin new ventures after this week.

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

The first two days of the week must be spent with care. Some unexpected gains promised mid week. You will be able to clear some misunderstandings. You will have to work hard if you want to succeed in new undertakings.

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

This week promises to be favourable after initial difficulties. Don't be quick to pick up quarrels. New ventures will bring in good results. Favours from relatives as so promised. Monday afternoon, Tuesday and Wednesday must be spent with care.

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

You will find it difficult to make both ends meet. Health should be given particular care. Misunderstandings with friends also shown. Wednesday afternoon Thursday and Friday must be spent carefully.

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

This week will be favourable for new undertakings. Mental harmony and ruin to enemies also shown. Opposition will melt away. The last two days likely to upset you a bit.

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

This week will be an unsettled one. Be careful in all your undertakings. Expenditure will be on the rise. But you will get enough money to meet them. Relatives likely to upset your mental peace week end.

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

A good week for finances. Domestic harmony and triumph over competitors also promised. Father's relatives like to cause some mischief week-end. On the other hand ill health in the family circle shown.

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

Official troubles and mental worries shown. Friends will tax your purse much. Relatives will be the cause of domestic upsets midweek. Some improvements in your financial conditions promised week end.

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

Official troubles and domestic upsets likely. There will be no mental peace. You will have to work hard if you want to succeed. Beware of scandal mongers week end.

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

New ventures will bring in the desired results after initial difficulties. Mental restlessness and troubles through secret enemies also shown. But you will come out triumphant and unscathed.

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

There will be no mental peace. You will have to face much criticism and opposition in all your affairs. Avoid misunderstandings with close friends.

Communism. In Co-operation the profit-making motive is curbed and subordinated to the common good. It aims at "each for all and all for each" through self-help and mutual aid. Co-operative principles seek to eliminate individual selfishness. Thus co-operation is a blending of opposing principles of individual freedom of Capitalism and the mutual aid of Socialism. Hence co-operation is a via media, and a golden mean and the only panacea for the evils and defects found in Capitalism and Communism.

If all countries adopt the co-operative system of life and administration, the day will not be far distant when we could see the establishment of the international co-operative Commonwealth, where there will be no misunderstandings, but where mutual trust and good-will shall prevail.

It is then that man could master himself.

Neat And Good

## PRINTING

OF

EVERY DESCRIPTION

ARTISTIC

AND

COMMERCIAL

We are specially equipped  
to give you

PROMPT SERVICE

A TRIAL WILL CONVINCE YOU

THE SAIYA PRAKASA PRESS

(THE "HINDU ORGAN" PRESS)

JAFFNA

PHONE No. 56.



## Sixtyfifth Annual Meeting

### Saiva Paripalana Sabhai's Steady Progress

Speaking from the chair at the 65th Annual General Meeting of the Jaffna Saiva Paripalana Sabhai held on Saturday last at the Sabhai Ashrama Hall at 4 p. m., Mr. R. Sivagurunathar M. B. E., President of the Sabhai, feelingly referred to the irreparable loss caused to the Saiva World by the passing away of Saiva Siddantha Scholar Sri S. Sivapadasundarampillai and paid a great tribute to his sincere and solid contribution to the growth of Saivism in Tamil Nad by his literary publications and lucid expositions of religious tenets. The gathering mourned the loss of the Saiva Leader by observing silence.

Later the Chairman expressed a sense of satisfaction at the steady progress of work shown by the Sabhai during the past year.

Mudlr. C. Muthutambay congratulated the Sabhai on its wide and varied activities in the cause of Saivism and moved that the guest-house should be constructed to accommodate distinguished Saiva visitors and lecturers. The motion was accepted.

Two other motions suggested by Mr. S. Thiagarajah were also adopted.

The following office-bearers were elected.

President: Mr R Sivagurunathar, M B E.

Vice-Presidents: Mr T Muttusamypillai, Crown Advocate and Dr C Gurusamy.

Secretary: Mr A Arulambalam.

Asst. Secretary: Mr V Karthigesu.

Treasurer: Muhandiram E P Rasiah.

The following were elected to Section B of the Committee. Messers T Muttusamypillai, S Patanjali, E P Rasiah, S P Kandiah, T Murugesampillai, S Kanagasabai, S Selvarajah, R N Sivapirakasam and V. Karthigesu.

## Situation Normal

The Curfew has been lifted.

Public Security Act of 1947 (Amending Bill) was passed by the House of Representatives at 3.27 a. m. on Wednesday last.

## Death of Sri S. Sivapadasundaram Pillai

### Saiva Leader, Scholar & Author

Sri S. Sivapathasundaram Pillai B. A. retired Principal of Victoria College, Chulipuram and leading Saiva Siddantha Scholar passed away at his residence at Puloly on Friday last at 3-1.0 p. m.

Though Sri Sivapadasundarampillai was in declining health for the last few months, yet he was mentally active and was giving finishing touches to his latest publication.

After graduating at the Madras University, Sri Sivapadasundaram Pillai joined the staff of Victoria College, Chulipuram of which he was later Principal. For a time he was Principal of Manipay Hindu College. When Sir P. Ramanathan inaugurated the Parameshvara College Mr. Sivapadasundarampillai was appointed Headmaster of the Institution. Before retirement from the teaching profession, he once again assumed the Principalship of Victoria College.

Sri Sivapadasundarampillai captured the imagination of the people not merely as a great school master and strict disciplinarian alone but as a fervent preacher of Saiva principles and pious preserver of Saivism itself. He met the forces of proselytisation with moral vigour and by his able and well argued rejoinders silenced the converters effectively an achievement second only to that of Sri la Sri Arumuga Navalar. In furtherance of this mission he wrote and published a series of simple exposition of Saivism in the form of readers and thus inspired great enthusiasm in the teaching of religion in Saiva Schools.

Another great achievement to his lasting credit is the Hindu Board of Education. He was one of the prime movers along with Sri S. Rajaretnam who founded this Saiva Educational Board.

The literary contribution of Sri Sivapadasundaram is a matter of pride for Tamil Nad. In addition to his works in Tamil, திருவருட்பயன் தெளிவுரை, சைவக்கிரியை விளக்கம், கந்த புராண விளக்கம், திருவாசக மணிகள், சைவசமய சாரம், அகநூல், சைவபோதம் he

wrote The Saiva School of Hinduism, An outline of Siva Gnana Bhodham, Glories of Saivism and Arumuga Navalar in English.

He belonged to an illustrious family of Saiva Scholars. His paternal uncles Sri V. Kumaraswami Pulavar, Vidwan V. Subramaniapillai, Vidwan V. Kanapathipillai and Sri M. K. Vetpillai, commentator, pre-deceased him. Dr. K Sivaprakasam, Ph. D., Pandit V. T. Sambanthar, Proctor V. Manickavasakar, Sri V. Kandasamy, Sri V. Nadarajah B. Sc., are his nephews.

The last rites were performed by his nephews and the cremation took place at the Pt. Pedro West crematorium on Saturday last at 12 noon in the presence of a very large gathering of relatives, friends, his past students, and others.

## Sports Day At Govt Victoria College Chulipuram

### Reference To Saiva Leader's Death

The Annual Inter-House Sports Meet of the Govt Victoria College, Chulipuram was held on Saturday the 15th inst. at 3 p. m. under the patronage of Mr K. Krishnapillai, the Education Officer N. P., Jaffna. Mrs. G. A. Thuraisingham, Inspectress of Schools gave away the prizes. The meet commenced with the unfurling of the College flag; a grand march past followed; the Principal received the salute.

Mr. S. Subramaniam, the principal, presiding at the prize-giving said that they were assembling that night under the shadow of a great calamity in the death of Mr. S. Sivapathasundram, a past Principal of the College. The speaker paying a high tribute to him said that Mr. Sivapadasundram who was a highly revered principal is no more and that he had been a tower of strength to all and his name was a household word not only in this area but in spheres religious and educational. Many of the residents there were deeply in-

debted to him for the high positions they hold in life and it is very difficult to find a man of such intellectual calibre. His stern simplicity and high character, the speaker went on, inspired all who came in contact with him. Three minutes silence was observed as a mark of condolence and it was declared that Monday would be a holiday in his memory.

The Education Officer in the course of his speech emphasised the desirability of discipline in schools. He said that he was pleased to note the high standard of discipline that prevailed in the Houses and tracks. While congratulating the prize-winners he consoled the others saying that their persistent endeavour to the very last indicated high prospects in the more important race of life, where frustrations are not infrequent. The speaker reiterated that the young generation as much as the older folk should be more concerned with their character and conduct in life being conscious that they are not mere individuals but members of a community.

The prize distribution followed. K. Ragupathy, T. Subramaniam, M. S. Rajaratnam, P. Jeevaratnam, S. Sivalingam, A. Parameswary, P. Nagammah and K. Punitavathy came out individual champions in their respective grades of competition. The Chellappah House (Greens) won the house championship for the year.

## Indian Independence Anniversary

### President Prasad's Message

"On this day, the sixth anniversary of independence, let us once again dedicate ourselves together to the task of contributing our utmost for the happiness of our people and the general welfare of the world," says Dr. Rajendra Prasad, President of India, in a message to the nation on the sixth anniversary of India's independence, which falls today.

"It is a task which is at once a heavy responsibility as well as a privilege which freedom bequeaths. We dedicate our lives to principles that make for peace and prosperity not only of our nation but of the human race. In this connection we look back with satisfaction that our humble efforts in the cause of peace have begun to show

signs of success particularly in Korea.

"Of no less importance for us is the fact that India's relations with her neighbours, particularly Pakistan, are also showing signs of improvement. Not only has tension between the two sister countries eased but an atmosphere of good-neighbourliness prevails. Let us hope that the talks begun recently to solve outstanding problems will succeed to the satisfaction of both parties. Irrespective of success or failure we are determined to pursue the path of peaceful negotiations in settling all international disputes.

"Our Constitution commits us to the creation of a welfare state. We are determined to spare no pains in bringing about its consummation as early as possible. Most of the States have already gone far ahead with the programme of eliminating middlemen between the State and the tiller of the soil. Zamindaris have been abolished or are in the process of abolition. Legislation of momentous importance for reducing existing inequalities in distribution of wealth is at the moment before our Parliament. Progress has also been achieved in respect of enacting suitable laws for ensuring fair treatment to labour. Another important step has been taken this month towards nationalising a key industry by the State taking over all air services operating in the country.

"Important as this progress is we have to reckon that we have still great leeway to make up to banish poverty, hunger and illiteracy from India. To the achievement of this goal must be directed the efforts of our Government and every citizen of the soil. The Five Year Plan and the Community Projects which are being implemented and have made good progress are at the moment the centre of the nation's hopes. Let it not be forgotten that in the materialising of these plans the people's co-operation is a vital factor.

"Similarly, our nationals abroad must remember that they are unofficial ambassadors of India and the reputation of the country is in their hands. I would therefore, take this opportunity of asking them to conduct themselves in such a manner as not to bring discredit to the fair name of their motherland. To all our people in India and abroad I send my warmest greetings on this day of rejoicing."



# CAUSES THAT INDUCE CRIME A Peep Into Ananda Kutir

(Continued from page 1)

some countries prostitution is a crime, and in some it is not. In olden days hand would be cut off for a simple theft. But under the present judicial set up, even a murderer is set at large for want of an evidence.

## Detection

As are the variations in crime, so are its detection too. In days past, large footprints were necessary clues. Sherlock Holmes was a hypnotic word for detectives. But in this scientific age, precision and surety of detection have reached astounding proportions. The methods are such that even if a top rank gangster like Bhupat has crossed the continents, spanned the seas and is hiding in a cave in a remote corner of the globe, still he can be surely caught beyond scope of escape. But the criminals, also being contemporary products of the same stock of society, resort to more ingenious ways of perpetrating the crime. Iron safes and safety rooms are left out safe. And open day light hold-ups at Bank doors and streets have come into play. Science and intelligence are no monopoly of the police alone. Criminals also have easy access to them.

Since the day man has started living as a social being, crime has existed and punishment also is being given in a variety of ways. No small amount of human genius has been spent to find novel and unique ways of torture. Slow death on the oil-mill, boiling alive in water or oil, tearing the body by elephants, peeling off the skin, sewing up in animal skin, nailing on the cross these and many other forms have been tried to get rid of not only the criminal but the crime itself for ever. But crime has persisted. Retaliation for wrong still prevails. Vengeance still forms the foundation of Penal Law. Reprisal is still its guiding principle.

## Reclaiming the Offender

But now rapid changes have been taking place to reclaim an offender into society and to prevent crime. The aim of punishment now is to recondition the prisoner's personality. Especially in West and even in Japan, the prisoner is being trained in regular habits with a view to establishing harmony in his life. He is given good comforts of life and put under proper systematic daily routine. Bathing, exercise, regular times for food, hard but interesting vocational work and adequate rest and plenty of literature to improve himself will certainly put him on right lines. There are a lot

of incentives for self-improvements and character building. In fact, he is so well reconditioned that he returns to the world fully equipped for a new and reformed mode of living. Even the word 'prison' is discarded and is called penitentiary and reformatory. Prisoners are called inmates. Cells and barracks no more give the impression of cages and dungeons. Juvenile delinquents are even better treated with care and compassion. For, a juvenile delinquent of today, if left uncared, will be the confirmed criminal of to-morrow. In case an offender sins against a society or vice versa, both are losers. In most of the cases of young delinquents, the causes that lead to crime are beyond their control. As such a little attention on the part of society is enough to put them on right track. So in the West, most of these potential criminals are being reclaimed into society with success.....

Knowing full well that any amount of penal laws and jails cannot mitigate the incidence of crime, let our people try to train themselves and their children on the basis of our great culture and most of the causes of crime will be certainly eradicated from our glorious land.

—Vedanta Kesari

## ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA

Testy No. 1644

Valambiakaimmah widow of Sanmuga Aiyar Panchadchara Aiyar of Karainagar East

Petitioner

In the matter of the Last Will and Testament of the late Sanmuga Aiyar Panchadchara Aiyar of Karainagar East. Deceased.

This matter coming on for disposal before Spencer Rajaratnam Esquire District Judge Jaffna on the 27th day of July 1953 in the presence of Mr. S. Patanjali Proctor on the part of the petitioner and the affidavit of the witnesses to the last will dated 11th and 12th days of July 1953 having been read:

It is ordered that the will of the abovenamed deceased numbered 1838 dated the 23rd day of October 1934 and attested by K. S. Mahesa Sarma Notary Public be and the same is hereby declared proved and the petitioner be declared entitled to have probate of the last will and testament of the abovenamed deceased as Executrix and sole legatee in terms of the said Will.

This 27th day of July 1953

S. Rajaratnam  
District Judge

(O 80 14 &amp; 21)

(Continued from page 1)

order of Brahmacharya and Sannyasa. Others get Mantra Diksha and perform Pida Pooja on any auspicious day or on all Thursdays.

## Spiritual Uplift

The Secretary will take you around the Ashram and explain to you the Yoga Museum which contains many useful articles on Yoga and Religions. In the course of half an hour you can have a comprehensive study of the different kinds of Yoga through simple models, pictures and illustrations.

Intense spiritual training is given to aspirants during the Easter and Christmas Sadhana weeks when hundreds of Sadhana under the direct guidance of Sri Swami Sivananda. Even during the Birthday celebrations from 1st to 8th September every year, many people visit the Ashram to join the daily Sat-sang.

You can have plenty of books to read on Bhakti, Yoga and Vedanta and periodicals such as 'Divine Life' Magazine, 'Yoga-Vedanta Forest University Weekly', 'Health and Long Life' Magazines in English and Hindi.

Those who have physical ailments may consult the expert doctors in charge of the Allopathic Hospital, Ayurvedic Pharmacy, Sivananda Nature Cure Sanatorium, Homoeopathic Dispensary or the famous and infallible Namapathy School of Sivananda. Reliable patent drugs and tonics for the brain and blood, such as Chyavan Prash,

Shilajeet, etc., are manufactured from genuine Himalayan herbs.

## Dissemination Of Knowledge.

Several thousands of rupees worth of books are given away free by Sri Swami Sivananda to deserving Sadhaks, public Libraries and educational institutions. Aspirants the world over derive wonderful spiritual benefit through the valuable publications of the Society and the personal, inspiring letters of Swami Sivanandji. What one can learn under a very learned Pundit or through strenuous Sadhana for over 12 years, can be had in Ananda Kutir in a few days of spiritual training or through personal correspondence.

## A Rare Privilege

Highly educated persons can devote their time in study, writing articles and getting training in delivering lectures. All aspirants can plunge themselves in any section of work and learn a lot of things. It is through work a man has the opportunity to come in close touch with Swami Sivanandaji and the Swamiji too has a chance to study the taste, temperament and aptitude of the students. This contact helps a quick spiritual training.

By steadily working in some sections, the Sadhaks learn the art of concentration and control of senses. By such selfless service to Society,

the Sadhaks awaken the hidden faculties and attain Chitta Shuddhi. This is the real foundation of spiritual evolution. By mixing with different types of people, you learn the way to adjust and adapt to various persons and circumstances. This is the easy method to destroy all defects and to develop divine qualities.

Swami Sivananda says: "Here is a beautiful field for you one and all to quickly evolve in the spiritual line with all comforts and conveniences. You can have your own mode of worship or method of Sadhana. Spend every minute profitably. Become usful to the whole world. A wise man will find a real Heaven here and attain wonderful peace and happiness by spending his time in rigorous Sadhana. Here I do not impose any rules or restrictions on anyone."

The Swamiji personally attends to all those who stay in the Ashram. Through kind words mercy and excellent encouragements, he tries to bring rapid spiritual attainments to those who seek his guidance. For persons of introvert nature, facilities are provided to evolve through Sadhana in seclusion. For a Bhakta, the worship in the temple, Akhanda Kirtan and night Sat-sang will prove to be a boon. The well-trained Sadhaks are advised to tour different parts of the land and to bring peace and happiness to millions. The visitors on their return to their places, establish Branches of the Divine Life Society and carry on similar activities for the benefit of the public.

Generous-hearted persons who can afford, construct Kutirs in the Ashram in their own name for their personal use or for the use of Sadhaks and Mahatmas. This is the highest form of charity in providing accommodation for performing Tapas on the banks of the Holy Ganges, with charming Himalayan sceneries. For dissemination of knowledge, the donors publish pamphlets and leaflets for free distribution through the Yoga-Vedanta Forest University Press.

Sri Swami Sivanandaji says: "To raise the fallen, to lead the blind, to share what I have with others, to bring solace to the afflicted, to cheer up the suffering, to love my neighbour as my own Self, to protect the cows, animals, women and children these are my aims and ideals. I will help and guide you. I live to serve you all. I live to make you all happy. This body is meant for service."

Sri Swami Sivananda is bubbling with joy and enthusiasm when he finds a chance to serve others. He creates various avenues and chances for service. May he live long to bring Peace and Prosperity to mankind! May we all come in closer touch with the Master with devotion and sincerity and attain the Goal of life easily and quickly! OM SANTU!

## 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.

வாங்குதல் வழங்குதல் பெயர் மலிவானது காக்க மண்ணை  
கோன்முறை யாகச் செய்யக் குறைவிலா துயிர்கள் வாழ்க  
நான்முறை யறங்க் கோங்க் கற்றவம் கேள்வி மல்க  
மேன்மைகொள் ள்கவ ிதி விளங்குக வலக மேன்மை

Printed and Published by S. P. KANDIAH, F. I. S. A. (London) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripatalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna, on Friday, August 21, 1953.