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OHMA WATER
THE CEYLON CHEMICAL WORKS (Rgd.)

THE Hindu Organ.

(The Only Newspaper in Ceylon for the Hindus)
PUBLISHED EVERY TUESDAY AND FRIDAY

The C.S.R. Mark of Quality
ASK FOR THESE THEY ARE THE BEST
ROSE WATER LAVANDAR
THE CEYLON CHEMICAL WORKS (Rgd.)

VOL. LXI. NO. 4

JAFFNA, TUESDAY, APRIL 12, 1949

PRICE 10 CENTS

Himalayan Tourist Visits Sri Lanka

Shivanandan Sahai's Historical Research

HAILING from that history-renowned district of Darbhanga in North Bihar which in Kretha Yuga gave to the world Sita Devi of immortal fame, sixtyfour year old Shivananda Sahai has set foot on the soil where Sri Rama fought Lanka's King Ravana, on a fact-finding mission to settle a scholars' dispute regarding the identity of the kingdom of Ravana. This research scholar who for nearly twenty years scanned the snow-clad Himalayas as tourist and travelled across the Land of the Lamas, narrated to an Editorial Representative of the Hindu Organ the object of his mission to the land of Ravana of the Ramayana Age.

Shivananda Sahai has written books in Hindi on Kailash Dharan and other topics relating to his excursions throughout the Northern Boundary of the Indian sub-continent as far as Russian Territory, in whose borders in Amarnath, he once chanced upon a cave in which a Shiva Lingam sprang of itself on the first day of the Moon and developed with it until the full moon and thence melted away gradually until on the New Moon day it vanished into nothingness.

The story of Sita Devi—her abduction by Raksha Rajathi-pathi Ravana and his extermination in royal battle by Sri Rama—has been the subject of many a Hindu Literature. But the contention of certain scholars and research workers that the present Ceylon is not Ravana's Lanka and that what is now New Guinea was Ravana's kingdom disturbed the scholastic peace of Sahai so much that he determined within himself to settle the literary dispute as best as he could and sought an interview with His Excellency M. S. Aney, Governor of Bihar who gave him the wholesome advice that he should clear doubts by paying a visit to the mango-shaped pearl-isle in the Indian Ocean. And Sahai crossed the surging sea and came unto Ravana's Isle with the resoluteness of Sri Rama to discover a historical truth.

Historic Streamlet

Up to the time of his interview with the Hindu Organ Representative he had time only to visit Avisawella where with some difficulty he identified Sita's Bath and Sita's Ferry. Keeping historical notes which he had earlier collected from learned authors as his guide, Sahai was looking for a spot about a furlong from the Rest House at Avisawella which was known as Sitawaka. The Rest House keeper who had worries about more modern things than more ancient historical conflicts in records to care about almost swore to the non-existence of Sitawaka or Sita's Bath. But with unerring precision, inquisitive Sahai was able to spot out a romantic glen down which ran a brawling rivulet in which historic water Sita Devi in captivity had her ablutions herself. Asoka Batika, now known as Haggala Gardens where roses are said to riot was the rendezvous where Sita Devi was first kept under guard. But when Hanuman took it a delight to

dismantle the fortress by fire, Sita Devi was moved to the gleeful glens near Avisawella. The waters rushing down the sacred Adam's Peak under the beautiful name of Kelani Ganga were crossed by a ferry known after Sita Devi as Sita's Ferry.

Story of Sitawaka

How the name Sitawake came into being—Sahai explained impressively. Rama's army was advancing from Ratnapura and near about was Lakshmana commanding a force. Indrajit son of Ravana who, was in command of the Rakshasa forces, engineered a clever ruse to non-plus the North Indian Princes by getting up a wax-made idol of Sita in position with the head severed. The dodge did succeed but Vibishnan, Ravana's brother informed Lakshmanan of the deceit practised on him. Thus came the town to be known as Sitawaka, waka in Sinhalese meaning killing.

Apathetic Interest in Ancient History

Sahai was a little disconcerted over the fact that Ceylonese took no notice of the history-covered names of towns and villages, glens and valleys but however accounted for the apathy by arguing that Ravana was according to the Ceylonese a great Saivite who played on his musical instruments sacred hymns to the Lord Shiva and that his name has found a place in the Thevarams and that Rama was a Vaishnavite. He cut short the interview at this most interesting stage reserving the rest until he had visited some more towns and villages and collected more fruitful facts.

Car Thieves in Britain

A New anti-thief Device
Car thieves in Britain are likely to find business not so good if more motorists instal a new anti-thief device. Based on the principle of a safe combination (which only the car owner knows) the apparatus is linked to the engine. Any unauthorised person endeavouring to start the car immediately operates the gadget which produces a continuous howl which can be heard over a great distance.

Academy of Eroticism

Founders to publish Finest Erotic Literature

The difference between pornography and eroticism is one of art, of good literature and bad literature, of good writing and bad, observes Andre Salvet who has recently launched an *Academy of Eroticism* in Paris.

Supported by 20 writers and professors of literature, Salvet registered his organization at the Furberance of Literary Styles.

In aid of his Academy, Salvet compiled an anthology of eroticism and promptly sold a thousand copies to a single buyer for £3000.

With his anthology out and his academy in formation Salvet, is preparing to start

Tamil Vaidya Sangham Holds Special Meeting

A special general meeting of the above Sangham was held presided over by Vaidhyar E. Kandiah, on 3.4.49 at 4 p.m. at Puloly English Boys' School.

It was proposed by Vaidhyar Muttiah and seconded by Vaidhyar K. Pasupathy that their Sangham affiliates with the All Ceylon Siddha Medical Association and henceforth works as a branch of the All Ceylon Medical Association. The proposal was accepted and passed by all present unanimously.

his own publishing business. "I shall publish only the finest erotic literature, as fine as the Bible, which is the most erotic of all books," he announced.

Sri Ramana Maharshi's Sayings

Epitomised By Disciple

ANY attempt to free oneself from misery without knowing is as futile as an attempt to roll up the sky.

The Supreme Divinity is the source of all Life, matter, power, peace and knowledge. This ultimate principle is One, in spite of apparent diversity. With hands and feet everywhere, with eyes and limbs everywhere, with mouth and ears everywhere, He exists, pervading everything. Realising Him, the Bliss—Absolute, the Nameless, one is freed. He, the Supreme, is the Origin and Dissolution of the Cosmos. Knowing Him the tree of "Sam-sara" is transcended.

This Source-Supreme can never be known, through books or reasoning, much less could be seen by the naked eye. Even the senses cannot feel Him. He can only be intuited by a pure and devoted mind.

He is all-pervading and is seated in everyone as one's own Self. Whatever you are, to you is given the suggestion "Know Thyself".

Behind the superficial personality of man which gets identified with various thoughts, feelings and actions that are incidental to life, there is a deeper level of being in him which remains unruined and detached, with which, unfortunately, he is not in conscious touch owing to his outward-going tendencies. But, in spite of the forgetfulness, it is none-the-less present there and spiritual life is largely the establishment of this broken-off connection.

Subtler than the subtlest, and greater than the greatest, the Atman is concealed in the Heart,

the Centre of the Being. When He is discovered as Immanent in the Heart, He is also simultaneously realised as Transcending Nature.

"Hrit-Ayam" means I am the Centre. In the body He is the centre of Consciousness. The Light of Consciousness radiating from the Centre illumines the whole body, just as the Sun illumines the whole world.

"In the interior cavity of the Heart, the One Supreme Being is ever-glowing with the Self-conscious emanation 'I'—'I'". To realise Him enter into the Heart with one-pointed mind, by quest within, or diving deep or control of breath". (Quest within relates to Jnanamarga, diving deep to Bhakti, and control of breath pertains to Yoga). One or more of these methods may be adopted according to the temperament of the seeker. Adopt any means that enables to take a determined plunge and dive deep to find the Real.

Just as one forgets all other thoughts and keeps aside all other cares and holding breath and speech gets into the well and plunges deep to get the lost article, even so, one has to forget for the moment all his responsibilities, all his cares and take a deep plunge into the deeper Truth of Himself, holding calm his breath and mind which would otherwise dissipate his energy and divide his interest. Thus he gets into a movement of plunge that deepening and deepening with a vigilant and discerning eye develops into a Supreme awareness.

When the mind becomes calm,

(Continued on page 4)

FORMULATE SOUND EDUCATIONAL SYSTEM

Says Sri Rajagopalachari

THE present system of education in India was discussed by Shri Charkravarty-Rajagopalachari, Governor-General of India, in a preface to his new book entitled "University Addresses" comprising his convocation addresses on various occasions during last twelve years.

"We have done very well as a nation", says Shri Rajagopalachari in the preface, "but there are many ills we still suffer from. All these can be traced to the imperfect methods adopted in educating our boys and girls. Our boys are taken away too soon from things and realities and overwhelmed with symbols; and even in the matter of symbols, we imprison our boys in the world of written symbols far too much and at far too early a stage of life. Among all the imperfections of our educational system, this premature dealing with words and written symbols instead of with the realities they present is in my opinion responsible for most of the defects that appear later.

"The formulation of a sound system of education," adds Shri Rajagopalachari "which can produce the intelligentsia & the leadership necessary for the management of the affairs of an independent state such as ours is further complicated by reason of the member of different languages spoken in the country.

It is no Easy Task

Again, any attempt to guide sentiments and feelings in the right direction, is rendered difficult by the differences in religious practices and traditions. To evolve a system of education acceptable to all is therefore no easy task.

Yet, if we are to progress, we must face the problem. To achieve any results we require clear thinking free from prejudices of any kind".

Concluding Shri Rajagopalachari says: "It would on the whole be true to say that apart from exceptional cases, it is our universities that have provided trained human material for leadership in all fields of service. This must continue to be the case in the future as well.

But we should thoroughly examine the work of the universities and do what is necessary to fulfil this function in the immediate future. We should not destroy what has been built, unless we know also how to replace without loss of time what we break up. This does not mean, however, that we may stagnate, ignoring the defects."

IN INDIA Linguistic Provinces

Special Committee Report

The Congress Working Committee accepted the report of the Jawaharlal - Vallabhai - Pattabhi Committee recommending the postponement of the formation of linguistic provinces for a few years.

The Committee, appointed during the Jaipur session of the Congress following the Dhar Committee report, suggested this postponement, so that during this period attention might be concentrated on matters of vital importance.

Priority For Andhra

The report has recommended that the case of Andhra should be taken up first and the question of its implementation examined before considering the question of any other province.

In regard to Bombay City, the Committee have stated that in case the present Bombay province is split up and a separate Maharashtra province formed, the City of Bombay should be constituted into a separate political unit. Bombay could not belong to any one linguistic group or be attached to a purely linguistic province, for that would mean its rapid deterioration from its present commanding position.

While recognising that the same arguments hold to large extent in the case of Madras, the Committee have held that if an Andhra province is to be formed, its protagonists would have to abandon their claims to the City of Madras.

Marriage Law Reform

The Indian Parliament passed three non-official Bills of Pandit Thakurdas Bhargava on Marriage reform. By the first the marriageable age of girls is raised from fourteen to fifteen. The marriageable boys of remains eighteen.

The House rejected the original provision making offences under the Child Marriage Restraint Act cognisable.

Another Bill validates marriages between Hindus, Sikhs, Jains and their different castes and sub-castes.

The third Bill raises the age of girls from sixteen to eighteen and that of boys from fourteen to sixteen in regard to kidnapping offences. The age of consent in respect of extramarital offences has been raised from fourteen to sixteen.

ANNOUNCEMENT

The offices of the Hindu Organ and Intusathanam and of the Saivaprakasa Press will be closed for the Hindu New Year holidays from 13-4-49 to 20-4-49 (both days inclusive). There will be no issues of the Hindu Organ and Intusathanam on 15-4-49 and 19-4-49.

MANAGER.



Hindu Organ

TUESDAY, APRIL 12, 1949

Treasure These Thoughts

The more we advance in true knowledge, the better we shall understand that we need not be at war with those whose religion we may not follow.

—MAHATMA GANDHI

STOCK TAKING

A HAPPY NEW YEAR. We wish all our readers. Sixty years according to the Hindu Calendar beginning from the year Prabhava constitute a cycle; sixty years ago on September 11th 1889 the Saiva Paripalana Sabha began to publish the Hindu Organ; the first Editor of the journal was the late Mr. T. Chellappapillai who had retired from the office of Chief Justice, Travancore; Mr. Chellappapillai was also the president of the Sabai. The Hindu Organ will be celebrating its Diamond Jubilee in the course of the year and the Jubilee Souvenir will set out in detail the history of the journal. It is gratifying to note that from the time it was founded the journal has persistently advocated freedom for Ceylon and the Island is now free from foreign domination.

The year Sarvadhari has on the whole been good for Ceylon; the harvests were not bad, and progress is being made in the matter of making the Island self-sufficient regarding food requirements. The Dominion Parliament of India intends prohibiting import of food-grains after 1951; by then India hopes to produce enough food for her requirements. It is to be wondered when Ceylon will attain the stage of self-sufficiency. Although coal and fuel are not produced in Ceylon yet, as the Minister of Industries has pointed out, nature has been kind and it will be possible to find sufficient energy for all needs from water-power which can produce 3 million kilowatts, the equivalent of 12 million tons of coal per annum in perpetuity; the forests can produce the equivalent of 15 million tons of coal per annum and solar energy the equivalent of another 15,000 tons in

perpetuity. It is to be hoped that Ceylon will follow the example of other advanced countries and will make full use of its natural resources.

The problem of unemployment has shown no signs of abatement; strikes by Government employees in the Public Services or the Railway have not occurred; even in the Motor Transport Services strikes have been less frequent than in the previous year; the Police are making an effort to co-operate with the public and win the confidence and co-operation of the public towards maintaining law and order and they have succeeded in bringing culprits to book in many cases.

The New Year Vrothi, astrologers assure us, is not to be judged by the name. The year will be one of peace. The Second Commonwealth Premiers' Conference is expected to be held in London on or about the 21st of April. May Ceylon be able to contribute her mite towards the maintenance of world-peace. Some differences have arisen in the ranks of the Tamil Congress towards the latter part of the dying year; it is to be hoped that with the New Year the different groups will be able to sink their differences and enable the Tamil Congress as a united body to work in co-operation with the other communities for the common welfare of Ceylon.

SWARAJ WITHOUT SWADHESI

"Attacks on hand-spinning notwithstanding, I cling to the belief that Swaraj is unattainable without the beautiful art becoming universal in India" thus solemnly declared the champion of the Charka, Mahatma Gandhi when he was marshalling all economic resources together to fight the royal battle of Freedom. He did succeed. In Sri Lanka, today, as we look back in retrospect we fully realise the fact that our independence became an accomplished fact not because we had prepared ourselves for it but the foreign rulers had been cornered into that tantalising position by the swift movement of international politics particularly in reference to the British Commonwealth. But let it be said to the credit of our present Government that the Cabinet Ministers have not been slow to assess the situation at its actual worth and that they are making great efforts to introduce the use of necessities of life produced and manufactured by the sweat of the brow of the peasant-farmer proletariat of Sri Lanka. The Rural Development Week inaugurated by Mr. B. P. Perera, Director of Rural Development is in testimony of this praiseworthy effort. But we warn officials and social workers of the danger of soda-water-bottle enthusiasm in such national efforts; for any effort begun with great gusto and left to the mercy of indifference and inaction is bound to put back the clock of progress much further than it would have been otherwise. Rural So-

Arialai Residents Accord Reception

To T. C. Leader and Minister Sittambalam

That the great gathering gave the lie direct to those who wanted to make the world believe that the residents of Arialai had no confidence in him and the T. C. Leader was the key note of the reply of Mr. Sittambalam to the addresses of welcome presented to Mr. G. G. Ponnambalam and Mr. C. Sittambalam at the Stanley Govt. School.

Dr. S. Paramanathar, Home Surgeon, Jaffna Civil Hospital presided.

Mr. G. G. Ponnambalam referred to the mandate given him and T. C. Parliamentary Party by the mass meeting at the Jaffna Esplanade and said that the welfare of his community required that he add his party should co-operate with the Government.

Mr. A. Somasunderam, Principal Stanley Central School, Messrs V. S. Karthigesu, V. K. Nathan, K. Kanagaratnam, V. Kumarasamy and A. L. Thambyah also spoke.

cities and Community Centres will have their value and use in this great nation reconstructing campaign only if the personnel of these social organisations includes men of high character, integrity common-sense and above all a firing enthusiasm for the good of the common man.

Agriculture and spinning were described by Gandhiji as the two lungs of the national body. The leaders of the country should take great care that the lungs did not get affected. A graceful and rhythmic art, spinning had been the favourite hobby of the house-holder and the housewife in both Bharatha and Sri Lanka in days of old. Its beauty lies in its simplicity, its music is seen in the rhythmic revolution of the wheel of self-sacrifice; its richness is reflected in the self-satisfaction it produces; its latent potentiality is when it assumes the form of an insurance against the rainy day.

We would therefore urge upon all social workers to focus their attention on this national problem of vital importance and to set about the task of real rural reconstruction by teaching the people by precept and not by pulpit orations the significance of the spinning wheel and impressing on them how the local cottage industry when properly directed would help to save the poor peasant from starvation and squalor thus aiding the nation-builders in their noble effort to weave the golden web of our economic freedom.

Valigamam North Rural Week

Pledge to Use Swadeshi Goods

Presiding at the public meeting held at Mallakam in connection with the Rural Development Week, Mr. T. Balachandran, D. R. O., Valigamam North explained at length the great future palmyrah products have in the economics of the land and suggested that special study of the subject should be made by competent men.

Mr. R. N. Sivapirakasm speaking next made a clarion call to the people of the land to begin the struggle for economic freedom by each one selecting for oneself one indigenous-made commodity for use as part of a new year resolution and added that the political freedom which came their way for a song could not be sustained unless the economic status of the country was stabilised and maintained at a high and respectable level.

Speaking on Colonisation' Pandit Sri K. S. Anander said that a growing population must necessarily stretch out for expansion and that they should not confine themselves to the inadequate plot of land near about their homes but should endeavour to seek for pastures new.

Mr. S. Alivasagam then spoke on the memorandum he submitted to the Ministry of Industries regarding palmyrah products.

Sub-committees to report on Swadeshi Textile Industry and Palmyrah products were then appointed.

The Breath of our Breath

God's power is manifest everywhere Prakriti is He in His universal revelation. His light and glory fill all things. To surrender to him and to realise His unthinkable and inexpressible greatness is to attain immortality and bliss. Where are the bondage and the pain for the soul that has tuned his life with this magnificent Life or Truth? The Supreme Lord is the very breath of our breath. We are ever His. He and we are not different. All glory be to Him!

—SWAMI RAMDAS.

(From the Vision)

Gandhian Writers Conference

To be convened Next Year

It is proposed to convene a Gandhian Writers' Conference at Lucknow by the end of April next, to which writers of all Indian languages are to be invited.

The aims of the conference are: India's non-violent struggle for independence and Gandhiji's last fast unto death have proved beyond doubt that the power of non-violence is a reality. Hence, thinkers, scholars and writers should translate this reality into scientific language and write about Gandhian economics, politics, sociology, philosophy and history. Gandhism should be developed and graded and text books be written, to enable students and the common man to understand it; and Gandhism being a particular way of looking at life, stories, dramas and poems should be written.

New U. P. Governor

Mr. H. P. Mody Appointed

The Governor-General has appointed Mr. H. P. Mody to be Governor of the United Provinces, says a Press communique issued from Government House New Delhi.

Mr. Mody is expected to assume charge about the end of this month or in the first week of May.

Mr Hormasji Peroshaw Mody has acted as Governor of Bombay in September, 1947, during the absence of Sir John Colville. He was the Member for Supply in the Government of India from August, 1941, to February, 1943. It may be recalled that he resigned from the Viceroy's Council along with Mr. N. R. Sarkar and Mr. M. S. Aney as he disagreed with the Government's attitude towards a fast then undertaken by Mahatma Gandhi.

A well-known industrialist,

Breach of Trust Charge

Co-op Store Society Treasurer Convicted

P. Kandiah was charged before Mr. B. G. S. David, Magistrate, Mullaitivu with having committed breach of trust in respect of a sum of Rs. 478.42 belonging to the Pathukkudivu Puthuppalam Co-operative Stores Society of which he was Treasurer and with having falsified accounts.

The accused pleaded guilty to the charges. The Magistrate accepted the plea and sentenced the accused to imprisonment till rising of Court and to pay a fine of Rs. 50/- on the first count and Rs. 75/- on the second count.

Mr. H. P. Mody has long been connected with the Bombay Mill-owners' Association, the Employers' Federation of India, etc. He also participated in the Round Table Conference held in London.

Time-Hallowed Thiruketheecharam

Sanctity Its Splendour

APPROPOS of the great campaign recently inaugurated in connection with restoration of the ancient temple at Thiruketheecharam we publish below an editorial written by the late Mr. A. Sabapathy in the Hindu Organ as far back as 10th January 1894.

The Site of the ancient temple of Thiruketheecharam in the district of Mannar was put up for sale by Government on the (13th December 1893) ultimo and purchased by the Hindus. It is one of the shrines in Ceylon forming the subject-matter of the well known collection of devotional poems known as Thevaram, the other being the shrine situated at Trincomalie. Special sanctity is accorded to Thiruketheecharam from the reference made to it in the Thevaram, which places it on a par with many of the ancient temples of India. The ruins of the temple, as far as we understand, not only indicate its ancient grandeur, but also point to its having been the centre of the thriving population and the chief seat of administration in the district under the Hindu Regime. It is said that the Portuguese who conquered Ceylon in the sixteenth century demolished the temple and built the fort of Mannar with its materials. Under the rule of the church whose hatred of Hinduism was even greater than that of the Portuguese, the Hindus lost all hopes of restoring the temple to its pristine condition.

desirability of restoring the temple, the people of Jaffna applied to the Government for the survey and sale of the site. The crown put up the site for sale more than once, but owing to causes which we need not mention here the sale was not proceeded with. Furthermore it is said that the Government recently resolved not to part with the site, and that the sale of 13th December last was owing to the representations made by the Tamil member of Council and the Government Agent of the Northern Province who in their turn were prompted to action by the Hindu public.

Restoration not along Religious Consideration

Apart from religious considerations which can influence Hindus only, the restoration of Thiruketheecharam is calculated to benefit the people at large by opening up better means of communication between Jaffna and Mannar there are now available. Gaint's tank is situated within a short distance of the shrine which by attracting to it vast crowds of Hindus will afford facilities for the purchase and cultivation of crown lands fed by the tank. There is reason to believe that in five years or even sooner the restoration of the temple of Thiruketheecharam will be an accomplished fact. Many Hindu gentlemen of wealth and influence in India and Ceylon have promised to contribute and we hope that ere long a sum of Rs. 50,000 will be collected which is the least amount required to carry on the work. The undertaking is destined to succeed sooner than we expect in view of the fact in Jaffna alone the sum already subscribed for amounts to Rs. 24,000. With the restoration of Thiruketheecharam by the Hindus and that of gaint's tank by government, there is no doubt that the surplus population of Jaffna will make Western Wanni their permanent home.

Navalar's Efforts

At the time of the British conquest which took place in 1796, the Hindus, save a few learned in the literature and shastras were not aware that in Mannar, within seventy miles of the Hindu country of Jaffna and in the midst of Roman Catholicism, a Sivite temple of the renown and sanctity of Thiruketheecharam once existed. The credit of bringing to the notice of the public at large both the existence of the site of the shrine and its name and fame belongs to the late Sri la Sri Arumuga Navalar whose labours in the cause of religion are too well-known to require any mention at our hands. It was after Navalar drew the attention of the public to the

SEGREGATION OF COMMUNITIES

It Is Midsummer Madness

Says Mr. G. G. Ponnampalam

REPLYING to the welcome addresses presented to him Mr. G. G. Ponnampalam, Minister for Industries, Industrial Research and Fisheries declared that he had always been for a unitary form of Government and that it would be midsummer madness for the Tamils to ask for a partition of the country.

A rousing reception was accorded to the Hon. Mr. G. G. Ponnampalam K. C., Minister of Industries, Industrial Research and Fisheries and President also of the All Ceylon Tamil Congress by the people of the Kopay constituency on Saturday the 9th April at 6 p. m. at Neervaly Kandaswamy Temple grounds. The Minister was received at Kopay Junction and taken in a mile long procession and he was garlanded at several places on route. Important points along the route were decorated and Poorna Kumbams studied the route.

Mr. R. S. Edwards* of Kopay who presided welcomed the Minister to that constituency and appealed to members of the Tamil Congress Parliamentary Group to stand united behind their leader.

Mr. V. S. Karthigesu declared that Ceylon was as much the country of the Ceylon Tamils as of any other community.

T. C's action—after mature consideration

Mr. R. Sivagurunathar President of the Jaffna Branch of the All Ceylon Tamil Congress speaking next declared that the Tamil Congress joined the Government after mature consideration and after getting a proper mandate at a mass meeting of Tamils. It was therefore proper for all representatives of the people to obey the directions of the community. Some say that a small section of Congress members of Parliament have failed to obey this command. It is therefore the duty of the voters who are the real masters to see that their representatives acted properly for fear of incurring mass displeasure.

Mr. T. Manickavasagar of Pattur declared that a statesman should change his political views and policies according to changing circumstances.

Ceylon-House of all Communities

Mr. Sam A. Sabapathy Mayor of Jaffna speaking next said that during the past 20 years there were occasions when he differed from Mr. Ponnampalam. But now it has dawned on him that Mr. Ponnampalam is the only Tamil who had qualified for the leadership of the community by sheer dint of hard work and disinterested public service. He added that Ceylon is like a house that had been built by all communities together, and why should the Ceylon Tamils say that only a portion of the house belongs to them.

Tail Wagging Head

Mr. T. Muttusamypillai, Crown Advocate, speaking declared that it was regrettable that the Member for Kopay was not present at that reception. The conduct of the M. P. for Kopay appeared to be like the tail trying to wag the head. It was improper to allow any member to disobey party

command in the interests of the political future of the country. The people should see that exemplary disciplinary action is taken against dissident members.

Mr. K. Kanagaretnam M. P. for Vaddukkodai and Parliamentary Secretary for Education emphasised that they have taken up the present stand in the best interests of the Tamil Community of the country.

Mr. V. Kumarasamy M. P. for Chavacheeri speaking next said that by accepting the right hand of friendship held out by the Prime Minister, they were in a position to do greater good to the community than could have been done by remaining with an Opposition which was dis united amongst itself and which was not prepared to run the government in case the U. N. P. was defeated.

Mudalyar C. Muttuthamby and Messrs. C. M. Kathirasampillai, Pandit N. S. Murugesu and Thikkam C. Chelliahpillai B. Joseph and Rev. A. B. Kanagaratnam also spoke.

Ministers Reply

The Minister in replying said that he had laboured strenuously for the good of his countrymen for over 20 years. He had now joined the government on the specific directions of the community. He had always stood for a unitary form of government. It is midsummer madness for the Tamils to ask for a partition of the country and the segregation of the different communities. The Portfolio he had accepted is one after his own heart as it will give him vast scope for working to help the common man and to raise his standard of living which he sorely needs as it is deplorably low. He added that he had no other ambition or motive in accepting office. He concluded by assuring that he was always ready to resign the portfolio when the people direct him to do so. The Minister then requested the gathering to show by raising their hands that they were in perfect agreement with his present stand. Every one in the audience raised his hand.

Local Government Service Commission

3 Nominees From Jaffna

At its monthly meeting held last Friday. The Municipal Council of Jaffna has recommended three persons to the Minister for Local Government for selection to the Local Government Service Commission. They are Messrs. S. Patanjali, R. Sivagurunathar and Mudaliar C. Muttuthamby.

The Vadamaradchy Co-operative Stores Union Ltd: Pt. Pedro

At the 4th Annual General meeting of the above Union held on Saturday 2nd April 1949 at the Puloly Boys' English School, the balance sheet together with the auditors' report was submitted. A nett profit of Rs. 5765/82 Cts. was realised. About 63 Co-op. Stores are members of the union.

A vote of condolence was passed on the death of Mr. R. W. M. Walton who was for the last 3 years the President of the Union.

At the election of Office bearers of the union for the ensuing year, Mr. R. Shivapathasundaram Proctor was elected President; Messrs. P. Kanapadhipillai Proctor and S. Periatnamby its Vice Presidents; G. M. Alvappillai its Hony. Secretary and S. Mahesan its Hony. Treasurer.

A Committee consisting of Messrs. K. S. Rajendram, A. S. Arunasalam, K. A. Sidam-barappillai, Velummailam, K. Manikam, N. Kathirithamby, J. S. Velayutham, C. Mailvaganam, J. Alvappillai, and N. M. Singarajah were elected.

Notice Calling For Tenders For The Construction Of Two Retaining Side Walls To Prevent Silting In The Channel Over The Sand Barar Vidalativu

Tenders are hereby invited for the construction of the two retaining side walls to prevent silting in the channel over the sand bar at Vidalativu according to the plan and detailed specifications available at the Kachcheri, Mannar.

2. Tenders should be in duplicate and in sealed cover and should be addressed to:—

The Chairman, Tender Board, Ministry of Industries, Industrial Research and Fisheries, P. O. Box 570, Colombo

3. Tenders should either be deposited in the tender box in the office of the Permanent Secretary to the Minister of Industries, Industrial Research and Fisheries or be sent through the post under registered cover.

4. Tenders should be marked "Tender for the construction of two Retaining Side Walls to prevent silting in the channel over the Sand Bar at Vidalativu" in the left hand top corner of the envelope and should reach the Chairman of the Tender Board not later than 12.00 noon on Tuesday the 26th April, 1949.

5. Tenders should be made on forms obtainable from the Assistant Government Agent, Mannar from whom all conditions and further particulars can be obtained.

6. A good faith (tender) deposit of 100 should be made at the Mannar Kachcheri or any other Kachcheri and a receipt produced before the tender form can be issued.

R. L. ARNOLD, Assistant Government Agent, Mannar.

The Kachcheri, Mannar, 5th April 1949. (G 10/11)

SALE OF TODDY RENTS, VAVUNIYA DISTRICT— 1st July, 1949 to 30th June, 1950.

Sale of rents of the undermentioned toddy taverns for the period 1st July, 1949 to 30th June, 1950 will be held at the places and times mentioned below.

2. Prospective tenderers are referred for full particulars to the notice published in the Government Gazette No. 9965 of 8th April 1949.

N. MANICKA IDAIKKADAR, Assistant Government Agent, Vavuniya

The Kachcheri, Vavuniya, 6th April, 1949.

List of Taverns Referred to:

No & Division	Local Area	Time tenders close	Place.
1. Maritime Pattus	Vadduvakal	28-5-49 10-15 a. m.	The Vavuniya Kachcheri
3. do do	Pathumattalam	28-5-49 10-30 a. m.	
4. do do	Chilukadiyiruppu	28-5-49 10-45 a. m.	
7. do do	Pathuwatte	28-5-49 11-00 a. m.	
8. Vavuniya North	Katchilamadu	28-5-49 11-15 a. m.	
11. Vavuniya North	Vavuniya Town	23-5-49 11-30 a. m.	

Conviction of Ex-V.C. Chairman

Unlawful Assembly Charge

Mr. S. R. Wijetillaka, District Judge, Jaffna sentenced Mr. K. Kandiah, former Chairman of Pallai Village Committee, to six months imprisonment and a fine of Rs. 100/- in the case in which the latter and eight others, C. K. Nagasabai, S. F. Arasaratnam, P. Thiagarajah, L. Mathias, A. C. Vadivel, A. Coomarasamy, S. Rasu and S. Kanapathipillai were charged with having on 23-11-47, been members of an unlawful assembly, the common object of which was to cause hurt to Sithamparapillai Muttuvolu and with having caused hurt to Muttuvolu.

Mr. K. Shanmugam assisted by Mr. V. S. Karthigesu prosecuted. Mr. C. R. Thambiah, defended the 1st accused. The second and third accused were defended by Mr. R. D. Sivaguru.

Mr. V. Joseph instructed by Mr. Sam A. Sabapathy appeared for the ninth accused.

Mr. S. K. Thiravianayakam appeared for the other accused.

Election Ill-Feeling

According to the prosecution story the 1st 3rd and 4th accused came to Muthiah's boutique each with a bottle of arrack and having got a glass tumbler from boutique, demanded cigarettes. Muthiah refused to give the cigarettes as the accused owed him some money. Then the accused entered the boutique and the scuffle ensued.

Bitterness of feelings existed between the 1st accused and Muttuvolu on account of local and Parliamentary elections.

Sentence

1st & 4th accused were sentenced to 6 months imprisonment each and a fine of Rs. 100

2nd accused: 2 yrs' R. I. & a fine of Rs. 50 to be paid as compensation to Muthiah

3rd accused: 1 year R. I. & a fine of Rs. 50 to be paid as compensation to Muthiah.

5th, 6th, 8th & 9th accused: 3 months S. I. each and fine of Rs. 50 each to be paid as compensation to Muthiah

Ceylon Government Railway TENDER NOTICE

The Chairman, Way and Works Head Office Tender Board, will receive, at the Chief Engineer's Office, C. G. R. Mac Callum Road, Maradana tenders up to 2-30 p. m. on Friday, May 6, 1949 for the construction of three Bungalows alongside Kovil Road, on Railway Land at Ratmalana.

For further particulars, Please see Government Gazette of April 8, 1949.

Sgd. W. A. SHAW, Chief Engineer, C. G. R., P. O. Box. No. 370, Colombo. (G. 8-11, 22 & 26)

ECONOMY IN EXPENDITURE

Stop At Toleration Point

THE craze for economy is universal. Somewhere in the most extravagant amongst us there is a little streak which bids us make one razor blade do where two are necessary, stick the irreducible minimum piece of soap to the new cake, squeeze the teapot for the last drop, save the return half of that suburban ticket for a second trip home, and even smoke that extra cigarette in private. When economy takes one into the sphere of hard cash, one is denounced as a miser. When it affects one's mental attitude no more than two or three items of daily use, it grows to meanness. The toleration point of personal economy lies in its unobtrusiveness and its being a hobby rather than a business. When Einstein said that his realism led him to use the bath soap for working up the shaving lather on his face, the world enjoyed the eccentricity of a great man. It is one thing, however, to practise voluntary economics. It is a different thing altogether when one person's economical ways become the daily tyranny of another. Nature which is always wasteful, has so fashioned Man that even his abstinence from wasteful expenditure must be wasteful. The housewife who as a measure of economy buys her vegetables, her meat and her provisions from Crawford Market, might be less wise than you who realise that she has not added the cost of a taxi for reaching the place and back to her household expenses. But she has certainly a sense of satisfaction which no one should disturb. As Tennyson put it so well—I quote from memory—in another context.

Leave thou thy sister when she prays, Her happy, home her pleasing days; Nor thou with shadowed hint confuse A life that leads harmonious ways.

Trust Not Economies On Others

On this there will be general agreement in India where people are essentially a peace loving lot. But the trouble lies when the economical attempt to thrust their economies on the rest of us. The other day a message from Pakistan told us that in the interest of stopping wasteful expenditure the people have been asked not to offer cigarettes. When I read the message I thought it was obviously the work of some non-smoker who had failed to appreciate the correct situation. All my economies have been centered on the offers that others have made of cigarettes. Nor am I the only one. The other day, a friend who was once a chain smoker, appeared without a cigarette in his hand. "Given up?" I asked. He smiled and said, "Not in the least. Only I have now reached the more advanced stage of cadging smokes off others." It was a bitter blow and I need hardly add that he has lost a good deal of his old popularity. As a matter of fact, it is not every smoker who offers cigarettes nowadays. They have grown wise. Which only disproves the fallacy that nicotine affects the brain. If it does, I have not seen any sign of it so far. But bad as this was there is worse to follow:

Another report tells us that three burqa-clad women presented themselves in the Lahore Corporation and appealed to the men to give up smoking in order to check wasteful expenditure. A Corporation official pointed to their glass bangles and said, "Physician, heal

thyself". The women promptly broke their bangles. It is not reported whether the simple city fathers were tricked by this ruse into abjuring smoking. But it was a most unfair move and one that bore heavily the marks of domestic blackmail. A broken bangle can be replaced and not doubt, the ones mentioned were; but a decision to give up smoking will not only be binding but it will lead to wasteful expenditure in other ways. More than smoking itself, more even than the cost of that eternal masculine search for cigarettes that do not affect the throat and lungs and for appliances to extract the noxious nicotine from the delectable cigarette, is the money wasted on substitutes for smoking which help to break the habit. And it is sheer waste. After all, what is the whole pothe about? About half mankind—and with women taking to the reed, it is fast getting more than half—can be satisfied and pacified by sticking a cigarette, a cigar or a pipe into its mouth. In fact, it has become almost a part of the human form. Compared to the contentment radiated by tobacco, the advantage to be gained through enforcing a general abstinence is negligible. Nor should it be forgotten that the loss to revenue will be enormous. I can suggest several ways of achieving savings without encroaching on the sacred smoke and since it is necessary to be constructive I am now doing so.

Saving in the Use of Stationery

The first economy that strikes one is in paper. During the war years, an enterprising paper dealer advised his clients to save paper by not keeping copies of their letters. This is very sensible. In fact if all letters are replied on their reverse—of course, this means that no letter should be carried on to the other page—then the economy becomes far greater. Saving in paper must naturally bring about saving in ink, in pencil and in nibs and pens. No economy could be more far-reaching: Next to this is cloth. The wastage caused by the penchant for clean handkerchiefs, to take the smallest item in this sphere, is inconceivable to the ordinary unthinking mortal. Something must be done about it. The impression which is fairly general, that the change-over from loose garment to tight-fitting clothes is more economical, is a devastating illusion. It has increased the multiplicity of garments inordinately. Then there is the shave and the hair-cut. The daily shave is a Western defect which should be at once dropped. Nothing is more destroying to the independence of man than the belief, fostered with sinister cunning by American advertisements of shaving soap and razor blades, that a clean shave is a social asset. In fact the very phrase "clean shave" is a misleading piece of mischief. We must not forget that the Indian tradition is for a clean shave on the head not on the chin. Matter is only dirt when it is in the wrong place. A shaven head is an economy as it is not needed frequently; shaven chin is an extravagance. There should be a convention that every man and boy should start shorn and grow his hair to a couple of inches before going again to the barber. A coupon system would regulate this at once.

(From the Indian Social Reformer.)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 873

In the matter of the estate of the late Chellammah wife of Sinnathamby Kandiah of Vaddukodai who died at Bagan Serai in the state of Perak Deceased
Krishnar Vairamuttu of Vaddukodai East Petitioner.

1. Rasamalar daughter of Kandiah
2. Saraswathy daughter of Kandiah
3. Kandiah Rajaretnam
4. Kandiah Durairatnam
5. Kandiah Selvaratnam
6. Sinnathamby Chellappah all of Vaddukodai East

Respondents

This matter coming on for disposal before R. R. Selvadurai Esqr. District Judge Jaffna on the 27th day of April 1948 in the presence of Mr. A. Cumaraswamy proctor for petitioner and the affidavit and petition of the petitioner having

been read,
It is ordered that the abovenamed 6th Respondent be appointed Guardian ad litem over the minors 1-5 respondents for the purpose of protecting their interest and representing them in these administration proceedings and that letters of administration to the estate of the abovenamed deceased be granted to the petitioner, unless the said respondents or any other person shall appear before this court on the 28th day of May 1948 and show sufficient cause to the satisfaction of this court to the contrary.
It is further ordered that the said 6th Respondent do produce the said 1-5 minor respondents in court on the said date.

This 27th day of April 1948,
Sgd. R. R. Selvadurai
District Judge.

Drawn by
A. Cumaraswamy
Proctor for Petitioner.
Time to show cause extended to 28-4-49.

Intd. R. R. S.
D. J.
(O. 1. 8 & 12)

WANTED

Co-operative Union Hospital Society Ltd.

Administrative Secretary age over 30, Preference to Graduates with experience in administration and accountancy Initial Salary Rs. 200/- to 300/- according to qualification. Application to be addressed to the Hony. Secretary Co-operative Union Hospital Society Ltd., Moolai Application closes on 25-4-49.

M. Kathiravelu
Hony. Secretary

(M. 2. 5, 8, 12).

Ceylon Government Railway TENDER NOTICE

The Chairman, Way and Works Head Office Tender Board, will receive, at the Chief Engineer's Office, C. G. R. MacCallum Road, Maradana, tenders up to 2-30 p.m. on Friday, April 29, 1949 for the construction of Two Bungalows and a Three Seat latrine and for effecting improvements to the Station Building at Kahawe.

For further particulars, please see Government Gazette of Friday April 1, 1949.

Sgd. W. A. SHAW,
Chief Engineer, C. G. R.
P. O. Box No. 370,
Colombo.
G. 4. 5, 8 & 12)

Ceylon Government Railway TENDER NOTICE

The Chairman, Way and Works Head Office Tender Board, will receive, at the Chief Engineer's Office, C. G. R. MacCallum Road, Maradana tenders up to 2-30 p.m. on Friday, April 29, 1949 for the construction of Five sets of Workmen's Dwellings on Railway land at Ratmalana.

For further particulars, please see Government Gazette of Friday April 1, 1949.

Sgd. W. A. SHAW,
Chief Engineer, C. G. R.
P. O. Box No. 370,
Colombo.
G. 140, 5. 8, 12)

Ceylon Government Railway TENDER NOTICE

The Chairman, Way and Works Head Office Tender Board, will receive, at the Chief Engineer's Office, C. G. R. MacCallum Road, Maradana tenders up to 2-30 p.m. on Friday, April 29, 1949 for the construction of Three Sets of Workmen's Dwellings on Railway land at Kahawe.

For further particulars, please see Government Gazette of Friday, April 1, 1949.

Sgd. W. A. SHAW,
Chief Engineer, C. G. R.
P. O. Box No. 370,
Colombo.
(G. 3. 5, 8 & 12)

Sri Ramana Maharshi's Sayings

(Continued from page 1)

free from all thoughts other than the single thought of the Self, then alone the real quest begins. Shastric discussions and intellectual discrimination do not constitute the search. When by search, one somehow gets into Heart the ego-self at once drops, falls into abyssal depths never to return to the surface, and the Supreme Self (Param-eva-Vasthu) flashes forth as incessant "I". Firmly rooted in the deeper truth of himself, poised in the consciousness of the Self—the Real, the liberated sees the different appearances in the One Infinite—he sees them as not different from the Infinite Self of which he is deeply aware by intimacy. This is knowledge by Identity.

The ego-self when it feels the necessity to know its origin or impelled to rise above itself, goes deep within and there discovers the true source and reality of itself. The Supreme centre of the Self can be felt. Try to be yourself. Then you automatically feel that the Centre is there. This centre is spoken of in Scriptures as "Hrit-Guha"—cavity of the heart. A man need not go to find where his eyes are when he wants to see. So also, the heart is there ever open to you if you care to enter into it, ever supporting all your movements.

When you go deep into yourself or rather lose yourself in the abyssal depths, then the Reality which is the Atman, takes hold of you. It is an incessant flash of "I-consciousness." You can be aware of it, feel it, hear it, sense it, so to say. This is "Aham-Spoorthi".

When the Yogi realises truth of Brahman, through the perception of the Atman directly, he is freed from all sins. There is cessation of all misery and illusion. For the realised, there is nothing more to be known and nothing more to be achieved. He enjoys the supreme satisfaction at all times and in all respects. He has a vivid consciousness of the impulsion of the Divinity behind everything in the Universe. Realising Him, who is without beginning and end and who alone envelope everything, one becomes free from all fetters.

—(From the Vision).

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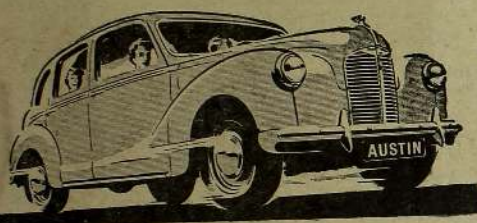
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Chief Editor T. MUTTUSAMPILLAI

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