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MORAL EVIL EXAMINED VEDANTICALLY IS SIN INEVITABLE?

WESTERN idealism has shown great insight into the problem of moral evil, whose several characteristics it has ably brought out. But it has not been able to reach a convincing solution of the problem for want of an adequate metaphysic of the soul. Rather, it consistently worked out, it lands us in embarrassing contradictions. We propose to discuss this problem of moral evil or sin and to advance a solution of it based on an interpretation of Vedanta.

Western idealism (e.g. that of Bosanquet and Royce) has brought to light several basic principles of moral evil. They have a *prima facie* plausibility, and are more or less universally accepted in modern philosophy. They are as follows: (1) Moral evil is due to the finite-infinite nature of man: his self is torn between its present and the transcendence of the present, having its reach beyond its grasp, its content beyond existence. (2) The nature of man being essentially finite-infinite moral evil is inevitable. All men, regardless of their moral qualities, are sinners. The doctrine of original sin is defended implicitly by Western idealism (and also explicitly by Royce). Sin is variously regarded as erroneously absolutizing the finite self, as limited response to the communications we receive from our higher self which is infinite consciousness, and as rebellious self-will. All these are but various ways of conceiving the same subject-matter, and resolve into the self-same basic conception of sin as confusing the limited with the unlimited, a relative good with the absolute one. And it is natural to suppose that whatever progress the self may make there must be some degree of finiteness, that all response must be accompanied by some limit, and all self-surrender by some consciousness of it, all consciousness by some consciousness. So that sin is an inevitable corollary of the finite-infinite status of man. (3) From this it follows that good is interpenetrated by evil, a finite good is finite evil when it appears as absolute good; anything short of the Absolute or the Infinite is tainted with imperfection. (4) Lastly, the inevitability of moral evil jeopardizes moral responsibility.

Vulnerability of Western Idealism

But it is precisely here that Western idealism is most vulnerable. For man cannot, by any amount of rationalization, really shake off moral responsibility. He feels this to be an undeniable consequence of his moral freedom which he cannot disown without self-contradiction. There are the facts of his ethical speculation with the distinction between 'is' and 'ought', of choice of some rules of conduct amongst a number of alternatives, and of his

self-repentance and self-reproach; in the face of these any inclination to deny the freedom of the self must be called perverted.

Yet the inevitability of sin follows from the finite-infinite nature of the human self, and to abandon the former entails a thorough over-hauling of the Western idealist's version of moral evil. To this last mentioned task we now apply our modest efforts.

Man Is Not Finite-Infinite

The principles regarding moral evil as laid down by Western idealism are but half-truths. Man is not finite-infinite, eternally torn between finite existence and infinite essence, he is not two (finite and infinite) at the same time and in the same plane of reality. He is an individual finite self, and he eternally appears to be such only when he, under the sway of cosmic illusion (*maya*), adopts an individualistic outlook and, so, sees multiplicity and difference where in reality there is but identity. He can at any moment (of course, depending upon his self-culture or *sadhana*) transcend his finitude and individuality and become identified with the 'One without a second', the Absolute. From this place his former being, tainted with individuality, imperfection and sin, will appear to be an unintelligible dream that is no more. His past individuality cannot be denied to have appeared but because it now appears to be an object (you), while the real self is to be understood only as a subject (I), it must be accepted as an illusory presentation. Moreover, it is not a mere individual appearance like the appearance of a snake in a rope, for to correct the latter we but posit an objective world, while to correct the former we have to realize the illusoriness of Objectivity itself, that is, of the individual (the objectified self) and the entire world of which it is the reference point. Thus the individual is the result of a cosmic illusion. Moreover, individuality cannot be asserted either as real or as unreal. It cannot be asserted as real when it is transcended and seen as an appearance, and it cannot be asserted as unreal for to do this one has to be an individual to see the unreality of individuality. For this reason the cosmic principle of illusion (*maya*) is called *anirvachya*, unassertible. This is the principle of individuality, also the principle of ignorance.

Possibility of Transcending Finitude

But rational philosophy may refuse to accept a state of being of the self in which the individual self is said to appear as an illusory presentation no longer admitted as real nor asserted as unreal, but only rejected as a false shadow-show created by the undifferentiated self to be-

Village Chairmen's Election Results

Pungudutivu Village Committee

A contest between Mr. S. Ambalavanar the outgoing Chairman and Mr. V. Pasupathipillai an Ex-Chairman resulted in the victory of Mr. S. Ambalavanar by 8 to 4 votes.

Allaipiddy Village Committee

Mr. K. Kailasapillai was once again elected Chairman without a contest.

Mr. D. Rajendra Asst. Commissioner of Local Government presided at the elections.

Co-Operative Stores Manager Commits Suicide

Mr. Arumugadasan, Branch Manager, Co-operative Stores, Palnagaden, Ratnapura, is stated to have jumped in front of a moving train, and his body was torn to pieces.

It appears that before he died he had addressed a number of letters and telegrams to different persons, stating that he was committing suicide as he was in debt.

The post mortem examination and inquest being held, the corpse was removed to Jaffna for burial.

guile itself. We will put forward the following pleas in favour of our (i.e. vedantic) thesis regarding the reality of an undifferentiated transcendent Self and the illusoriness of the individual one. (1) This may be accepted on the authority of the mystics of all countries (including the upanishadic *rishis*) who claim to have experienced this state of highest being. (2) This may be first granted as a hypothesis which will gain truth value as it succeeds in solving various problems of philosophy (ethics, aesthetics, cosmology etc.). We shall presently show that the hypothesis of an unindividual Self and of an individual self, regarded only as illusory, solves our problem of moral evil. (3) An analysis of moral consciousness in repentance indicates the possible reality of a higher Self transcending and subsuming the lower individual one. In repentance the self regards with wonder and dismay its past self as an individual, an object to be addressed as 'you' while his real self is regarded as the subject. Yet the past self is not a dead object, it is believed to be somehow 'I', tinged with subjectivity. Thus the past self, the individual, is at once an object and a subject, 'you' and 'I'. This contradiction makes the individual an illusory; the repentant self is the unindividual Self that is 'I' (subject) and never 'you' (object). The individual and its activities are regarded as false appearances, not to be taken as real yet not assertible as unreal. (For they did appear and are not as unreal as sky-lots). Thus there is a

(Continued on page 4)

Myliddy South Palar Gnanothaya Sangam

26th Annual General Meeting

The 26th Annual General Meeting of the Palar Gnanothaya Sangam of Myliddy South, Kaduvann was celebrated on the 9th and 10th of July 1949, at the Hindu Board School at Kaduvann.

Mr. S. Nadesan P. A., B. L. presiding on the first day congratulated the sangam on its record of many-sided activities for the improvement and welfare of the village; and added that the Government should attend to the various needs of these villages which are genuine and urgent.

Advocate S.R. Kanaganayagam speaking next referred to the Sangam activities for the rural development and said that while the representatives in the Parliament were busy holding meetings and criticizing each other, without taking any interest in the need of the people, it was left to such societies to work for the people. Continuing he said that he was glad to know that the new Governor-General Lord Sothbury was anxious to study Tamil and hoped that the Governor-General would do his best to promote the Tamil culture, art and music among the Tamils.

Mr. T. Balasanthiran D. R. O. Veli-North also spoke. He promised to do all that he can for the rural development of this area, and appealed to the public to co-operate and work with the one object of promoting the rural population.

Pandit T. Kumarasamippillai, spoke on the life of "Kunkiliyakalayanayanar" in accompaniment of music.

Request For Govt. Aid To Tamil Research Work

Various resolutions requesting the Government to give an yearly grant to Vidvan Ganesa Iyer and encourage him to continue his research work in Tamil for the advantage of the Tamil population; to provide dwelling land for landless and homeless depressed class families in this area; to establish a central dispensary early as promised by the minister some time back and to appoint a Justice of the Peace for Myliddy parish for the convenience of the public were passed.

The following were elected office bearers for the ensuing year.

President:—Maha Vidvan Ramasiri S. Ganesha Iyer.

Vice-Presidents:—Pandit R. Namasivayam, Mr. S. Kandavannam, Mr. K. Kandiah.

Joint Secretaries:—Mr. K. Pennampalam, Mr. S. Nagalingam.

Treasurer:—Mr. T. Selvadurai Asst. Treasurer:—Pandit V. Mutucumaru.

Committee Members, Messrs:—T. Rasaratnam, A. Nalliah, P. Pathinathar, N. Nagalingam, R. T. Seevaratnam, K. Kathirgumam, A. T. Subramaniam, T. V. Subramaniam and K. Arumugampillai.

Auditors:—Messrs. R. Thamo-

Budget Day in the House of Representatives.

DECREASE IN INCOME TAX AND CUSTOMS DUTIES

Increased Production Aimed At

THE ovation which the Finance Minister received at the end of his Budget speech is proof of the appreciation of the efforts of the Government to aim at increased production.

Another noticeable feature was the Government's decision to welcome the association of foreign with local capital particularly for the purpose of Agricultural and Industrial projects. Some of the increases of tax are:

The Betting Tax increased from 3½ per cent to 10 per cent, bringing in an additional revenue of Rs. 2,000,000.

Import duty on betel leaves increased from Rs. 75 per cwt. to Rs. 150 per cwt.

Parts for electric splash-proof accumulators and batteries for motor vehicles increased from 17½ per cent, preferential ad valorem and 27½ per cent, general ad valorem to 30 per cent, and 37½ per cent, respectively.

Duty on incomplete hats increased from 45 per cent. to 50 per cent.

Relief in Taxation

Reductions in taxations are:

Rate of income tax on the lowest scale of income liable to tax lowered from 1½ per cent. to 1 per cent.

Houses put up after April 1, 1948, where rent payable is Rs. 50, or under per mensem, to be free from income tax to those owners whose rate of tax is 37½ per cent. and below. To others a rebate of 37½ per cent.

A reduction of 15 per cent. of the cost of certain types of plant and machinery in cases where they were purchased for industrial and agricultural purposes on or after April 1, 1949, or such other date which forms the commencement date for the purposes of assessment for 1949-50.

A similar reduction of 33½ per cent. in the case of buildings for labour put up in industrial or agricultural enterprises. Other buildings in the case of an industrial or agricultural concern will get 10 per cent. of the cost if they are put up after April 1, 1948.

The other decreases affect import duties of a large variety of articles such as types of agricultural implements, artists' materials, cutlery, dairy equipment etc.

Debate on Address of Thanks

Mr. C. Suntharalingam (Vavuniya) speaking in Tamil deplored the fact that there were two flags

over the House and the Tamils had to be under the Sinhalese flag.

Mr. I. M. R. A. Irigolla moved an Amendment to the Address expressing regret that the members had not taken any steps towards the introduction of the National Languages as state languages.

The Amendment which was seconded by Mrs. T. B. Ilangaratna (Kandy) was lost by 37 votes to 9.

Mr. V. Nalliah (Parliamentary Secretary to the Health Minister) declared that Ceylon would have nothing to do with Communist tendencies and warned the Red leaders that there was an Asia mustering its strength to cry 'halt' to Soviet Russian's revolutionary aims.

Mr. D. S. Senanayake (Prime Minister) twitted the Leftists for their allegiance to the doctrines of a Nation which has openly opposed Ceylon's entry into the U. N. O.

Opposition Amendment

Dr. N. M. Perera (Ruanwella) proposed to amend the Address by leaving out all words from "we assure" to end, and inserting the following in their place:

"But regret that the Address does not disclose that Your Excellency's Ministers propose to take immediate and effective measures, calculated to alleviate the sufferings of the masses of this country:

(a) by solving the unemployment problem through a policy of planned industrialisation for full employment;

(b) by reducing the burdens on the poor resulting from the high cost of living;

(c) by a comprehensive scheme of old age pensions, maternity benefits, health insurance and other social service measures; and

(d) by an adequate distribution of land to the landless peasantry.

Mr. Reggie Perera seconded the amendment.

Mr. S. W. R. D. Bandaranaike (Leader of the House) ridiculed the Communist theory that that party alone provided a remedy for world's ills and warned the Revolutionary Parties that their program was only preparing a way for resurrecting Hitler and Mussolini.

The amendment was lost by 37 votes to 15.

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, July 29, 1949 for laying Sewage connections to Six Sets of Workmen's Dwellings at Maligawatte, Colombo.

For further particulars please see Government Gazette of Friday, July 8, 1949.

Sgd. W. A. SHAW,
Chief Engineer, C. G. R.
P. O. Box No. 370,
Colombo, 1-7-49.
(G. 44, 15, 19, & 22)



Hindu Organ

TUESDAY, JULY 19, 1949

Treasure These
Thoughts

Power said to the world, "You are mine."

The world kept it prisoner on her throne.

Love said to the world, "I am thine."

The world gave it the freedom of her house.

—TAGORE

THE BUDGET

A GENUINE ATTEMPT HAS been made by the Hon Mr. J. R. Jayawardene, Minister of Finance to do the best under the present circumstances in placing his Budget proposals before the House of Representatives. The reduction of 33½ per cent on Income tax in the Rs. 3000—6000 category is welcome. While the reduction of duty on agricultural implements, dairy equipment, industrial machinery etc., will be appreciated it must be stated that more could have been done. The Finance Minister deserves to be complimented for his proposals; his third Budget is definitely better than the earlier ones. Despite the relief offered by the proposals, we are afraid, the cost of living will not appreciably decline.

Government is spending vast sums of money on food subsidies. Rice is imported by Government alone and sold to the consumer at great loss; some profit is made on sugar which is also a Government monopoly. Besides rice and sugar there are several articles of food which are essential for body building. The entire output of milk produced in Ceylon is said to be about 21 million gallons for a year and milk foods imported are equivalent to about 2 million gallons of milk per year. The need of the Island is roughly over 200 million gallons of milk. The supply has therefore to be increased by producing more milk in Ceylon and by encouraging the import of milk food. The duty on milk food may be completely removed and facilities should be provided for encouraging people to import more milk food. The import

restrictions regarding dhal gram and other pulses like orrid ought to be removed and the duty if possible on such articles reduced. The controls on essential foods help only the trader and cannot be justified.

The existing 34 per cent. Betting Tax which brings a revenue of Rs. 9000000 annually has been raised to 10 per cent and an additional revenue of Rs. 2 million is expected. A member of the Turf Club fears that the new levy might act as a deterrent to betting which might not be so vigorous as in the past; the member also fears that the enhanced tax might drive betting underground—into the bucket shops. There is no need to entertain such fears and the levy is justifiable. The proposal to exempt tax on income derived from houses where rent payable is Rs. 50 and under will not fail to produce good results. It will encourage the construction of smaller houses and thereby decrease the Housing shortage.

India as well as Ceylon cannot solve their economic problems without foreign capital. Both countries are therefore trying to persuade foreigners to invest capital on industrial concerns with some safeguards to prevent exploitation. The relief to industrial and agricultural enterprises will encourage foreign investment. Summing up it may be stated that the Minister of Finance has been more thoughtful in drawing up his third Budget than in the past.

Northern Assizes
Commence

17 Cases on the Roll

The July Session of the Northern Circuit of the Supreme Court commenced yesterday with Mr. Justice E. F. N. Gratien presiding.

Mr. P. J. Hudson, Fiscal of the Northern Province handed over the mandate to the Presiding Judge after Divine Service.

Out of the 17 cases on the roll 6 are of murder.

Plea of Guilt in 1st Case

In the case in which Pathan Sinnavan of Punnalakkadduwan stood charged with the murder of Thambu Thiraviam by stabbing him with a kris knife at the Wellington Theatre on January 26th this year, the accused pleaded guilty to the lesser offence of culpable homicide not amounting to murder.

He was sentenced to 4 years rigorous imprisonment.

Mr. A. A. Rajasingham Crown Counsel prosecuted. Barrister Alagu Subramaniam appeared as assigned counsel.

PERSONAL

Mr. S. Naganathan was elected as Chairman of Pandaruppu V. C. by 11 votes to 8.

Education And Employment

Prof. Green's Education Week Speech

THE phrase "education for living" is so often used today that one may well wonder whether educationalists realise that a living has to be earned. Education which fits a child for life but fails to give him a means of earning a living has failed in its duty to the individual and in its responsibility to society. The characteristic need of society today, here in Ceylon and in the country of which I am a native is the need of production, above all for the production of those consumer goods which are the basis of living survival depends upon food production. If education is to aim at no thing higher than mere survival it must fit the individual to take a place in the world's productive effort.

Dealing With Symbols And Not Facts

Many who look at society today, and at education, fail to realize this basic fact. Perhaps if they cast backwards into history they would see this more clearly. In man's early days the family itself could train its members in the arts of living, but when life became more complex, when division of labour and specialisation of function appeared, then, came the moment when the family could no longer train its members in all that was needed for successful survival. The boy who learned to cast a spear under the guidance of a warrior brave, the girl who learned the mysteries of motherhood from tribal grandmothers were pioneers in education outside the home. A purely vocational need lay at the base of their education. Today, in a vastly more complex society we have lost sight of the simple vocational need of education. We have lost touch with our primary needs, we deal with symbols instead of facts, we have, as it were, lost touch with Mother Earth on whose products we depend. Education, like society has become complex and specialised and because we have lost sight of the basic ends of education so too we have become confused about means in education. In devoting Education Week this year, to considering Education and Employment, Ceylon is taking a step which the rest of the world may copy.

Academic Type not a
Model for all Education

There was a time in educational history, it was particularly well shown in England when the vocational aim of education was chiefly to provide clerical servants for state and Church. Their studies were academic—classics, modern languages, and these studies led to careers in high places. When States set up Secondary Education it took as model what the older Grammar Schools had done—they offered an academic education. I do not think there was anything in this. Nor was there anything wrong in an advanced scientific education in an age of rapid industrial and technological expansion. Our mistake and I think you have copied it, or had it thrust in you is that we have tended to take this academic type as a model for all education. The reasons for this are sociological.

Teachers trained in the academic mould, continue to work in the same way as they were trained.

Parents, seeing the rewards in prestige and finance, which society

gives to those with academic training, obviously seek these things for their children.

Our systems of social status have demanded academic knowledge as tribute for social mobility.

Our demands for immediate results have emphasised the acquiring of book learned knowledge because we are not prepared to wait until adulthood to see the results of education.

Revolt against Artificiality

These and many other similar factors have given to education a degree of artificiality against which there is now a revolt. One aspect of this revolt lies in the increased interest in replacing the artificial and vicarious education we have fostered by one with its roots in experience. Somehow we have to get back to primary contacts in education. My own belief is that the means to do this lies far more in the methods of education than in the content of education. We must seek reality in education.

This has been put to the people of Ceylon in another way during the last week or so by the Prime Minister. Mr. Senanayake stressed the need for a sense of reality in vocational ends in education by providing education suited to the numerical needs of society. Our problem lies in determining a methodology which will allow us to achieve these ends though it must be admitted that many people will have to be persuaded of the urgency of attaining them.

Today's problem then is to consider the contribution of general education to employment against the vocational needs of society. I want to take up five separate points in this connection.

Decoding Education should
be deprecated

1. While emphasising the need of a vocational aspect in education I should be a bitter opponent of any attempt to decode education at any level and for any society of its cultural values. As society has become more complex and more industrialized and mechanised, man has had increasing chances for leisure because he has had to work for shorter hours. Time to spend and no interests to follow is the basis of boredom, and this the first step to social disintegration. We need now, as never before, to help in the development of hobbies, interests and cultural pursuits for the common man. That it can be done is no idle dream or act of wishful thinking. My countrymen in the marshlands of Herefordshire in England, the farmers of the Cotswolds and the dalesmen of the Lake District—though they were simple folk with limited book learning—were men of interests, hobbies and pastimes. They knew birds, trees, flowers. They had a craftsman's pleasure in good work well done. When they were spoiled it was because economic systems beyond their control brought them to poverty and when education was offered to them which had no relation to the life they lived. The false glitter of the metropolis whether it be the great cities of London or Colombo—or the little country towns of rural England—has lured with false hope many a boy

EXHIBITION OF ART
AND SCIENCE

Education Day At Jaffna

THE Education Day (Friday 15th July) in Jaffna was celebrated with an Exhibition of Art, and Handcraft products from Schools and a Science Exhibition. The Mayor opened the Exhibition at 9.30 in the morning and was welcomed at the Vaidishwara Vidyalyayam by Mr. Thambiratnam, President of the N. C. T. A. The N. P. T. A. & N. C. T. A. were as usual working together in collaboration with the Education Officer to organize the Exhibition. There was a very enthusiastic response and school children came in large numbers, brought by their teachers. The Exhibits were of an unusually high standard, especially the Art and Handcraft Section.

Public Meeting

At the public meeting held on Saturday Mr. T. Muthusamy Pillai, Crown Advocate, Secretary to the Board of Directors of the Jaffna Hindu College, speaking on "Parents and Education" said that the duty of a teacher was not confined to the classroom alone; it was essential that the teacher should by his life set an example to those whom he taught. As environment maketh a man it was equally the duty of parents to improve home conditions for their children. Teachers as well as parents should give due prominence to truth.

Touching on the White Paper he said it was regrettable that in drafting the recommendations, the teachers and parents who were vitally interested in Education had not been consulted. It has been proposed to choose those who are eligible for higher education under the Free Scheme by a test at the age of 14. It was unwise to divide the children into groups by such tests. To think of

paying a lump grant as was done before Free Education was introduced and make the teacher dependent on the Manager for his (teacher's) salary was putting the clock back. The suggestion of raising the quota of pupils to 27 for one teacher would throw roughly 1/3rd the number of teachers working in schools at present out of employment. It was not proper to be guided by a commercial outlook for economic situation in fixing the quota. Education under the Free Scheme was already shoddy. It would become shodder under the proposed suggestion.

Presentation of Certificates

Mrs. Sabapathy wife of the Mayor of Jaffna, distributed the Certificates to J. S. C. first Division Candidates and the medals and prizes to the winners in the Oratorical Contests held on Education Day.

Professor Green's Speech

Professor Green of the Ceylon University then delivered a very interesting lecture (a brief report of which is published elsewhere).

Mr. Lyman S. Kulathungam, President of the N. P. T. A. earlier delivered his presidential address and extended a hearty welcome to Professor Green, to Mrs. Sabapathy & Mr. T. Muthusamy Pillai. Speaking about Prof. Green, the president said that it was a privilege to be cherished precious for them to have the Professor of Education in their midst that day. Referring to Mr. Muthusamy Pillai, the N. P. T. A. President appreciated the genuine concern evinced by one who was outside the teaching profession and added that Mr. Muthusamy Pillai was a true friend of the teachers.

and girl, man and woman away from what they knew to the ultimate poverty or a world they could not understand. You too have this problem of rural depopulation to deal with.

2. I stand firm to the belief that an education which deals with things—with the real and attainable things of every day usage which demands participation in democratic learning situation, which demands active effort and not mere passive acceptance in the only kind of education which, because of its appeal to interests and its satisfactions of performance, will turn out men and women who will be interested in the arts of living, people who will fill their leisure in the pursuit of interests, however simple and who will through their own balanced personality help to preserve the balance of society.

Vocational work as
Educational Guidance

3. I want to suggest that we pay attention to a point which often gets overlooked—that vocational guidance is not something which is needed only at the end of a school career. If a teacher can only start to consider the future of pupil just as the child is due to leave—then both teacher and school are shirking their responsibility. The sociological function of the school makes its responsibility for education towards employment clear from the bottom upwards. Vocational work must first appear as good educational guidance from the beginning of school life. Educational guidance should be developed along several lines. The study of individual difficulties, the location of difficulties

in particular subjects, the analysis of skills and abilities required for success in school subjects and the determination of whether or not pupils possess these abilities. By good educational guidance we could ensure that our pupils, from the start, followed appropriate lines of work. Educational guidance is a long term project, it lasts through out school life, it demands the continued acceptance of responsibilities by the teacher for guiding his pupils. It would, if put into operation, result in building up a full length life study of each individual. Nothing will ever persuade me that a single snap study, an intelligence or any other test at the age of 11 (as in England) or at 14 (as I believe you purpose here) can ever have the diagnostic value of a long term study of the same individual. I would put it as an important aim in vocational education to develop Record Cards to be used for educational guidance in schools, and as pointers to employment after school. Moreover I would put this forward not as a vague idea, not as one of the many anomalies which Mr. Senanayake discerns among us who study education—but as a fundamental and practical step in education responsibility for which cannot be avoided by society.

Guidance Should Be
Co-operative

4. My next step is an obvious corollary, the development of vocational guidance as a service which will ensure the proper use and distribution of man power. This service should be co-operative, it should include partners,

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EDUCATION AND EMPLOYMENT

(Continued from page 2)

the Education Department, the Ministry of Labour, the employers themselves and psychologists or educational workers who are aware of the theoretical problems involved. The Juvenile Employment Bureau of England have done some excellent work—had more partners co-operated, and had their actions based on technical knowledge more often they would have done still better. Burnham Education Committee demonstrated what could be done when an appropriate team worked under able direction. A Vocational Guidance service would need to build on the foundation laid by Educational Guidance and to attend to three things:

a. Study of the numbers and disposition of different kinds of job of the wastage rates and the numbers needed for replacement and of the potential pool from which recruitment could be made. This is the sociological angle on the employment question.

b. Secondly it would be necessary to make studies of the kinds of employment, to carry out job-analysis. We need to know exactly what are the skills, knowledge and personal factors essential for successful performance in particular jobs. We need to know that certain jobs require special skill, others high intelligence and so on.

c. Thirdly through Vocational Guidance we need to make studies of the individual to determine what his abilities and aptitudes are, only in this way can we avoid putting round pegs in square holes. If we do this we cause frustration and boredom, we lower production and, in the end we lay the foundations of labour unrest. Vocational Guidance is a second method depending upon psychological testing and industrial psychology, it is no new thing but a well tried method in America and England. Some years before the War I organised a Vocational Guidance Service in Bristol and I have been associated with such work in Manchester before coming here. My experience suggests that such a service is the necessary partner of work in the school. I would stress particularly the need for educating pupils in Vocational aptitudes. Choice of a career should be made in reasoned terms. It should be possible for the student to balance immediate high wages against ultimate financial awards, to realize that happiness depends on good adjustment to a job or that choice of career demands attention to the question of social necessity.

The Implication

5. My fifth and last point concerns the implications of all this for Ceylon. It will be asked can we afford this? My reply is, Can you risk not affording it? Vocational education is concerned with the best use of potential manpower, it is a problem in operation research for social reconstruction instead of destruction. Ceylon needs to increase home production of essential commodities, to increase materials for export, to stop the drift from rural areas to towns and to cut the rising incidence of unemployment. These are basically problems of labour placement and manpower—some results from world conditions—but some towards the solution of most of them could be taken through vocational education and guidance.

In point of fact I do not think the costs involved are high. There is no call for the establishment of yet another costly service. Much could be done by co-operation between departments and services which at present work singly, and sometimes in antagonism. I firmly believe that such a well being,

scheme is entirely possible. Educational Guidance, carried on in school life, has time on its side. The judgments made can continuously be checked against the reality of what happens. Armed with a Record Card one is ever in contact with the growing child.

There is no jump in the dark, one is developing and maturing and continually testing a long term portrait. Vocational Guidance is an accepted technique; it is one which deals with the personality as a whole—it is devoid of the artificiality of intelligence testing which assumes that a mind can be at work without a body, unaffected by emotions, aspirations or the changes of the cultural environment. I do not dispute the value of Intelligence Testing, I merely point out its dangers. It postulates a culture free basis, it makes no compensation for difference between background as widely variant as Cinnamon Gardens and the Island of Delft. Worse than all it ignores the Verbal factors involved and expects that an intelligence test, presented in English is not loaded in favour of the child from an English speaking home as against his whose home tongue is Tamil or Sinhalese, and who has had three years of English as a foreign language. Intelligence Testing as a means of selection is an artificiality. Vocational Guidance could be nearer to reality, dealing in developmental terms with the whole personality against the normal environmental background that each child knows.

The lesson of reality

The greatest difficulties will come not in these technical terms, but in every day attitudes of people. We need to grasp hard at the lesson the Prime Minister gave us, the lesson of reality. We must judge education and its procedures not in immediate terms, but in the future when the children we have taught have become the citizens of Ceylon. We have to persuade ourselves, our pupils and their parents of the truth of things which demand new attitudes. We have to believe that success in life is to be measured in terms of service to society. We have in human nature qualities of character and personality which are at least valuable as those that are concerned only with intellectual abilities. We owe a social debt not only to acknowledge leaders but to the most humble coolie who serves society by doing tasks we lack the skill, courage and character to attempt.

This lesson of reality is usually learned the hard way, by hunger, strikes, unemployment, civil war, finally political collapse. I believe that Vocational Guidance, by making us consider the relations between Education and Employment, would give to Education something of that reality it so much needs, something which is daily becoming more urgent for social survival itself.

Finally I want to make a remark which, while not specifically about today's subject, is very close to it. I have been saying that Educational advance is essential for handling the problems of employment—I would go further and say that all social advance finally rests on education. Education, we all agree depends on the teacher. It has taken a long time to learn this in my own country and it has yet to be learned here. Until society gives to the teacher rewards of prestige and finance commensurate with the responsibilities of his task it is failing to take those steps which are essential for its own

Founder's Day at Manipay H College

39 Years of Steady Progress

On the 4th of July, the 39th anniversary of the foundation of the School and the 26th anniversary of the College Union were celebrated. A memorial service in honour of the founder, late Mr. W. Sangarapulle, and other benefactors of the College was conducted in the morning.

In the evening there was the Inter House Sports Meet in which Sambander House became champions.

Public Meeting

At the public meeting which commenced at 6 p.m. with Mr. S. P. Satcunan as Chairman, Mr. Harichandraraj delivered the welcome address. In English and Mas. Mathanesegaram welcomed them in Tamil. A welcome song in Sinhalese was recited by a group of girls.

The reports of the Religious, the Arts, the Literary and the Sports Sections were read. Recitations, dances, musical items and orations entertained the huge gathering which broke up at 9 p.m.

Mr. S. P. Satcunan, in his opening remarks congratulated the School on the progress made.

Practice of Religion

He congratulated the school on the tangible result of the practice of religion emphasised in the report. He referred to a letter of the 1st of July from the Manager of the Catholic Press to the Principal in appreciation of the conduct of Mas. S. Pathmanathan, a student, in handing over to the Manager a purse containing Rs. 34-00 and some valuable documents found by him in the premises. It was later found that the purse belonged to a priest from Tholagatty. The example of the student was

University Hindu Students Movement

The following have been elected as office-bearers of the University Hindu Students Movement for the academic year 1949-50:

President: Mr. A. Sathasivam
V. President: Mr. S. Selvaratnam
Secretary: Mr. S. R. Nalliah
Treasurer: Mr. R. N. Muthurajah
Lady Committee Member: Miss. I. Rajendram.

Committee Members: (i) Miss P. Sivaganasundaram, (ii) Mr. S. Pathmanandavel.

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A building supervisor—full time—wish experience in construction work—salary according to qualification. Apply to:—

PRINCIPAL,
Hindu English School,
Vaddukodai

(M. 70. 15 & 19)

a real practice of religion. This practice was learnt in the school, at home, and in the company of his friends. He congratulated the student and said that this single act of a student speaks of the real education imparted in this institution.

Mrs. S. Satcunan distributed the prizes. Miss. K. Nageswary was given a gold medal for the largest collection of Rs. 80/- towards the Building Fund.

The Principal thanked the Chief Guests for their presence and the teachers and students for the team work they displayed in their Houses. He congratulated Sundarar House and its House Master C. Navaratnam on their winning the flag securing 127 points.

Mr. C. Thiagarajah also spoke in appreciation of the work of Manipay Hindu College, with which he is closely associated as a member of the Board of Directors.

Special Music School Opened at Jaffna Hindu Ladies' College

There is no other spot more suited to learn music than this Institution in the Province of 'Yalpanam'—said Mr. S. Natesan B. A. B. L. Principal, Parameswara College, while inaugurating a special music school at the Temple premises of Jaffna Hindu Ladies' College on Wednesday the 13th July 1949 at 4.30 p.m.

The Principal Mrs. Rao, after welcoming the chief guests Mr. & Mrs. Natesan and the others present spoke on the greatness, vivacity, and the many aided uses of Music and said that it is the Birth right of every child to learn music and called upon Mr. Natesan to declare the school open. Mr. Natesan then cut the chord made of flowers and then lit the 'Kuthu Vilakku'. There were some items of 'Kummi' by the Junior girls and group singing of 'Thevaram' 'Thirupugal' and Kirthanam by the Senior Girls.

Great Future Predicted

Mr. Natesan delivering his inaugural address gave the school his blessings and encouragement and said there was great scope for the Music School to flourish and grow from strength to strength in time to come. He urged that many prominent performers of music should spring from this institution and bring glory to the school and to Ceylon.

Miss Aiyadurai proposed a vote of thanks. The function ended with singing of Mangalam.

Ceylon Government Railway TENDER NOTICE

The Chairman, Way & 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, July 29, 1949 for laying Sewage connections to the Railway Workmen's Dwellings at Maligawatte, Colombo.

For further particulars please see Government Gazette of Friday, July 8, 1949.

W. A. SHAW,
Chief Engineer, C. G. R.
P. O. Box No. 370,
Colombo.
(G. 43 15, 19, & 22)

Ceylonese Malayan Provident Fund

The second annual general meeting of the Ceylonese Malayan Provident Fund was held at the Town Hall, Kuala Lumpur, on June 28.

Before commencement of the business of the meeting the President, Mr. M. W. Navaratnam, addressed the members.

Mr. Navaratnam was re-elected President and Mr. K. A. Albert (Sinhalese member) was elected Vice-President. The following members were elected to the Committee of Management:—P. Kandiah, K. Subramaniam, V. Kanapathy Pillai, K. Nadarajah, T. Chellappah, F. A. Samarasayaka, P. Mylvaganam and S. Vyttilingam.

Auction Sale of D. C. J. 4896

1. Ramanathar Kandiah and wife
2. Pakkiammah of Pungudutive
East Vs. Plaintiffs.
Ramaningam Nagalingam of Mandaitive Defendant.

Properties referred

1. An undivided 7 Lms. V. C. and 12 Kls with its appurtenances out of all that piece of land situated at Mandaitive in the parish of Mandaitive district of Jaffna N. P. called Nuchchithalvoe extent of 12 Lms V. C. with house well and cultivated plantations and bounded on the east by the property of Mailan Nagappan and shareholders, North by lane, West by the property of Sinnathamby Subramaniam and brothers and sisters on the South by the property of Elayathamby Visvalingam and Kulanthavelu Duraisamy.

2. All that piece of land situated at Pungudutive East, Pungudutive division, Jaffna District N. P. called 1 rupuddyval in extent of one acre, three roods, and 36 perches, (1 A. 3 R. 36 P.) and bounded on the East by Road, North by the property of Nagamma wife of Arumugam and Ramanalingam Ponnudurai and others West by Crown land, and South by tank.

I shall sell the above properties by Public Auction as per commission and conditions issued to me by the District Court of Jaffna in Case No. 4896, at the spot the first land at about 10 a.m. at Mandaitive on the 15th August 1949, and the second land at 10 a.m. at Pungudutive on the 16th August 1949.

N. KANDIAH
Commr. & Auctioneer
Koddady, Jaffna.

(M 64 19)



(By Squint Eye)

The Japanese Parliament has designated Nagasaki an "international cultural city" and Hiroshima a "memorial city of peace". Both were atom-bombed.

This Japanese retain a sense of humour!

A New York audience the other day watched a demonstration by a scientist of the five ways in which this world might end—explosion of the sun, cooling of the sun, comet crashing on the earth, moon coming too close, and a star dashing against the sun and hurting the earth in the process.

He has evidently taken our traffic jam experiences as the basis for the planetary behaviour—and why not? The so ar system will have ultimately to copy our road traffic system!

The U. N. Trusteeship Council had before it the Australian law prohibiting the natives of New Guinea from wearing clothing on the upper part of the body. Russia considered this a discrimination, and the Council President thought for the sweltering days in Lake Success the baring of the body was a welcome procedure. And the Australian representa-

tive explained the need for the law to protect the New Guineans against pneumonia and tuberculosis which they were liable to get by going to bed in wet clothing, if they were allowed shirts.

Why not give them another shirt to change into at bedtime?

That is what is called a paternal government. They take so much care of the "natives".

So in South Africa Malan will not allow Indians to live alongside of Europeans because the Indians will adopt European ways and ruin themselves.

And here in Ceylon the Exchange Controller will not allow Indians to remit more money than is good for their health.

Mr. G. G. Ponnambalam in a campaign speech at Kopay, explaining his present adherence to the anti-Indian measures has said that he took up the Indian's cause when India was still unfree, and now that she is independent he considers his work finished.

Nehru can now look after them with a proper acknowledgement to Pon. of his services to the cause of the unfree Indians!

Jaffna Hindu College & Ladies' College ALL CEYLON INDUSTRIAL RALLY AND CARNIVAL

Cash Statement

Particulars	Receipts		Expenditure	
	Rs.	Cts.	Rs.	Cts.
Loan borrowed and refunded	6500	00	6500	00
Stalls rent & sheds	4324	00	4019	50
Carnival guide	1179	00	631	75
Donations	8898	00		
Gate collections	10645	81	172	72
Educational exhibition	1879	23	1511	02
Fun and frolic section	12043	47	7898	86
Musical entertainments	20447	61	10616	27
Refreshment stall	8306	44	252	00
Raffle	9001	75	6036	25
Patron tickets	6545	00	118	00
Games of skill	9511	72	141	91
Microphone and amplifiers	84	50	1100	00
Illuminations	452	25	10507	93
Refreshments			1226	80
Advertisements			1440	75
Postage Telegrams &c.			154	53
Transport, Petrol & travelling			1984	69
Hire on chairs			759	00
Miscellaneous	82	51	2215	67
Unclaimed (Prize)	50	80		
Donation to Health League			1679	45
Do J. H. C. & Ladies' College			40704	99
Balance at Bank			300	00
	99952	09	99952	09

S. P. Kandiah
Public Auditor
15-7-49

A. Cumaraswamy
Hony. Joint Secy.

A. Arulambalam
Hony. Joint Treasurer

MORAL EVIL EXAMINED VEDANTICALLY

(Continued from Page 1)

state of spiritual consciousness which points to the possibility of transcending permanently individuality and its accompanying finitude and imperfection

So that man is not finite-infinite in the sense that there is waged in him a conflict between the two poles of this being; rather he is essentially infinite and illusorily finite. There is no conflict in him for the two do not exist together in the same plane of reality. Instead of a conflict there is a kind of alternation in him, sudden lapse from the state of absolute being and sudden awakening into the latter. All conflict is in the plane of individuality, differentiation and finitude; in the absolute Self there is but identity, not a harmony of the opposites.

Moral Evil May Not Be Inevitable

This explains why moral evil may not be inevitable. It is inevitable only when man considers himself an individual, that is, erroneously absolutizes the finite. For as an individual he will attribute his sin to individuality which, however enlarged through sympathy and altruism, falls short of absolute universality and which is accompanied by limit, self-will, and conscientiousness (i.e. egotism, *ahankara*). But man may as well consider himself to be, and realize through appropriate self discipline (*yoga-sadhana*), infinite, undifferentiated consciousness, eternally free and unaware of any limit or bondage. Its so-called lapse into individuality is but free illusory creation by magic-power (*mayashakti*). It is only the individual who regards his individuality as real; the unindividual magician, Brahman or Self, does not take them for reality. And the magic-power is no restriction of His being. (It may be remarked that Brahman as *weilding mayashakti* is *Iswara* (*Mayadhisha*), while Brahman itself is to be conceived without any reference to anything else than Brahman).

Thus moral evil is not absolutely inevitable. It is only inevitable so long as we choose to remain forgetful of our essential infinitude and suffer, as individuals, bondage and unrest (pleasure-pain). And since the inevitability of sin is not absolute, moral responsibility is not jeopardized. The individual, as an individual, is certainly fully responsible for his immorality. In fact the repentant saint, though wondering how it could be that he at all sinned and though alienating his past self as a miserable appearance, yet takes full responsibility of his sin. For he finds the past self, the individual object (you) still somehow tinged with subjectivity and so somehow belonging to him.

Meeting Place of the Individual Self & the Absolute Self

In moral consciousness there is a meeting of the two selves. The absolute Self witnesses the individual self with wonder and pity. But the individuality is not altogether disowned, the punishment due to it is entertained. The punished self is, however, again the individual self, the witnessing self is the judge and administrator of punishment. The embodied self is the accused, and it is always an object that is still somehow the subject, a given contradiction, an appearance. In repentance, self-reproach, and acceptance of some punishment

the sinner's soul is one with the 'universal soul' (as the stoics say) or the Absolute Lord (*Iswara* of Vedanta), who is but Brahman shining against, welding, and contemplating, *maya*. This is the basis of the exaltation of confession and repentance in Christianity which has not explicated it with the help of an elaborate metaphysics of the soul such as Vedanta presents us.

Thus we find that Vedanta can explain moral evil by doing justice to all the facts of the case, viz. our apparent finite-infinite nature appearing as the ground of moral evil, the apparent universality and inevitability of moral evil, our feeling of moral responsibility as individuals and denial of it as the unindividual self.

Inter-penetration of Good and Evil

Another fact which Vedanta takes care of and which is recognized by Western idealism is the interpenetration of good and evil. For Western idealism any actual good is limited and falls short of the absolute good, so that there is an imperfection and a tension between actuality and ideality. For Vedanta any actual good is determinate belonging to the world of multiplicity and difference, and so, is but *maya*. Any actual good has a background of evil over against which it stands as the other; while in absolute good there is no such contrast, it being the undifferentiated Being without name and form. Vedanta offers a far deeper and sounder metaphysical explanation of interpenetration of good and evil than does Western idealism. For while the latter view cannot quite forbid a conception of infinitely progressing good approaching asymptotically to the absolute good, the former does so forbid. The reason is that Vedanta (of course we mean Advaita Vedanta throughout) stands for an uncompromising monism, and admits no continuity of the one with the many, of Brahman with the world. They are altogether two different planes of reality with no empirically causal connection between them. But Western idealism offers a qualified monism where the Absolute spirit is said somehow to embrace and harmonize the many. The Absolute of Advaita Vedanta is an abstract identity, while that of Western idealism is a concrete universal: as a result of this there is no scope for a continuous passage from relative good to the absolute one in Vedanta. One has to forsake all thought of worldly good and its reward, of virtue and moral merit in order to realize the absolute good that is but his true self. Thus the interpenetration of good and evil conceived here is more fundamental than that conceived in Western idealism, which admits a progressive approach towards the absolute from the relative. If individuality is regarded as the principal of moral evil, Western idealism conceives the possibility of a development of this individuality towards greater and greater comprehensiveness to reach an ideal state of being where it harmonizes all multiplicity. But Vedanta, thought it does not deny a development of the individual in comprehensiveness, tells us that this is not the highroad to the Absolute. We are not to court and compromise with multiplicity keeping our individuality (ego or *ahankara*) intact, rather we have to forsake all multiplicity as well as our individuality in one single momentous spiritual act realizing them to be but false shows that veil and distort the

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T. S. Muttulingasamy
Agent

Std. 24, 1-8 to 20-9-49)

ORD R NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction No. 414

In the matter of the Last Will and Testament of the late Balambikaammal widow of Ayaturai-ayal Alvai North

Velauthayar Muttukudiyayar of Alvai North Petitioner,

vs
1. Sinnachamyar Sinniahayer of Alvai West
2. Chelleyar Seenivasagayar of do
3. wife Rasammah of do Respondents

This matter of the petition of the abovenamed petitioner praying that probate declaring the Last Will of the abovenamed deceased bearing No. 11804 dated 21 February and attested by C. Krishnapillai Notary Public coming on for disposal before S. R. Wijayatilake Esquire District Judge on the 6th day of June 1949 in the presence of Mr. K. Subramaniam Proctor for petitioner and the petition and affidavit of the petitioner dated 28th April 1949 and affidavit of the witnesses dated 28th April 1949 having been read:

It is ordered that the Last Will the original of which has been produced in Court be and the same is hereby declared proved and the petitioner abovenamed is the executor mentioned in the said Will and the petitioner be and he is hereby declared entitled to have probate of the Will issued to him accordingly unless the respondents or any other person interested shall on or before the 21st day of July 1949 show sufficient cause to the satisfaction of this Court to the contrary.

The 6th day of June 1949

Sgd. S. R. Wijayatilake,
District Judge.

Drawn by
K. Subramaniam
Proctor for Petitioner,
(O. 41, 15 & 19)

self-identical Brahman that is our Self. The Vedanta shows a firmer and clearer grasp of the truth regarding so-called moral progress and exposes its limitation and relative futility with a greater boldness than does Western idealism.

Thus we see that Vedanta has dug deeper into the problem of moral evil than Western idealism has been able to do so far, and the solution of the problem advanced on the basis of Vedanta is far more comprehensive than that offered by the other school.

(From the Prabuddha Bharata)

J. S. C. (English) Examination, 1949

(Conducted by the N. P. T. A.)

Applications for the above examination close for:

Private Candidates on 1st August, 1949

Schools on 25th September, 1949.

Application forms and other particulars may be obtained from the Secretary.

A. W. RAJASEKARAM,
(Sec., N. P. T. A. Exam Council)
St. John's College,
Jaffna,

9th July 1949.
(M 65. 12 & 19)

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction No. 415

In the matter of the estate of the late Sinnatungam widow of Suntharampillai of Pulvey West

Deceased.

A. Namasiyapillai Thanigasalam,

pillai of Pulvey West

vs

1. Alvapillai Namasiyapillai

of do

2. A. Namasiyapillai Alva-

pillai of do

3. Sabapathypillai Thevaguru-

nath of do

4. wife Amirthanayagi of do

5. A. Namasiyapillai Siva-

pathasantharampillai of do

presently of 93, Campbell

place Maradana.

6. Kanagasabai Thirunavuk-

karasoe of Pulvey West pre-

sently of No. 28, Sri Wick-

rama Road, Wellawatta

7. wife Sethunayagi of do.

Respondents.

This matter of the petition of the abovenamed petitioner praying that Letters of Administration to the estate of the abovenamed deceased be issued to the petitioner coming on for disposal before S. R. Wijayatilake Esquire, District Judge, Point Pedro on the 13th day of June 1949 in the presence of Mr. K. Subramaniam Proctor for petitioner and the petition and affidavit of the petitioner dated 8th June 1949 having been read:

It is ordered that the Petitioner be and he is hereby declared entitled to have Letters of Administration to the estate of the said deceased issued to him unless the respondents abovenamed or any person interested shall on or before the 3rd day of August 1949 show sufficient cause to the satisfaction of this Court to the contrary.

The 13th day of June 1949
Sgd. S. R. Wijayatilake,
District Judge.

Drawn by
K. Subramaniam
Proctor for etc.
(O. 42, 15 & 19)

Jaffna Hindu College Tamil School Building Fund

The General Meeting, of the Parent Teacher's Association of the above school held on 22-6-49 decided that the school building should be remodelled immediately; and that a new building be constructed, to accommodate at least 500 children. To complete this new building a minimum sum of Rs. 10,000/- is required.

We request the parents, old boys, old girls and well-wishers to subscribe liberally to carry out the new endeavour successfully.

R. SIVAGURUNATHAR,
President.
T. MUTTUSAMPILLAI,
Vice-President.

A. ARULAMBALAM,
M. KANAPATHIPILLAI
Joint Secretaries.
K. MUTTUCUMARU,
Treasurer.

Head Teacher, Jaffna Hindu College
Tamil School Vannarponnai.

6-7-49.
(M 63. 12, 19, 26 & 2).

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Chief Editor T. MUTTUSAMPILLAI.