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THE Hindu Organ.

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

JAFFNA, TUESDAY, NOVEMBER 1, 1949



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 GOCHARA EFFECTS FOR 1950 IN PRINT.
 SRIPATY,
 Hindu Organ Office,
 Jaffna.

VOL. LXI.
 NO. 57

PRICE
 10 CENTS

ATTAINMENT OF PERFECT HAPPINESS

The Apparent Riddle of Existence—Its Solution

TRUE greatness lies in permanent victory over pain and misery. The greatness of India's heritage is in its secret and glorious method of the allaying of life's sorrows and the attaining of perfect happiness and peace. Human grief cannot be alleviated as long as the human being strives merely for his individual good. The genius of India has, to his immortal honour, soared above the conventional ties and the bonds of society, grasped the truth, realised it and proclaimed to the world that "Life is One" and not many. The nations of the world seem to be separated from one another and this notion of separation is the mother of war and destruction. Modern civilization has not cared to understand the fundamental meaning of life, but it is satisfied with mere floating upon the perceptible surface of physical existence. The present-day science, however penetrating it may be, is after all an investigation into the world of common experience, in the waking state; it has discarded the deep significance of the changes that man undergoes in the states of his deeper life. India has got the credit of having divided into the root of life and of having discovered the Permanent Ground upon which is played the drama of life. If there is anything valuable in life as a whole, it is the knowledge of the solution of the apparent riddle of existence, and this is the glorious heritage of existence, and, this is the glorious heritage of India. The experts who led the good life, the ideal life, have found the clue to success which lies in the universal laws that guide humanity as a whole to the final triumph.

Ahimsa is the highest virtue. Ahimsa is both a negative drawal and a positive assertion of the mind. It is refraining from doing, speaking and thinking anything which will cause pain and sorrow to any other individual. This is the negative aspect of Ahimsa. Its positive aspect is universal love, love that has no partiality, love that excludes nothing, love that cares not for the effect of love! The ideal of universal love is a spontaneous self-fulfilment through finding oneself in all. Until this is done, no civilization is genuine, no culture is true, nothing is perfect and lasting. In one word, it is in the light of absolute consciousness which is undifferentiated that Ahimsa is practised. It is a spirit and not merely an act. Truth is the second virtue. Truth is more than truth-speaking. Truth is God or the Absolute. It is Truth that triumphs not untruth. Truth is right, untruth is wrong, that which elevates one and takes one nearer to God is right, that which brings one down and takes one away from God is wrong. God is the indivisible unity of conscious existence. Control over passions constitutes the essence of truth. Self-denial or refraining from greedy indulgence is truth. Truth is eternal life and existence. Untruth is change, decay and death. Love is truth. Hatred is untruth. There is no greater sin than hatred and battle. Relative truths are valid only so long as they do not contradict absolute truth which is eternal in the highest sense.

Check on Instinctive Urges

Self-control is the third canon which is the holding in check of the instinctive urges that try to drag the individual away from Truth. Self-control is a universal rule which applies to all men and all women; at all places and at all times. It is the very key to beatitude. Indulgence in objects is the effect of the failure of the individual to discriminate the Truth from untruth. Desire to have contact with and enjoy external things is the outcome of the Truth which is God. Self-control is the restraint of the outgoing tendencies of the mind with the senses and the centring of the same in the Truth which is the Universal

Attitude To Life

The attitude to life which the Indians develop was based on the nature of the end or the goal to be attained through life which is a step, a stage, and not the end itself. This attitude is Dharma or righteous law. The universe is the Dharmakshetra or the field of righteous action directed to the absolute good. The ideal of Dharma forms the substratum upon which leads one to the most perfect condition is the ultimate success and joy of life, unlimited, unfettered and unalloyed, complete beyond expression.

INDIAN REPUBLIC

Commemoration Stamps

The Government of India has decided to issue special commemoration stamps on January 26, 1950, the day on which the Indian Republic will be inaugurated, it was learnt at the Communications Ministry.

One. This is Dharma which supports the life of the universe. Adharma is selfishness and egoism of nature which leads to self-imprisonment, suffering and failure in life. Absolute righteousness means the sacrifice of the self for universal well-being, the well-being pertaining not merely to the earth but to the highest spiritual reality. It is the opposite of "I"ness and "mine"ness which belong to the nature of the world of bondage.

Life Is Only A Preparation

Life on earth is not self-sufficient and, hence, there is a perpetual flux of states to reach other states of superior knowledge and happiness. Life in this world and in this body is only a preparation a step for the higher life. That which we see and hear of is not the all; the Real is beyond this. To reach the Real the present life acts as a ladder, a field of activity which directs the individual to realise the most exalted Divine Life. It is wrong to have an outlook of life limited to the perceptible phenomena. The sense of values in life is judged by the standard of the incorruptible law of the innermost essence of life in General, the Supreme Being which is the Self of all and not by the objective worth of things. Dealings with one another are justified only so long as they do not deviate from the eternal law of the Spiritual Nature. Neither social welfare nor national betterment is possible by mere clinging to shadows and forgetting the essential Substance. This substance of Truth does not belong to any particular person for it is the being and life of whatever that is. That which is One and Common can only be divisionless and all-inclusive in a self-identical existence. This is the fullness of attainment and the culmination of all the aspirations and ideals of life.

Ethical Basis Of Social Relationship

In this integral spiritual view of life is rooted the ethical basis of social and domestic relationship. Society is the collective body

(Continued on page 4)

Judicial Officers' Conference

Court Work In National Languages

Immediate Adoption Approved

At the Annual Conference of Judicial Officers held in Colombo last week with Dr. E. A. Rajapakse, Minister of Justice, it was decided that the national languages should be adopted in Court work as far as practicable.

It was, however, urged that the services of interpreters should be continued until such time as the national languages were fully introduced in all the courts.

The question of giving Magistrates the help of stenographers was also considered.

The following office bearers were elected. President Mr. H. A. de Silva; vice-President: Mr. R. R. Selvadurai; Secretary and Treasurer: Mr. E. A. V. de Silva; Committee members; Mr. N. Sinnathambi, Mr. K. D. de Silva, Mr. L. B. de Silva and Mr. C. X. Martiya.

Nehru With Taxi-Driver

A photograph of Pandit Nehru, the Indian Prime Minister, wearing a lounge suit and Homburg hat, his arm linked with that of a Boston taxi-driver appeared in the New York "Daily News".

The caption read: "A problem is posed. John M. Butler is a Boston cabbie and when he was hailed to drive India's Prime Minister Nehru to the airport he got a big kick out of it, he would tell his friends. But would they believe him? The Prime Minister solved the problem by posing with him".

Gandhi Fund Now Totals 10 Crores

Total receipts to the central fund of the Gandhi Smarak Nidhi upto 30th September 1949, amount to Rs. 10,45,69,394-13-4 says the General Secretary of the Gandhi National Memorial Trust. The receipts in September alone amount to Rs. 11,24,375-4.-

Indonesia To Be Free On Dec. 28

Sovereignty will be transferred to a free, independent United States of Indonesia on December 28, according to informed Republican sources in Batavia.

INDIA'S LANGUAGE PROBLEM

Value-Utility And Utility-Value Of Sanskrit

"...the very sound of Sanskrit words gives a prestige and a strength to the race."

—SWAMI VIVEKANANDA

To be vigorously alive a language must have two qualities. It must have value-utility and utility-value.

In olden times Sanskrit fulfilled both these conditions to an astonishing degree. The history of Sanskrit literature begins far earlier than the history of writing. The early Hindus did not so much depend on writing on stones and papyrus etc. as they relied on the faithful memory of the people for handing down their literary treasures. For this they had to do two things: firstly they had to evolve a marvellous precision of language and an exact phonetics; secondly they had to spiritualize the entire system of education. The vast revealed literature of the Vedas had to be kept in worthy receptacles. Our ancients found out that there was nothing more reliable in this world than immaculate human memory. But things changed afterwards and that high standard of the purity of life degenerated, men became weaker beings and things had to be put down. After that regular system of writing began. We do not know how much is lost to us. But even what has been preserved is a marvel in the world. There is hardly any branch of human enquiry known to the ancients on which there is no literature in Sanskrit. And we must know that the modern range of human enquiry is not very far removed in items than what it was in olden times. Technique of course has changed beyond recognition. But as far as fundamentals are concerned Sanskrit literature is wonderfully comprehensive. Spiritual truths and philosophical findings, which we have called value-utility, are of course the dominating forte of the Sanskrit literature. Then the empirical literature also, which we have called utility-value, is so vast and varied that there are few literatures in this world comparable to it.

It is interesting to know on how many varied branches along with the Vedas our ancients used to study. A cursory list of the subjects will be as follows. *Anusarana*, which, according to Sayana, is the name given to six Vedangas, viz, (a) Phonetics (*Siksha*), (b) Ritualistic knowledge (*Kalpa*)

(c) Grammar (*Vyakarana*) (d) Exegetics (*Nirukta*), (e) Metrics (*Chhandas*), and (f) Astronomy (*Jyotisha*), *Vidya*, which according to Sayana means the philosophical systems of Nyaya and Mimamsa, *Vakavyakhyam*, some special theological discourse, *Ithasa-Purana*. The distinction between the two is not clear. Sayana, as well as Sankara, understand by *Purana* the cosmological myths and accounts such as, 'In the beginning of the universe was nothing but water,' etc. and by *Ithasa* stories of old heroes and heroines, like the story of Pururvas and Urvasi. *Akhyana*, stories. *Anuvakhyana*, a species of writing which Sankara interprets as 'explanation of mantras', *Vyakhyana* commentary or a 'narrative', *Gatha* 'Song of verse', *Narasamsi*, verses 'telling about men', *Brahmana*, religious explanation, *Ksatra-vidya*, the science of the ruling class, *Rasi*, science of numbers, or arithmetic, *Nakshtra-Vidya*, astronomy, *Bhuta-vidya*, which is explained by Sankara as *bhutatanttram*, literally, 'science of life', *Sarva-vidya*, the science of snakes, *Daiva*, which Sankara explains as '*Uphata-jnana*' the knowledge of portents, *Nidhi*, which is probably some sort of science of divination, *Sutra*, rules for the guidance of sacrifice and other rituals, *Pitrya*, work regarding rituals concerning the worship of Manes, *Upanishad*, as a class of literature, The '*Veda of Vedas*', grammar of old Sanskrit, *Ekayana*, Explained by Sankara as '*Niti-sastram*' or science of conduct, literally, 'the only correct path (of morality)', 23. *Deva-vidya*, which is taken by Sankara to mean exegetics, 24. *Devayana-Vidya*, which according to Sankara are the arts affected by lesser Gods such as the making of perfumes, dancing, singing, playing on musical instruments and other fine arts etc.

We find the mention of most of these subjects in the *Chandogya Upanishad* (VII-1). When Narada approached Sanatkumara and sought to be taught, Sanatkumara said, "Tell me, what all you already know, then I shall teach you beyond that." Narada replied, "I have studied, most revered Sir, the Rigveda, the Yajurveda, the Samaveda, Atharvana as the fourth, the

(Continued on page 3)

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NOTICE

An application has been made by Mr Emmanuel Thiruchelvam of Fifth Cross Street, Jaffna for duplicate certificates as he has lost the Share Certificates for Shares Nos. 433 and 974 held by him in this Company. Unless objection is received within 14 days from now a duplicate will be issued

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Hindu Organ

TUESDAY, NOVEMBER 1, 1949

Treasure These Thoughts

Whenever some ancient civilization fell into decay and died, it was owing to causes which produced callousness of heart and led to the cheapening of man's worth; when either the state or some powerful group of men began to look upon the people as a mere instrument of their power.... Civilization can never sustain itself on cannibalism of any form. For that by which alone man is true can only be nourished by love and justice.

-RABINDRANATH TAGORE

MERCY FOR MURDERER OF MAHATMAJI

MARTYRDOM AND MAHATMA are two words that go alongside of each other as relevantly as do Gandhi and Non-violence. Not so can Mahatma and Militarism go together; nor can Pacifism and Punishment. But Ahimsa and Absolutism—they co-exist one with the other in good harmony. The logic of this idealism has been ably argued by the Mahatma's close associate, Mr. K. G. Mashruwala in the 'Harijan' in an article excelling in sweet reasonableness. The learned disciple calls for a Supreme act of Grace which Mahatma, had he survived the dastardly act of the condemned criminals, would have shown in characteristic fashion.

Eye for an eye—no, that was not what the Mahatma preached, lived and died for. To the average man who is as far away from spiritualism as he is near materialism, such an attitude of life as has been pleaded for by Mr. Mashruwala would be a philosophy of the dreamer

and the idealist which no modern Government, be it democratic or republican, can allow to be incorporated in its laws. Law, in Jurisprudence, is a general rule of external human action enforced by a sovereign political authority to which in theory, conduct must under penalty conform and is thus distinct from a 'law' of God, Nature or Ethics. But the Union of India, the creation of the supreme Satyagrahi, that ancient land of Bharat, the birth-place of the divine-inspired Thiruvalluvar, Nayanar who compiled the greatest code of conduct over human effort had realized, cannot brusquely brush aside the moral teachings of her saints and sages, philosophers and prophets. Saint Thiruvalluvar, in one of his famous couplets, lays the law of Ethics on the subject of punishment thus:

Punish those who do harm unto you by an act of kindness that would shame them.

'இன்னொருவரை தீயதா செய்து தீயவர் தீயதா செய்தால் தீயம் தீயம்'

The Law of the land must take its regular and real course, however unpleasant it may be, un mindful of personalities and principles. Yet the powers vested in the Governor-General of India, which enable him to temper stern justice with soft mercy can be exercised within the framework of Law and the noble memory of the non-violent crusader can be made more memorable by establishing the fact that the country of which he was the Father had not forgotten parental teachings in the hurry of enjoying the fruits of independence but had cherished them with filial devotion.

TOURIST TRADE

More than one problem of the first magnitude await skilful and careful handling at the hands of the Government; yet it is amusing to note that the Cabinet has found the time and money to provide for a four-year plan to help the development of the tourist trade. It cannot be denied that foreign tourists have been attracted in numbers to this lovely little land whose scenic grandeur and natural beauty have always created in their minds refreshing impressions of Sri Lanka. But can it be said that at a time when world attention has been compelled to be centred on the production of enough food to ward off the danger of starvation which is biding its time behind the back of a widening economic depression, any expenditure of energy and money on the tourist development would be justified? What the country needs is the practise of austerity not only in individual life but in the conduct of public affairs, and certainly not the diverting of resources to purposes which are intended to make the carefree traveller enjoy his sojourn while his unfortunate brethren sweat and struggle to be just brewers of wood and drawers of water with hardly a wholesome meal to sustain themselves physically.



World problems Simply solved

Did anybody envisage the possible solution to many world problems of today in the insignificant announcement that Pandit Nehru has been asked to mediate between France and Viet Nam? Now here is the key. Ask Prime Minister Sananayake to settle the quarrel between America and Russia, then Burma's Premier to disentangle the old Italian Colonies in Africa, and Chiang Kai Shek to arbitrate between the Dutch and the Indonesians. Carry the same process right to the end, of putting somebody who is not able to settle things with his neighbours, on the job of settling disputes between far-away parties. Almost every nation will have a job and everybody will be satisfied. See the point? Don't bother about Sir Mahomed Zafullah raising the point of a party with a case being unfitted to consider others' cases. Give him something to mediate!

The End of the Means

Minister of Finance, Mr. J. R. Jayawardene, during the debate on the second reading of the Franchise Bill propounded the theory that "The vote was not an end in itself it was only a means to an end." That, as the Opposition had put, means the end of the Indians in Ceylon, and the end was the means which the Party in power wished to adopt to make Ceylon really free. So that's that.

Our Machiavellis

I do not have access at the moment to the report of the proceedings during the passage of the Citizenship Bills, but I think then or about then some of the members of the Party in power said they were only defining Citizenship. Franchise would be there as it always had been. Now all of them have taken pains to say that Citizenship had already limited the franchise. The technique is unique. You just do one thing at a time, really, clearly, and cleverly, and tell them that has nothing to do with anything they may contemplate or connect. That's today's machiavellism. Let the Reds and the Lefts and the Fads go to—

Conference Bubble Pricked

Thank you, Sir Oliver, for so handsome a confirmation of my own view of Conferences. Ceylon's High Commissioner in London, Sir Oliver Gooreti leke, addressing the English Speaking Union on the America-British Commonwealth Week, spoke like the man in the street, plain common sense in simple language. "We are having too many Conferences, whenever there is a world problem people say let us have a Conference. Delegates come rushing from the ends of the earth to meet each other. Yet no agenda has been prepared and we go into the conference chamber with but the haziest ideas of even our own side of the question." that lays the finger on the sore spot of today's politics.

Argument from the Adversary

Was it our Prime Minister who said in the House of Representatives on the franchise restriction

bill that Indians came to Ceylon on agreement, and now if they don't like our ways they could go (on disagreement)? In case he has missed an argument from the adversary I pass this on to him for use in the third reading of the Bill. Pandit Nehru, India's P. M., speaking at a press Conference in Ottawa said "he was not interested in promoting the emigration of Indians from India. India is actually under populated compared with some parts of Europe. They do not want their people to leave, etc." I think once before the tables were turned by our government spokesmen on India in "a similar manner!

Temple Managers Protest

At a meeting of The Temple Managers Union held on 9-10-49 at Navalur School, Jaffna it was unanimously decided that they should protest against government interfering in religious matters. Mr. K. Somasundram B. A. speaking from the chair pointed out that almost all the Hindu temples in Ceylon are in the private lards of the managers and as such, it shall be a danger to the institution of private property if the government makes laws on them against the wishes of the managers. He further pointed out that what had happened in India, was an instance of political tyranny that has had not been exercised anywhere in the world hitherto and the Congress Government should be blamed for it. Brama Sri Muthusamy Kurukkal speaking next, pointed out the invaluable services rendered by the community of the temple managers to the cause of Saivism in this country, and if not for them, the position of Siva religion would certainly have become hopeless indeed.

The following resolutions were unanimously passed.

- 1. That a deputation representing the temple managers of (Vaii-North, West and Town) ought to give evidence before the Special Committee of inquiry into Hindu religious matters protecting against Government making laws in them. The following gentlemen were elected unanimously to represent the Union. Mr. K. Somasundaram B. A. (president) as leader, and Messrs. 1. K. Shanmugathasa Mappana Mudaliyar, Manager Nallur Kandaswamy Kovil, 2. N. E. Ponnampalam, Manager, Kailasapillaiyir Kovil, 3. N. Somasundaram, Colombuturai, 4. S. Patanjali, Manager, Iyanar Kovil, Town, 5. S. Thuraijany Kurukkal, Maviddapuram, 6. S. Kandiah, Manager, Vadakampiray and Ponnalai Chalipuram, 7. A. V. Subramaniam, Manager, Muthumaraiyammam, Araly, Vaddukodai, 8. S. Muthukumaraswamy, Manager, Velakai, Manipay and S. Velautham as the convener.

- 2. That a deputation representing the Temple Managers of Vadamardachi Thenmaradchi and Vaii-East ought to give evidence before the Special Committee of inquiry into religious matters protesting against Government interfering Hindu religious matters in making laws regarding them."

The President, Secretary and Brama Sri Kumarasamy Kurukkal were appointed to take the necessary steps in the matter.

PRACTICAL ETHICAL LIFE

Moral Duty Of Leaders

(BY SWAMI SIVANANDA)

THE sense of right and wrong, the faculty of discrimination and the will power to make a deliberate choice of the good instead of the bad—these are the components of practical ethical life. To keep these faculties alert and unimpaired is a moral duty of every individual. Habits that blunt, weaken or destroy these faculties are a menace to ethical culture. However trivial these habits may appear outwardly, in the long run they tend to do incalculable harm to man. He who indulges in such habits perpetrates serious transgression of ethical law.

Soul-Killer No. 1.

Drinking ranks as the first of such soul-killing habits. It completely destroys the moral faculties of man, kills all lofty ambitions and aspirations and the higher nobler instincts in man. Man's nature becomes coarse and he sinks to a low level of extreme degradation. So widespread has this practice become that it is regarded as a social accomplishment and a fashionable desideratum. Whisky, champagnes, brandy, gin, and vines of various sorts have become like ordinary drink, like water and milk. In every social gathering, such drinking has come to be accepted as a routine matter. Ladies too have acquired this baneful habit. In some modern families, father and son, mother and daughter, all sit and drink at the same tables. Slowly the habit grows and makes them inveterate drunkards.

Thousands of crimes and murders are committed under the influence of drink. Where drinking is present these vices are rampant. It is a dangerous enemy of the ethical life of mankind. It is an onerous responsibility and a duty of the individual, the leaders of community, religious heads, and the government to strive vigorously and banish this evil from the face

Drugs Equalley Dangerous

An equally widespread evil, a counterpart to drink, is the vicious habit of taking drugs like opium, bhang, charras, hemp, ganja. Like toddy shops, these too are sold at licensed shops to drug addicts. This evil is widespread in Northern India. It kills all initiative. The finer emotions and sentiments in man perish through the slow poisoning by these drugs. It fudds the brain, destroys the clarity of thought and judgment and makes man a prey to vague fancies and hallucinations. The addict becomes subject to neurosis and lapses into a world of phantasy, incapable of facing the realities of life. These intoxicants produce abnormal excitement, perversion and moral corruption. Even persons of good family, culture and refinement, with great talent and abilities become maniacs and total wrecks when caught by drug addiction

Also Smoking

To some extent, habitual smoking also deadens one's moral faculties. But their harm is not fully realised because their working is slow, cumulative and insidious. So entirely devoid of shame the drug addict becomes that when the craving overwhelms him he even falls at the feet of the supplier and cringes. He even sells the ornaments from his wife's person to procure the drug. He loses all sense of honour.

When the spectre of such vices stalk the fair land of Bharatavarsha, how can there be ethical advancement? How can ethical life and culture prosper at all? A moral army to combat these enemies is the only hope of overcoming these deep-rooted vices. May all people, young and old, be inspired to form a band to fight these evils which are destroyer of ethical life!

Cow's Milk Yield

How To Increase It

Cold Water Helps

Regardless of the quality of the feed or the condition of the pasture, cool water can help reduce excessive body temperature of dairy cows, which is so much responsible for a lowered consumption of feed and consequent reduced secretion and production of milk in summer, according to recent findings by scientists of the U. S. Department of Agriculture. The studies, which are a part of a continuing research programme also showed that the greater the capacity of a good dairy cow for high, sustained milk flow, the greater the need for the body-cooling assistance from fresh water in hot weather. In these experiments, numerous scientific measurements and determinations have been made to show the close and constant relation between fresh water intake and the functional welfare of dairy cows during lactation.

Water—Plenty Of It

A resting man in the shade at 90° F. vaporizes moisture at 15 pounds of water daily, while a 'good' dairy cow's rate is about 50 pounds daily even though she weighs ten times as much as a

The Jaffna District Community Centres Union

At an Executive Committee meeting of the Jaffna District Community Centres' Union held on 29-10-49, Mr. E. P. Rasiyah, its Secretary moved "that the Hon'ble the Minister of Home Affairs be requested to place the present Jaffna Maniagar's Division in charge of a separate D. R. O. without amalgamating it with that of Valigamam Bach, as such amalgamation would cause inconvenience and hardship to the Local residents." Dr. C. Chandiah, J. P. seconded and the motion was passed unanimously. It was also decided to participate in the reception to be accorded to Mr. V. C. Jayasuriya, the Commissioner of Local Government on 9th inst at the Town Hall.

man. In this connection the scientists suggest a need for some method to entice some cows to drink cool water more frequently than they normally do, and thus help to reduce body temperatures. Depriving a cow of ample water will limit the feed and milk production.

INDIA'S LANGUAGE PROBLEM

(Continued from Page 1)

epic and mythological poems as the fifth Veda, grammar, necrology, arithmetic, divination, chronology, dialectics, politics, theology, the doctrine of prayer, necromancy, the art of war, astronomy snake-charming and the fine arts (art of dancing, music, vocal and instrumental and other technical arts) etc...."

The mention of the above subjects of study we find in the Brahmanas and the Upanishads: We need hardly add that later on still newer branches of study opened up and works were written on them.

Works On Politics and Economics

Kautilya Arthashastra, though primarily a work on economic-politics, deals with various other subjects connected with administration which reveals that the author must have been acquainted with various works on architecture, agriculture, mining, mineralogy, chemistry and military science. There seems to have existed works even on the diseases of trees (*Gulma-trikshayurveda*).

In the chapters on the education of princess mentions are to be found of the following branches of study: Vedas, Vedangas, epic narrative, didactic literature, *itihasa* (legendary and mythological lore), *itivrittam*—history, *ahh-yayika* (tales and stories), *Udharana* (examples and fables), *Dharma-sastra Arthashastra*, *Anvashiki vilya*, the science of investigating which is defined as including the three systems of *Samkhya Yoga* and *Logayata*. There is also proof in the work of existence of a fully developed science of logic.

The traditional date of the *Kautilya Arthashastra* is 4th century B. C. But some scholars do not accept that date. Dr. M. Winternitz rationalizes the date down to 3rd century A. D. Even if we accept this date, there remain after that sixteen centuries during which time works in Sanskrit continued to be written on all sorts of subjects including highly technical ones, astronomy, astrology, medicine, mathematics, and other applied sciences.

Vatsyayana, who wrote his *Kama Sutra* most probably in the middle of the 3rd century, A. D., makes the mention about the sixty-four *Kas* of his times.

The above incomplete list of the subjects of Sanskrit study will show to what an astonishing extent, Sanskrit fulfilled the demands of utility-value. What we seek to prove by mentioning all these is that in the face of these evidences no one can say without being unreasonable that Sanskrit cannot fulfil the demands of the modern necessities of this age of democracy. Whatever crazy necessities the whirling of time may throw up, Sanskrit as a language of the languages, has the efficiency and the power not only to cope with magnificently well but also to create new wonders of rare merits. Whether we will dare accept Sanskrit as a vehicle of thought and communication is totally a different question. But let it not be told that Sanskrit

has not the equipments for any exigency in any point of time.

The Forte Of Sanskrit

Whatever may be the dimension of the literature of what we have called utility-value, which is traditionally known as *apara-vidya*, the forte of Sanskrit as we have mentioned previously, is its treasure of value-utility, the content of the Upanishads, which is traditionally known as *para-vidya*, the *sarva-vidya prathi-hita*, the highest knowledge through which the ultimate reality is known. It is the Vedanta, the final and the highest stage of the Vedic wisdom, the science of all sciences, wherein lies implicit the knowledge of everything that is the crown of Sanskrit literature. In the words of Swami Vivekananda:

"The Upanishads are the greatest mine of strength. There lies the strength enough to invigorate the whole world; the whole world can be vivified, made strong and energised through them. They will call with trumpet voice upon the weak, the miserable and the down-trodden of all sects, to stand on their feet and be free; freedom, physical freedom, mental freedom, and spiritual freedom are the watch-words of the Upanishads."

It will not be, we hope, a piece of fanaticism to hold that there is hardly anything like the Upanishads in the whole of world-literature which the entire humanity requires for all times to come. If not for anything else, at least to save the Upanishads from any possible oblivion, to make it possible for men to read and understand the Upanishads in the original in the present and in the future, Sanskrit learning must be perpetuated at all costs. For it is in the Upanishads that humanity possesses its most urgent treasure, of highest value-utility.

A Plea for an Earnest Attitude

But Sanskrit learning cannot be effectively perpetuated in the commonality at large unless Sanskrit can also be made to come again to serve our day to day utility-values. In addition to the eternal content of moksha-shastra; Sanskrit must also supply our ephemeral needs, our utensils for day to day use, our daily bread, our dharma, artha and kama. We must beware against consigning to Sanskrit a mummy-existence in the lonely ivory-tower of rarified seclusion of religious forbiddenness. Sanskrit must live in the sweating bustle and lively hurry of the vital living of the common people. It must be made possible for Sanskrit to live in the soil. How that can be done is the main problem before the lovers of Sanskrit.

The basic solution of the problem can begin with making Sanskrit a compulsory item of the new education of the free India. It must not be said by the educationists that Sanskrit has to leave the curricula to make room for other more important items. No, it must not be said under any circumstances.

One simple truth has to be understood. If the world has a future, it is, as has been repeatedly told by the savants of the different nations, in the perennial message of India. If India has any message it is in Sanskrit. If India is living today as a vigorous nation notwithstanding what all has passed over this land

Hindu High Priests Protest

On 16-10-'49 Sunday at 3 p. m. in Navalar School, Jaffna, the Hindu High Priests banded themselves to protest against Government interfering in religious matters. Bramma Sri Thuraisamy Kurukkal of Maviddapuram Thevasthanam presided.

The president pointed out that the custodians of any religion are its priests and therefore it was binding on all Hindu priests to rise to the occasion and defend their religion when it was being attacked. Here as well as everywhere in the world, more particularly in India, the liberty of religion was being infringed upon. The government should not have agreed to frame laws in religion. It is tyranny to do so. The step the government had taken in appointing a Committee of Parliament members to inquire into religious matters was wrong enough to condemn it. We should protest forthwith.

Bramma Sri Samynathakurukkal, speaking next pointed out that India came to that regret during these centuries, it is because of Sanskrit and its culture. If Sanskrit had not held India together by the inscrutable leaven of its motherly ministrations there was no power on earth which could have saved India from going to pieces. If Sanskrit has come down to us today in spite of our colossal callousness it has come of its own accord as an undesired special blessings from the high. Let us shed all patronising attitudes. Let us table fact of making laws in religious matters for the sake of pulling up a united demand for political freedom from the Britisher.

Here we are already enjoying self-government and there is no reason why any one should interfere with the peaceful observances on religious customs. It should be ruthless'y opposed.

The following resolutions were unanimously passed.

1. That a deputation of the Hindu High Priests in Ceylon should go before the Special Committee of inquiry and strongly protest against government interference in religious matters. A sub-committee of the Hindu High priests was formed with Bramma Sri Ramnathakurukal as convener to take the necessary steps
2. That a letter be written to Saiva Paripalana Sabha, Jaffna, pointing out to them, their Anti-Saiva activity in advocating for legislatures in religious matters.

not be light hearted and superficial. Let us be humble and grateful.

Essentially speaking, Sanskrit represents that vertical urge of human consciousness, which through the inscrutable aperture of physicality ever maintains a direct contact with the Divine.

Sanskrit is not merely a language, a literature and a culture. It is a sustaining, galvanizing and creative soul-force. It is an undying dynamic spiritual power. Nothing on the way can resist its sway. It is not for us to decide the destiny of Sanskrit, for is it not Sanskrit which has moulded our destiny? It is not for you and me to decide whether Sanskrit should remain or go, for does not Sanskrit belong to eternity?

Mandakini will ever flow on and on, singing her own songs to the vast ocean of unreckoned future, ever enriching her banks with the benedictions of new crops of vibrant verities and fragrant flowers of new beauties. Brothers, come, let us be good cultivators. (Vedanta kesari)

Picking A Wife

'Opposites Attract'

In picking a wife or a husband, the old saying that opposites attract," holds good, according to a study of 271 couples by Dr. Horace Gray of the Stanford University School of Medicine, U. S.

Each husband and wife was classified according to Jung's psychological types. A person's interests may be turned inward toward the world of his own thoughts and feelings (introvert), or he may be interested primarily in other people and things (extrovert). His way of perceiving things may be by sensation or by intuition. His judgments may be based on thinking or feeling.

Mutual Allure

The attraction is greatest between introverts and extroverts; 61 percent of the couples were opposite in this regard. Next, the mutual allure between marriage partners was greatest in the aspect of judgment; 59 percent were opposite in that one was of the thinking type and the other feeling. The pull of opposites between sensation and intuition types was lowest, affecting only 52 percent.

Intuition, despite the popular idea that it facilitates human understanding, may actually be a handicap to getting and staying married, Dr. Gray found.

Single people, he observed, are more often intuitive than are married people. And divorced people are more often of the intuitive type than are the married or the widowed.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1096

In the matter of the estate of the late Sinnathamby Paramu of Vannarponnai East, Jaffna.

Deceased, Junis Sinnapillai widow of Sinnathamby Paramu of Clock Tower Road, Jaffna. Petitioner.

1. Paramu Kumaram of Clock Tower Road, Jaffna and
 2. Ponnukandiah of Vannarponnai East. Respondents.
- This matter coming on for disposal before S. S. J. Goonesekera, Esquire, District Judge, Jaffna on the 22nd day of September 1949 in the presence of Messrs. Aboobucker and Sultan Proctors on the part of the Petitioner and the affidavit of the Petitioner dated the 22nd day of September 1949 having been read.

It is ordered that the abovenamed 2nd Respondent be appointed guardian-ad-litem over the minor the abovenamed 1st Respondent for the purpose of watching the interest of the Testamentary proceedings and that the Petitioner be declared entitled to have Letters of Administration to the estate of the abovenamed deceased as she is the lawful widow unless the abovenamed Respondents or other person or persons interested shall on or before the 4th day of November 1949 show sufficient cause to the satisfaction of this Court to the contrary.

The said minor should appear on the said date.

The 22nd day of September 1949. Sgd. T. Muttusamipillai, District Judge. Drawn by, Sgd. Aboobucker and Sultan, Proctors for Petitioner. (O. 90, 1 & 4)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1101

Nagaratnam widow of Muttuvelu of Kokkuvil Petitioners

- 1 Muttuvelu Kumarasingam of Kokkuvil now of P. W. D. Matara and
- 2 Muttuvelu Matheaparam of Kokkuvil Respondents

In the matter of the Estate of the

NOTICE

Tender For The Construction OF 9 Wells—Village Expansion Scheme, Achchuvali

The Chairman, Tender Board, Ministry of Agriculture and Lands, Secretariat Buildings, Calle Face, Colombo, will receive tenders for the construction of 9 wells in Village Expansion Scheme, Achchuvali, up to 12 noon on Tuesday, November 29th, 1949.

Tenders for the above service should be made on tender forms obtainable from the Government Agent, Jaffna, at whose Office, plans and specifications can be seen and further particulars obtained.

Tender forms will be issued up to 12 noon on Saturday, November 19th, 1949, only on production of a receipt for Rs. 50/- deposited for each form at the General Treasury or any Kachcheri.

P. J. HUDSON, Government Agent, N. P. The Kachcheri, Jaffna, 17th October, 1949.

(G. 76, 25, 28 & 1)

late Chinnatambu Muttuvelu of Kokkuvil deceased, of Kokkuvil

This matter coming on for disposal before S. S. J. Goonesekera Esq., District Judge, Jaffna on the 10 day of October 1949, in the presence of Mr. P. K. Somasundaram, Proctor on the part of the petitioner, and the affidavit of the above mentioned petitioner dated 6 October 1949 having been read,

It is ordered that the petitioner be declared entitled to have Letters of administration to the estate of the said intestate as his lawful widow and that she is entitled to have Letters of administration to the estate of the said intestate issued to her accordingly unless the respondents or others interested shall on or before the 10th day of November 1949 show sufficient cause to the satisfaction of this court to the contrary.

This 10th day of Oct. 1949 Sgd. S. S. J. Goonesekera District Judge (O. 89, 1 & 4)

NEWS

We want NEWS of popular interest from every quarter. Something happens, everyday, everywhere; if you can jot it down clearly, briefly in readable, interesting language, readers of the Hindu Organ will appreciate it. Let the News be authentic. When you have it please send it quick to The Editor, Hindu Organ, Jaffna.

Regular correspondents in important places are also welcome.

SIDELIGHTS AND LIGHTSIDES

(By Squint Eye)

Ceylon's new High Commissioner in India was reported to have said in Bombay on his arrival there that "we are part and parcel of India."

Sometime ago it was complained in high quarters that foreigners thought Ceylon to be part of India. Not parcel!

Holding that dairies in Colombo are prolific breeding grounds for flies and mosquitoes, and sources of bribery and corruption, the Municipality are to have all dairies removed outside the city.

It is not as if milk deteriorating quickly develops the bribery bacillus!

Will cleaner dairies prevent corruption?

A respondent under enquiry by the Municipal Bribery Commission in Colombo said that if he had known that a Bribery Commission would be appointed he would have written up his accounts.

Yes, one never knows what Commission would in the future check up on one's omission!

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JAFFNA.

ATTAINMENT OF PERFECT HAPPINESS

(Continued from page 1)

of individuals determined to pierce the veils and enter the realms of the Immortal Being with the power of a unified and common aspiration and struggle to grasp the Highest. Attachment to persons and things is not the meaning of social bond or universal brotherhood. Unified we live. Divided we die. Human relationship is not meant to signify anything less than the attempt to live in every day life the spiritual egoless love that is at the background of all existent beings. The love of the Self means the love of everything of the universe. The Indian 'Love thy neighbour as thyself by adding "because thy neighbour is thy own Self". Altruistic love is the expression of the eternal union of the Infinite Life that lies at the depth of the universe. If family or society or nation is understood as a means to separate one from another, however much large the scope of its inclusion of human beings may be, such a family, such a society, such a nation cannot triumph. All relationship is expected to end in the absolute unity of existence, excluding nothing from itself. This goal of life should be borne in mind in the process of our daily activities, if our actions are to be free from selfishness, if our actions are to be at-one with the universal movement of nature. Life is a divine worship. The proper conduct of family, the administration of the country and the society is a part of the Universal Government which looks at the entirety of beings with a strictly impartial eye. The Ruler of the universe is God and the ruler of the earth, the administrator of a country, is the deputy of God.—Na Avishnuh Pritivipatih,—the ruler of the earth is a ray of God. We live because God exists and our life is to be perfect and just even as God is perfect and just. We exist in God's Being, we breathe in Him and move in Him.

Gurukulavasa

The knowledge of this unity of life and the proper moral and ethical attitude required to start the process of realising it are achieved through being directly instructed by the Teacher who is truly advanced in knowledge and has attained Self-perfection. The psychology of Gurukulavasa is inseparably connected with the science of self-discipline and self-knowledge. It is not the mechanical education of the present day that is meant by real education in the Gurukula, but the means of erasing out the propensities that cloud the awareness of the Truth, and controlling the distractive nature of the psyche. Self-mastery is the effect of the protracted checking of the ego-sense and centering of it in the General God-Being which is egoless, free from the sense of individual existence. The implicit surrender of egoism to the super-individualistic teachings of the Guru transforms the entire person of the seeker from human nature to divine living. The very meaning and purpose of study and training under the Guru is to transcend brute instinct and selfish being and to step into the vaster and truer life of the spiritual nature. The annihilating of the worldly interests of the separative life and the manifesting of the self-existent reality of the unity and the exaltation of the Absolute Nature is the essence of the life in Gurukula.

The religion, the philosophy, the code of ethical and social law

of India are all universal in their character. Universality is the expression of the nature of the Reality. The highest universal in their character. Universality is the expression of the nature of the Reality. The highest universal science of the Truth is the Vedanta in which are blended together the different existent views of life. The Vedanta is neither a sect nor a creed, but the science of the Absolute Reality. It is the only life-giving science, the only solace to the intelligent mankind. It boldly proclaims that man is divine in divine essence, that everyone is bound to succeed earlier or later. The Ideal of the Vedanta is not merely a universal brotherhood, nor merely living a united and happy social life in the world of differentiate individuals, but the being of the Absolute Essence of the Highest Divinity which is the being Source and End of the universe. It is to become God Himself! The Vedanta is the master-technic of transmitting the many into the Undivided One. It means Experience Whole and existing as the birthless and the deathless, Infinite. This is the greatest treasure that is India's. This is the zenith of culture and civilization, this is the highest knowledge that man can ever attempt to have. Universal love is an under-statement of the Truth. The Truth of the Vedanta is Absolute Self-hood, Being its utter essence, with neither external relations nor internal differentiations. The truly great and adorable person is the one who has realised this eternal fact. He is the real master for he has crossed the boundaries of nature. According to the Vedanta there is one religion, the religion of the realization of the ultimate Truth of Life. It is wrong to suppose that there are many religions set in opposition to one another, Religion is the way to God, and, if God is One, religion also must be one, though its forms may differ in accordance with the psychological constitutions of the individuals. The Vedanta has no faith in appearances and forms. It concerns itself solely with the essence of existence. It cares not even for the human form, not even the form of God-Forms are imaginations. Truth is beyond forms.

Skill in Material Art—Will not do

Modern science has directed its energies to the external universe and the physical forces of nature which the Vedanta rejects as insufficient and transient. Man should reduce his desires and learn to live self-contained if he is to overcome life's distresses. Intellectual subtlety, logic, argumentation and skill in material art are not sufficient held for one in grasping the Truth. Faith and devotion to the Real, coupled with the stern intelligence of the higher purified nature alone can lead one to the right way of the investigation into the Reality. Perfect moral discipline and self-control are the sine-qua-non of the life in Truth. Only a dispassionate heart guided by a discriminative intellect can succeed in fighting the battle of life. The greed for name, fame and power, the lust for wealth and sex act as the greatest bar to the realisation of the Divine Life. Speculating is one thing and living in the reality is another thing. The intellectual ascertainment and the reasoning out of phenomenal law cannot bring into light the essence of the highest Truth. The

ORDER NISI
IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 1094
In the matter of the Last Will and Testament of the late Thangamamah widow of A. Peethamparam of Suthumalai Deceased

Peethamparam Rajah of Suthumalai Petitioner.
Vs.
1. Peethamparam Sabaratnam and
2. Peethamparam Mahadeva both of Suthumalai Respondents

This matter coming on for disposal before S. S. J. Gunasekera, Esquire, District Judge, Jaffna, on the 21st day of September, 1949, in the presence of Mr. S. Rajendran Proctor for the Petitioner and of the affidavits of the petitioner and of the witnesses to the last will having been read;

It is ordered that the Last Will and Testament of the abovenamed deceased be declared proved and that Probate thereof be issued to the petitioner as Executor named therein unless the Respondents or any other person appear before this court on the 15th day of November 1949 and state objections to the contrary.

The 21st day of September 1949.

S. S. J. Gunasekera
District Judge.

Drawn by
S. Rajendran
Proctor for Petitioner.
O. 88. 1 & 4)

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A dozen glass almyrahs suitable for shop and home at the Jaffna Hindu College.

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(M. 141 11-1)

cause of quarrels fights and wars is the ignorance of the Truth. Desire and activity born of material nature find their root in thenescience of the Reality. Unless man has a clear and comprehensive understanding of the true goal of life, misery cannot be avoided on earth.

Truth-Realisation

India's greatness rests mainly on Absolute-Experience or Truth-Realisation. Its religion is most practical, scientific and integrated. India is the home of Rishis or sages who entered into the heart of the Absolute and proclaimed truths which have eternal value. All the grand religions' ideals that have moulded the characters of men, the loftiest tenets of ethics and morality that have raised human beings to the magnanimous height of supreme perfection and all the sublime truths of spirituality that have made man divine and have moulded the spiritual life of nations and saviours of mankind, first arose in India. It is India that gave birth to immortal spiritual giants like Sankara, Ramana, Sadasiva Brahmendra, Dattatreya and divine manifestations like Lord Krishna. The lives and teachings are the deathless law of universe. The spiritual horizon of India has always been illumined with the glory of the self-effulgent sun of the wisdom of the Upanishads.

India is the abode of all religions. It has quarrel with none. It is contented to be the land of spiritual wealth. Its history is the history of religious experience. The Goal of India is Self-realisation or the attainment of God-consciousness through renunciation and knowledge. If men are but to understand the true spirit of this heritage of India they all would be veritable gods on earth.

Manipay Welfare League

Lectures on Co-op. Movement

Under the auspices of the Manipay Parish Welfare Society, lectures on "the history, aims and usefulness of the Co-operative Movement" and "Paddy cultivation and how it can be done on Co-operative lines" were delivered by Messrs. R. C. S. Cooke, Asst. Registrar of Co-operative Society, Jaffna, V. Veerasingham J. P., A. Arulambalam Proctor S. C., and M. Nadarajah Agricultural Instructor, Valigamam West on Wednesday the 26th instant at 6 p. m. at the Manipay Memorial School Hall. Mr. S. H. Perinbanayagam presided

Mr. R. C. S. Cooke made the subject interesting by narrating short stories. Mr. V. Veerasingham traced the history of the movement, how it originally started in England and stressed the necessity for co-operation in daily life. Mr. A. Arulambalam spoke on the manifold uses and benefits of the Co-operative Movement.

Mr. S. Rajendran Proctor S.C. and Secretary of the Welfare Society proposed a vote of thanks to the lecturers. He urged the Co-operative Department to consider the scheme of establishing Provident Fund Societies throughout the whole of Ceylon. He said that such a venture would be an ideal thing for the poor man. He also revealed the fact that the Manipay Welfare Society has a scheme to start such a Fund and wanted the Department and other Co-operative Workers like the lecturers to help them in establishing same.

Sri KailasanathaSwamy Kovil, Captain's Garden Colombo

The Maha Kumbabbhishekam ceremony will be performed at the suspicious time between 10.16 a. m. and 11.14 a. m on Wednesday, the 2nd November, 1949.

Brahma Sri S. Balasubramanya Kurukkal, High Priest, Munneswaram Devasthanam and Saiva Siddhantha, Sarabam Palani Esana Sivacharyar will officiate at the Abhishekam.

There will be an Annadanam and the devotees will also be fed.

The "Ananda Nadarajah Tharisanam" will commence from 6 p. m. in the presence of the Hon'ble Mr. D. S. Senanayake, Prime Minister of Ceylon, The "Ananda Thandava Nardana" will be performed by Srimatay Dhanaakshimi Armstrong and this will be followed by a Flute Recital by Kodaganallur, S. Ramaswamy and Party.

Speeches made by the Prime Minister and Mr. K. Kanagaratnam, M. P. after which BajanaI hymns will be sung by the Sri Muruga Nama BajanaI Sabha.

From 7-30 p. m. a religious discourse will be given by Sri Kripaanandavari, Editor, "Thirupugal Amirtham", Madras.

Arrangements have been made to have the programme relayed by the Colombo Broadcasting Station.

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Printed and Published by S. P. KANDAH, P. O. S. A. (Lond) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietor the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna on Tuesday, November 1, 1949.

Chief Editor T. MUTTULINGASAMY