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Sripaty Jr. Will help you in Life What does he predict for you for 1950? You will know it soon GOCHARA EFFECTS FOR 1950 IN PRINT. SRIPATY, Hindu Organ Office, Jaffna.

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WORLD PACIFIST MEETING

ELEMENTS OF HUMAN UNITY

WHAT are the main purposes and hopes that have led to the plans for this world meeting?

In summary, it is planned to bring together in India some sixty carefully selected men and women from all over the world, men and women who have proved themselves "10 per cent reliable", to use Gandhiji's phrase, in meeting violence and aggression with spiritual and moral weapons only. These sixty will meet with some twenty-five of Gandhiji's close associates and other Indians who are convinced of the truth of his teaching. They will meet in unburied conference in Santiniketan for a week beginning 1st December, 1949. Then they will travel in small groups to various ashrams and centres of constructive work and meet again for an adjourned session in Sevagram, in the last week of the month.

What can such a meeting achieve?

It is not expected to achieve immediate dramatic results in the political world. Gandhiji himself was emphatic about that. But some practical result should follow.

(1) It may lead to the formation of a world union of men and women who are trying to practise non-violence and to apply it to social and political relations.

(2) It may find fresh ways of influencing human thought towards peace, by such methods as an increasing use of wireless and other educational media for the propagation of the moral teachings of all the world's great prophets.

(3) It may take steps towards building a social order in the world built on co-operation, not on exploitation.

(4) It may help to promote the ideas of world brotherhood and world government and of racial equality.

This is, of course, only one of many efforts that are being undertaken to promote world peace and human brotherhood. It is not seeking to rival or replace such organisations as are helping to develop U. N. O. or to foster the idea of Federal Government for mankind, but to reinvigorate them.

Tagore on Pacifism

Tagore sang of the reconciliation of the opposites, as he believed in movement, in struggle, in Man's rebellious existence, and in synthesis. He significantly observed:

"The principle of war and the principle of peace, both together make the truth. They are contradictory; they seem to hurt each other, like the fingers and the strings of a musical instrument. But the very contradiction produces music. When only one predominates, there is the sterility of silence. Our human problem is not whether we should have only war or only peace, but how to harmonise them. So long as there is such a thing as force, we cannot say that

we must not use force, but we must not abuse it by making it the sole standard, and thus ignoring love".

Efficacy of Ahimsa

Tagore true to his teaching, could not believe in the efficacy of "Ahimsa" for the attainment of an immediate political objective. He observed inclusively: "Like every other moral principle, "Ahimsa" has to spring from the depth of mind, and it must not be forced upon man from some outside appeal of urgent need. The great personalities of the world have preached love, forgiveness and non-violence primarily for the sake of spiritual perfection and not for the attainment of some immediate success in politics and similar departments of life. They were aware of the difficulty of their teaching being realised within a fixed period of time in a sudden and wholesale manner by men whose previous course of life had chiefly, pursued the path of self. No doubt, through a strong compulsion of desire for some external result, men are capable of repressing their



habitual inclinations for a limited time, but when it concerns an immense multitude of men of different traditions and stages of culture, and when the object for which such repression is exercised needs a prolonged period of struggle, complex in character, I cannot think it possible of attainment".

Einstein's Views

"Brutal force cannot be met successfully for any length of time with similar brutal force, but only with non-co-operation towards those who have undertaken to use brutal force. Gandhiji recognized that this is the only solution of the vicious circle in which the nations of the world have become caught. Let us do whatever is within our power so that all peoples of the world may accept Gandhiji's gospel as their basic policy before it is too late."

Horace Alexander

"Violence is the greatest curse of the human race to-day. But most men think they must rely on violent force as a protection against aggression and violence from some neighbouring State or people. Let those who believe that this is a fallacy work and think and pray, daily, that the God of peace and truth may purify us from all fear and anger and jealousy and ill-will."

CHANGES IN THE CANADIAN CONSTITUTION

British Control Removed

THE last survival of United Kingdom control over the Commonwealth countries' constitutions is being removed by Parliament. The House of Lords passed last Tuesday the British North America (Number Two) Bill which will put Canada in the same position as younger members of the Commonwealth of being able to amend her constitution without reference to the Parliament at Westminster.

When the Statute of Westminster was passed in 1931 establishing the Dominions as the equals of Britain an exception was made in regard to Canada at the Canadian Government's request with special reference to the division of powers between Federal and Provincial authorities. Constitutional changes con-

Batticaloa News

Tambankadawa Co-op Tobacco Society

Registrar Fledges Support

More than 400 members of the Batticaloa - Tambankadawa Co-operative Tobacco Society assembled at the society office when Mr. S. C. Fernando, Registrar of Co-operative Societies and Mr. R. Rajaratnam, A. R. paid a visit to the society.

Mr. Ismail Lebbe Alim welcoming the Registrar said that the livelihood of the people of the locality depended on the progress of the society and pleaded for help from the Department.

Mr. Fernando in reply said that there should not be any over-production of tobacco but they might with advantage, produce cigarette tobacco. He promised help in the matter of allocation of lands.

Mr. Rajaratnam pleaded for more co-operation from the members of the society.

Chavakachcheri News.

Retiring School Works Officer

Public Appreciation

Presiding over a meeting convened by the residents of Chavakachcheri to express their appreciation of the good work done by Mr. V. Venayagamoorthy, Superintendent of School Works, Mr. S. Rajaratnam, General Manager of Hindu Board Schools bore testimony to the very useful work done by the retiring officer as a Superintendent of School Works.

Mr. V. Kumarasamy, M. P. spoke in eulogistic terms about the public spiritedness of Mr. Venayagamoorthy.

Mr. S. P. Theivandrapillai, D. R. O., Brahma Sri A. Somasundera Iyer and Messrs. S. K. Thiruvaniyagam, K. Maitivagam, M. Subramaniam and R. T. Subramaniam spoke in appreciation of the S. S. W's work.

Mr. Venayagamoorthy in reply said that whatever service he could do was possible because he had been associated with such a great-hearted educationist as Mr. Rajaratnam.

The Meeting ended with a vote of thanks proposed by Mr. K. Maitivagam.

of Canada's loyal friendship and increasingly powerful help.

How far the evolution of Commonwealth constitutions can go is illustrated by the case of the Irish Republic whose present constitution is scarcely recognisable compared with the original Irish Free State constitution of 1922. As Viscount Addison, Leader of the House of Lords observed "The Commonwealth almost imperceptibly proceeds from one stage to another."

NEHRU NAMED FOR NOBEL PRIZE

Egyptian Suggestion

PANDIT Nehru most deserves the Nobel Prize for Peace says the columnist Wadie Falastin of Al Mokattam, a Cairo daily. He writes:

Who is the political leader to succeed President Roosevelt in this generation?

Franklin Roosevelt was no doubt the first leader in the world with regard to his rare ability, far-sightedness, high wisdom, noble principles and power which he used to build and not to destroy. He managed the war affairs in a way which he termed as "peaceful", for he entered the war to bring back peace.

When Roosevelt died, the lion's seat became empty.

The lion's seat became empty because neither Churchill, Attlee, Truman, Bevin, Stalin, Cripps, Franco, nor any other person could be compared to Roosevelt in his dynamic and humble personality.

His Call For Brotherhood

However, we believe that there is one man who could fill Roosevelt's place. He calls for peace and brotherhood and tries to remove the faults of the United Nations. He reasons matters with a clear and sound mind and looks far into the future. He affects the people with his dynamic personality and eloquent speeches. The person I mean is Pandit Jawaharlal Nehru, Prime Minister of India.

Nehru's only fault is that he belongs to a state which is considered in the international political sphere as a "small state", who has no right to get permanent seat in the Security Council, and does not deserve to participate in deciding the fate of the world, like the five big states for instance.

Nehru's fault is that he is from the East, and all the products of the East are not appreciated by the West.

Truman's Gesture

I followed closely Nehru's many speeches which he made during his tour in the United States; I read his statements to the journalists; and I read the American newspapers' description of his brilliant reception. Even the American President met him personally at the airport although the Protocol forbids him to do so, because Truman is the President of a state while Nehru is a Prime Minister.

I also read the description of the reception in which General Dwight Eisenhower, Dean of the Columbia University, conferred

an Honorary Doctor of Law's degree upon Pandit Nehru.

I read the article written by Mrs. Roosevelt in her daily column "My Day". She gave Nehru everything he deserved, and he deserves everything.

I followed all this and had previously studied how thirty years ago this rich young man threw away his fortune and luxurious life to live like a her-



mit and to enter prison for defending his country. I saw him in flesh and talked to him directly and indirectly during the press conference he held in Cairo last year and during the reception given in his honour.

No. 1. Politician

All these reasons force me to say that Nehru is the No. 1 politician in the world, and I don't think any one could better him, even Mr. Trygve Lie and Mr. Paul Henry Spaak. Therefore, Nehru's name must be on top of the list of those nominated for the Nobel Prize of Peace. For he is a man whose whole life is based upon peace, friendship and sincerity for the high principles. He would leave his seat in the Government and sit cross legged on the ground with the men of the street to spin with them with his spinning wheel like Gandhiji used to do. He is a man who won a lot of experience from his many travels and contacts. An experience which no one could reach, and he wrote books which would belittle highest books of literature.

This is one part of Nehru's picture. And all the other parts are as great as the one I described.

Tiruketheeshvaram Temple Restoration Society

A meeting of the Working Committee of the Tiruketheeshvaram Temple Restoration Society was held recently at the Old Kathirasan Temple, Bambalapitua under the chairmanship of Mr. K. Kanagaratnam M. P., one of the Vice Presidents of the Society. It was decided to hold the Annual General Meeting on Wednesday 1st February 1950 at 6.30 p.m. at the Old Kathir-

(Continued on page 2)

CHANGE OF NAME

I Kandan Velan of Karaveddy West do hereby inform the Government of Ceylon and the general public that I shall henceforth be known as Kandar Velupillai and shall sign all documents as

K. VELUPILLAI

My advertisement in the Hindu Organ of 23-11-49 is hereby cancelled.

(M. 19' 2)



Hindu Organ

FRIDAY, DECEMBER 2, 1949

Treasure These Thoughts

Bhakti originates from the companionship of saints. A moment's companionship with saints gives all that is desirable and good.

—SWAMI SIVANANDA

THE NATIONAL FLAG

TWENTY TWO MONTHS AGO the Flag Committee was appointed for the purpose of evolving a National Flag for Ceylon. The personnel of the Committee consists of the leaders of the different communities in the Island and it has not been possible for the members constituting the committee to see eye to eye with each other and reach agreement.

In matters concerning Government and Administration, Ceylon has for its guide the United Kingdom. The Ceylon Parliament is based on the British model. The Courts of Justice and the different departments through which Government carries on its administration remain as they were during the time the Island was a Crown Colony even after the attainment of Dominion status; Ceylon has availed itself of the facilities left over by the British. If one looks back and examines how the Union Jack was evolved one would find that the flag of the patron saint of Scotland and that of the patron saint of Ireland have been incorporated together with the English flag. Thus the flags of St. George of England, St. Andrew of Scotland and St. Patrick of Ireland find their places in the Union Jack which for centuries has been the National flag of the United Kingdom.

Ceylon is in no small measure indebted to India for its cultural heritage. If the members of the flag-committee would be guided by events in India there cannot be much difficulty. The tricolour flag with Asoka's wheel of Dharma is now the flag of India. The principles which were observed and the factors which were weighed when India devised her flag are well-known and require no repetition. When it was proposed to substitute the Charka, which

POONERYN HUMMING WITH ACTIVITY

Many-Sided Progress

THE district Pooneryn and Thunnukkai which was hitherto only a name has come into the lime light in Independent Ceylon. These two districts are nearly 400 square miles in extent with a population of 6000. It is actually the Vanni area. Two years ago there were no proper roads, hospitals, postal facilities etc. The area is now alive with governmental activities to improve the social and economical conditions of the said places.

In the field of agriculture in pursuance of the progressive policy of the Hon'ble the Minister of Agriculture and lands schemes for the restoration of the abandoned lands have already been taken up. Once these areas were smiling with rich paddy fields and were supposed to these to the granary of the Jaffna District.

For the Vannery Kulam the Government has already sanctioned a sum of Rs. 80,000/- for restoring the tank. About 50 acres of land could be brought under cultivation under this scheme. Mr. V. Kumaraswamy M. P. Chavakachcheri of the area has pressed the Government to start peasants colonization scheme in the area. The people of the area have been agitating for the last 50 years to restore the tank. It is only now the work is being taken.

Restoration of Tanks

The Government has prepared plans to restore the Akkaraian Kulam and bring another 1000 acres of land under cultivation. I understand the Minister of Agriculture and land is proposing to bring a supplementary estimate in the current financial year. In the

was a symbol of great veneration during the days of the national struggle for freedom, by Asoka's Dharma Chakra, there was great commotion but within a short time unanimity was reached and satisfaction was expressed from all quarters.

The members of the flag committee are evidently unable to understand and appreciate each others point of view; they ought to be more tolerant towards each other. If the same principles which were observed in the evolution of the Union Jack of the United Kingdom or the Tricolour flag of India are followed in deciding upon a national flag for Ceylon there cannot be any difficulty. The inability to reach agreement is probably due to members of one community having scant regard for those of the other communities. It should not be forgotten that Union is Strength and that the National Flag ought to be a symbol of unity, representing all the communities generally. Prominence might be given to the majority community but to deny the inclusion of some symbol to represent the other communities will be improper. It is to be hoped that the members of the Committee will be able to bridge the gulf of their differences and agree upon something which will meet with approval from all

district of Thunnukkai which is a 100 per cent a Vanny area the government has restored a large number of ancient lands. Before about 150 years or so Thunnukkai was teeming with a population of about 6000 whereas it is now even less than 600. According to Mr. Parker, Thunnukkai soil is one of the best in the world, for paddy cultivation. One can agree with this view if he visits the area and sees for himself the rich loamy soil overgrown with thick jungles showing here and there distinct signs of human habitation of the hoary past. One of the biggest tasks that irrigated the entire of Thunnukkai and a part of Mannar district is Vavunia Kulam. The restoration of this ancient tank built during the time of Elara and Dutagamunu will solve the problem of land hunger and food shortage in the northern province. This tank is built by damming the waters of Paliaru which is now bridged. In anticipation of this tank being restored people are already applying for lands in large numbers.

The Hon'ble the Minister of Industries has already prepared the blue print to launch a sugar factory because he foresees at least to bring 5000 acres under sugar cane cultivation.

In the sphere of health the Hon'ble the Minister of Health and Local Government has recognized the vital importance of the area and has intensified the anti-malarial campaign. Now the birth rate is improving and the death rate is decreasing. Recently a central dispensary was also opened at Thunnukkai. The Hon'ble the Minister of Health has also sanctioned a maternity Home for Veravil. It is proposed to station a qualified D. M. O in Pooneryn in the near future. Sanitary Inspectors are appointed to teach the beliefs and system of modern health in Pooneryn. The staff of the existing rural hospital in Pooneryn has been increased by the appointment of an additional Apothecary.

Transport Question

The greatest tasks of the two districts is the lack of proper transport. The Hon'ble the Minister for Transport and Works has issued orders for the completion of the Paranthan Pooneryn road. The completion of the Mannar-Pooneryn road envisages the possibility of bringing the surrounding lands near the ancient shrine of Thiruketheshvaram, also under cultivation and also thus shortening the distance of Jaffna to Colombo by 50 miles.

Estimates have been prepared for constructing the Mankulam Thunnukkai road.

A new railway station at Murrandy will in course of time prove to be the railway centre of Vanni.

The Hon'ble the Minister of posts and Telecommunication who has a special interest in developing the backwards areas has spared no pains in providing the area with the necessary sub-post offices and letter boxes. Pooneryn which had been hitherto cut away from the mainland is now being connected by a telephone service from Paranthan.

A junior school has already been opened in Pooneryn and before the year is out a batch of 100 students are expected to attend the school. Primary schools are also being built in Gani Madam and other places.

LETTERS TO THE EDITOR

Discontent in Co-op. Service

Sir,—Your correspondent, Mr. C. N. Devakajan's letter appearing in your esteemed journal on the "Plight of Co-operative Sub-Inspectors" is a well-timed one deserving the immediate consideration of the authorities. He has in his inimitable style laid his finger on the weakest spot in the most important movement and undertaking of the Government. Though I have the honour to be associated with the movement, in an unofficial way, for some years past, yet, never for a moment did I suspect that behind the seemingly cheerful countenance of these young official co-operators, there is seething discontent and dissatisfaction consequent to the conditions of their service, pay and prospects.

It may be said that they themselves are partly to blame for this sorry state of affairs, for, like missionaries, without the slightest grouse or murmur, they seem to silently bear their yoke resigning their lot to cruel fate. It may also be argued, that pay and connected conditions of employment are matters for the employer and the employees to discuss and others have no right to hold a brief for the employee; but in the interest of the future of the co-operative movement, it is the duty of every co-operator to bring to the notice of all concerned, the prevalent defects and shortcomings, so that, they may be remedied early. With contentment reigning supreme and the movement gaining momentum we can demand better and more loyal service from the Sub-Inspector who are, so to say, the 'Guardian Angels' of the movement.

Taking these Officers on their own merits and looking at their academic qualifications, it would be admitted, that a fair number compare favourably with their counter-parts in kindred Departments such as Police, Excise, Customs etc. While the latter can easily discharge their duties with some show of authority or even the threat of the exercise of their penal powers, the officers of the Co-operative Department can resort only to tact, patience and humility in the discharge of their duties. While the former's posts become pensionable with better pay and perquisites, the reward of the latter are insecurity of service and the absence of a living wage. However good-natured they may be, could sustained dissatisfaction remain muzzled long? Sooner or later it is bound to burst out and assert itself in some form or other.

It is a well-known fact, that the Government has advanced enormous sums of money without any tangible security to step up the production of onions, chillies etc. through Agricultural Production and Credit Societies with a view to attain self-sufficiency in agricultural products. Inter alia, the responsibility of directing these moves, supervising the proper uses of these loans and their prompt and periodical recovery with interest, lies to a great extent on the unceasing vigil exercised by these officers. It is perhaps on account of these that the Present Registrar of Co-operative Societies had occasion to rightly remark that "the Sub-Inspectorate is the Pivot of the Movement". And that is, all the more the reason, why the Government should maintain this 'pivot' smooth and sound by adequately lubricating it, so that it may function without friction or discontent.

No one will gainsay the fact that the economic uplift of the new Dominion of Sri Lanka rests to a great measure on the Co-operative Movement—a movement of the people, by the people for the people. Let not such a movement hope to promote its future growth, by saving a few rupees at the expense and suffering of a cross-section of its workers, the Inspectors, who are the real watch-dogs of the movement. Charity begins at home and true Socialism demands that our workers should be treated fairly. If not recently, so that, they may hold their heads erect with dignity while their hearts throbb with love to the employer. With this end in view, let every Co-operator both official and unofficial labour to get security of service and an equitable pay to these Inspectors (who have done really exemplary work during the war days to build up the movement and are now making strenuous efforts to stabilise the gains and conserve the strength of the war period, so that, even when things revert to normality, no serious set-back may be experienced).

Yours etc.,
E. P. RASIAH.
(A Co-operator)

Misrepresentations before the Hindu Temporalities Commission

Sir,—Please permit me some space in your esteemed journal to point out certain gross misrepresentations of facts made to the Special Committee on Hindu Temporalities on Wednesday by three actions of the depressed classes as reported in the Times of Ceylon of 18-11-49.

The reference is to the following words in the report "They said that Thesawalamai law referred only to three untouchable castes—Kovias, Pallas and Nalavas. In course time Kovias had gained admittance to temple but not the other two".

It is a perversion of truth and blissful ignorance of documentary facts to state that the Kovias ever belonged to the untouchable caste. Cass Isaacs codifying the customs etc. of the Tamils in Jaffna on the order of the then Governor Dr. Cornelius Joan Simons, on the 30th of January 1707 (popularly known as the Dutch Code) states under section 8 para 1—"the slaves of this country are divided into four castes viz: Kovias, Chiandos, Pallas and Nalavas. It would be a matter of great difficulty to find out the two former castes were slaves from their origin, as it is supposed that some of them were sold in ancient times by their parents or friends to others; this supposition is entertained especially with respect to Cowia caste, the greatest part of whom are slaves at present and such as were not slaves caused themselves by some intrigue or other to be registered in ancient times in the Church Rolls and Thombus under the denomination of other castes."

Mr. S. Kathirasu in his 'handbook of the Jaffna Peninsula' (1905 edition) chapter XIV states—"Kovias are slaves of the higher order. Some poor Vellalals offered to be slaves of the temples 'Kovils'. They were called Kovilars, later on Koviers. They are no more slaves".

Mudaliar C. Rasanayagam in his history of Jaffna (Tamil edition) chapter III page 85 writes that King Sankili in A. D. 1542, after massacring the Catholics of Mannar, with intent to drive away the Buddhist Sinhalese who were the cause of many disturbances in Jaffna, ordered them to quit his kingdom within a prescribed date and demolished

TIRUKE THESHVARAM TEMPLE RESTORATION SOCIETY

(Continued from page 1)

resan Temple, Bambalapitiya. It was also decided to write to the Chief Welfare Officer, Ministry of Transport and Works regarding arrangements to run a Pilgrims Special on lines similar to the specials to Kandy, Kataragama and Madhu, from Colombo and intermediate stations to reach Tiruketheshvaram on Thai New Moon Day viz., Wednesday 18th January 1950. It was announced that Mr. K. Kanagaratnam, M. P. one of the Vice Presidents of the society and Mrs. Kanagaratnam had promised a donation of Rs. 100/- towards the Temple Restoration Fund.

It was also resolved to ask the eminent Hindu priest and scholar from India Saiva Siddhartha Sarapam Sri Esana Sivachariya Swamikal who had visited Tiruketheshvaram lately at the Society's special request to make a report of his impressions of the holy spot, giving all details and particulars that would be helpful to the Society's undertaking for the construction of the Temple.

their Vihares. Many Sinhalese fled to the Vanni and Kandy districts. Those who could not, became the slaves of the Tamil Chieftians and those who thus stayed back were the Govias and Nalvas. Govias are the Sinhalese Vellalals (Govi meaning agriculture). It is because of this that there exists certain special rights and customs amongst these (the Govias) not common to the other slaves. Even today there exists the custom of the head of the Govias being seated with his master in the master's dinner and the master eating in the Govias' house on occasions such as marriage etc. Because the other slaves belong to the untouchable caste, they do not have this privilege.

It will also be of interest to know that when a case between a Vellala and Goviya was argued in appeal before the present Chief Justice, the counsel for the Vellala while asserting that the Govias are socially inferior, the Chief Justice stated that his knowledge of history never taught him that the Govias are of a lower caste.

One wonders what perverse mind read the Thesawalamai law to brand the Govias as an untouchable caste. Slavery was independent of caste and was not in itself a degradation. Slavery, Caste and Untouchability have different meanings. The slavery of the Govias, who at one time were the masters of Jaffna, was consequent to political circumstances and one needs courage to brand them as untouchables. The insinuation that at any time the Govias were shut out of Temples and that they forced themselves in, comes out of an untouchable mind.

The Govias were at all times at the forefront of all progressive movements. This being so, it is not clear why certain deputations of the depressed classes engage themselves in such aimless, provocative and irrelevant distortion of recorded historical facts. What could their motive be, unless it is a sinister one? Such deliberate distortion of facts, far from helping the cause of the depressed classes, will only make it difficult for the progressive section to come forward and work for the just cause.

Yours Faithfully,
K. ARUMUKHAM

HINDU TEMPORALITIES COMMITTEE

FURTHER VIEWS

(By P. N. THIRUNAVUKARASU)

I have read your notices in the papers inviting representations to "the Special Committee on Hindu Temporalities and other allied matters".

As a Hindu, I record my satisfaction that this Committee is composed entirely of Hindu M. P.'s. It bears testimony if testimony were needed of the recognised neutrality of the State in religious affairs. A Committee of Hindu M. P.'s appropriately emphasises that matters of concern in the religion of the Hindus are naturally the concern of the Hindus and even primarily the concern of the Hindu M. P.'s. Certainly alien people and alien bodies should not intrude. The fact that the members of this Special Committee are all elected M. P.'s makes for the presumption and generates the confidence that their representative character will ensure and sub-serve the integrity of the Hindu religion and respect the religious susceptibilities of their co-religionists.

Just as it is assumed that non-Hindus should not appear to meddle in the religious affairs of the Hindus, it is of supreme importance that the line of division between religious affairs and temporal affairs in every religion, in short, the line of division between State and

Religion be clearly noted and scrupulously honoured. And in no religion is the line of division so difficult as in Hinduism. Right from the dim and remote beginnings of History, Hinduism has sustained itself. It had developed itself to be the state religion of Hindu States. And in its long career it has maintained itself under or in spite of temporal power, Hindu or Buddhist, Muslim or Christian. It is now found as a religio-socio-economic entity.

To-day humanity has reached a turning point in its story. The world is in the grip of new forces. A necessary condition for conscious participation in this play of forces is political freedom. This freedom must release in its turn the freedom of the mind. And this freedom, for individual or State, involves the recognition of freedom for other individuals or States. So tolerance is an infeasible duty flowing from the fact of, or right to mutual freedom. Ceylon has just been bestowed its freedom. Unfortunately, it is an introduction from outside and not a recognition of its fruition from within. Therefore it follows that freedom has not had the time to seep through the length and breadth of Ceylon and elevate the peoples and

communities to the States and heights, possible and natural, under freedom. Thus it is not proper to embark prematurely on preparations for legislation. And without study being directed to discover in popular Hinduism which is religious doctrine or social discipline, or which is scientific hygiene or meaningless, outdated superstition, or which bears philosophical content or economic instruction or what fundamentally leads to the spiritual unfoldment and the ultimate thule, it is not possible for Committees or mass meetings to determine these matters. Hinduism as a religion, is only justified and sustained by the continuous and unbroken succession of saints, seers, and prophet teachers. They alone can prescribe or condemn. In their sanction alone, changes are justified

This Committee has been appointed by the Home Minister. That is what makes it Special Committee and not a Parliamentary Committee. It is to:-

- (a) "Consider the representations made to Government urging the introduction of legislation to
 - i. Control Hindu Temporalities and endowments
 - ii. Prohibit animal sacrifice
 - iii. Ensure freedom of worship in Hindu Temples to all Hindus without discrimination.
- (b) Ascertain the views..... of Hindu Temple authorities in particular and of the Hindu community in general in regard to these matters and
- (c) Recommend the lines on which legislation, if any, should be introduced, if public opinion

favours legislation on all or any of these matters".

Thus it is clear that the main purpose in the appointment of this Committee is as set out in (c) to recommend legislation where public opinion favours legislation. This implies that religious practice should be directed and controlled by the State. In other words the issue is how and when may public opinion in religious affairs be translated into legislation.

The gross misuses and the scandalous practices associated with Hindu Temporalities are crying evils and of themselves contributory to the weakening of the religious life of the Hindus. For Hinduism alone among the major religions of Ceylon, there is no law which provides for and ensures the proper management of the Hindu Temporalities and endowments. In India the British authority had accepted the need and placed on the Statute Book the Hindu Religious Endowments Act. In Ceylon for Buddhists, there is the Buddhist Temporalities Ordinance and for Muslims, the Muslim Intestate and Wake Ordinance. A Hindu Temporalities and Endowments Ordinance on similar lines to these is long overdue. If by the recommendation of this Committee such an Ordinance is enacted, the appointment of this Committee will be a timely service. The justification for such legislation is the constitutional concept that property is a matter of direct concern of the State. So long as the State provides for or secures gifts of property for religious practices or purposes, legislation for the efficient management and the proper use of such properties or interests is not only necessary but also of supreme urgency now. Law must not be discriminatory against or indifferent to the followers of a particular religion. The intervention of the law should not mean legalised intrusion by non-Hindus. Hindus alone must be utilised in the service of Hindu Temporalities.

Another subject for the consideration of the Special Committee is the prohibition of animal sacrifice in Hindu Temples, item ii in this case. Here the authorisation by the State of an inquiry into this is not based on its interest in property, or for the good of the general public. And any legislation for prohibiting animal sacrifice in Hindu Temples only will be discriminatory legislation. For one thing there is no Hindu Temple inside which animal sacrifice takes place. But it is not killing of animals that is to

be prohibited. Killing of animals for food is welcome by the State and provided for by specific legislation. Killing for pleasure as in hunting is in the fashion and will not be prohibited. The revulsion to be accommodated is only against animal sacrifice in Hindu Temples. Killing as sacrifice in Muslim Mosques or Christian Churches will remain sacrosanct and will go on. The law is to be used to reform the Hindus. This generation of Hindus may abhor animal sacrifice. Therefore this Committee will recommend legislation. What is to happen to another generation that desires a change over? Thus the freedom of the Hindu or his religion is curtailed and interfered with. A Hindu with an urge to offer animal sacrifice may find himself only in becoming a Christian or a Muslim.

The prevalent form of Hinduism in Ceylon is Saivism. In this eating of flesh or fish or fowl is sinful and therefore killing for food is taboo in Saivism. As yet this true Saivism only remains the ideal for most Saivite Hindus. Many Hindus live by fishing or hunting. Any suggestion of legislation against such practice by Saivites will be ludicrous. Finally as long as there are deities in the Hindu Pantheon to whom sacrifice of fowl or lamb is considered appropriate, devotees will make suitable vows for such sacrifice or offer such sacrifice for favours received. Indeed arguments may be found to make all killing for food or self-protection sacrificial and to include killing for the butchers' trade in the legalised slaughter houses.

One of the glories of Hinduism as a religion is that it is not dogmatic and exclusive. On the contrary it is tolerant of experiment and any variation in reaction or approach. Another glory is that for a Hindu his full round of work and worship of birth to death is woven into Hinduism. It embraces all forms of prayer and sacrifice as natural to the varying stages in the evolution of the individual soul. By pongal in honour of the deities, Hindus offer prepared food in worship and later serve that to themselves and others. Similarly a meat eating Hindu does offer to a deity in sacrifice a dedicated goat or fowl, where another Hindu makes an offering from the fruits of his garden or field. Every Saivite will hope that Saivite Hindus will be true to Sai-

(Continued on page 4)

Health Column Cure For Asthma

Swami Sivananda gives the following prescriptions in his latest book *Asthma, Its Cause and Cure*.

Take twenty seers of goat's milk in a pan or cauldron and hang sulphate of mercury pieces (5 tolas) wrapped in cotton-cloth with a string. It is called Dhola Yantra. It is not advantageous to prepare a smaller quantity, because the medicines prepared out of it and such other things become more useful as they become older and older. So it is necessary to prepare in a sufficient quantity and use it for a long time.

Heat the milk till it becomes solid. The sulphate of mercury must remain dipped in the milk. It is to be allowed to go down as the milk dries off. The sulphate of mercury is to be taken out and powdered in a mortar. Now it is ready for use.

It is essential that this should be tested first before using. It can be tested by putting a little on bright-red fire and if smoke emanates then it should not be taken. Another test is to put the well-mortared medicine in a cup of water. If the medicine goes down, then also it should not be taken; and if it floats on the surface of water, it is well prepared. However, it is advisable this is taken under the direct supervision of an efficient physician or a vaid. A day before, a purgative to cleanse the bowels is necessary.

Dose: one to two grains only once a day along with sugar to be swallowed. Help of water or milk is not needed nor should it be taken. The patient after taking the medicine should take a walk. After some time say an hour or two, or at any time, if he felt the need of drink or any palpating sign, then he should take a cup of cow's milk. It is essential after taking medicine that milk should be first diet. Then in the evening the patient may take chapati (bread) with dhal without ghee.

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

No. 421 T

In the matter of the intestate estate and effects of the late Athimoolam Thambirajah of Point Pedro Deceased

Ponnammah widow of Thambirajah of Point Pedro Petitioner.

- 1 Mootathamby Arurasalam
- 2 wife Sivagnanasunderam both of Princes Road, Kuala Lumpur
- 3 Nagalingam Kanapathipillai and
- 4 wife Selvaganam both of Kuala Lumpur.
- 5 Mootathamby Sanmugam and
- 6 wife Maheswary of P W D workshop, Seremban
- 7 Thambirajah Sivasubramaniam
- 8 Wijayalochumy daughter of Thambirajah both of Point Pedro Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esq., District Judge, Point Pedro on the 27th day of October 1949 in the presence of Mr. S. Nagalingamudaly Proctor on the part of the petitioner abovenamed and affidavit of the said petitioner dated the 27th day of October 1949 having been read.

It is ordered that the petitioner abovenamed be and she is hereby declared entitled as widow of deceased to have Letters of Administration to the estate of the said deceased issued to her accordingly unless the respondents abovenamed or any person or persons interested shall on or before the 7th day of December 1949 show sufficient cause to the satisfaction of this court to the contrary.

This 27th day of October 1949
Sgd. P. Sri Skanda Rajah,
District Judge.
Drawn by
Sgd. S. Nagalingamudaly,
Proctor for Petitioner.
O. 100, 2 & 6)

Our Astrological Feature

WEEKLY FORECASTS

"SRIPATY"

FROM 4TH DECEMBER TO 10TH DECEMBER 1949

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

Personal problems and unsettled conditions at home may keep you occupied this week. Plan your projects carefully before putting them into operation. You will keep a good standard of income and will stand to gain something from total strangers end of week.

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

You will get much opportunities for your general advancement. Go ahead with your plans. Business schemes launched some time ago will give you the desired results now. There are no indications which will make you grumble this week.

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

Comparatively a better week than the earlier one. It will be propitious time and you are likely to gain one ambition. You will be able to make both your personal and business positions more secure.

CANCER *Punarvasu 4, Poosha, Ayilya [Kataka Rasi]*

If in business avoid partnership deals this week. Troubles likely with relatives. Be cool and calm for the first part of the week. Second half of the week will bring in some improvement. You will enlarge your horizon and will make some new friends.

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

Do not stir up needless trouble with those important to your home or career this week. There is some indication to make you grumble about your finances. Health upset likely and the indication of a minor accident is not ruled out.

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

Rather an expensive week but you will get enough money to make it up. You should grasp every opportunity to fit yourself into timely openings in business or career.

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

This week is likely to put you in touch with influential people who will be helpful to you very much. But you must spend the first three days of the week with care. Health must be given particular care.

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

Launch in any important schemes first half of the week. Follow a cautious policy and you are bound to succeed. Second half of the week must be spent with care. Accident risk is higher than usual this week.

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

You will meet with opportunities to increase your income. Socially also a good week. You can embark in new ventures. But do not go fast on Thursday Friday and Saturday.

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

Likely to be a very busy week. Favours from friends of the opposite sex and ruin to enemies shown. You will make some unexpected profits. Decide any important matters before end of week as the beginning of next week is not very favourable

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

This week promises you improvement in money matters. Schemes and proposals need care during first part of week. A new friendship may bring interest in life.

PISCES *Pooraddati 4, Uttiradati, Revathi. [Meena Rasi]*

Good week both socially and financially. You can fight for your rights without fear as success is assured. You will be able to lay a good foundation for some important affair this week.

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HINDU TEMPORALITIES COMMITTEE

(Continued from page 3)

vainism and not eat fish or fowl or flesh and what is more sinful kill for pleasure. But it is better to kill for sacrifice than for pleasure in the kill. Even so a Saivaita should not desire to stop practices that are revolting to him by legislation interfering with practices of others. A little patience and tolerance will flow when he contemplates on the phenomenon, inexorable to him of prepared victims being offered to the peerless God of Kathirgammam and then distributed to the assembled devotees as prasadam. Under gaming ordinances the observance of a close season by law is applicable to all people. It will be invidious to have a prohibition against the Hindus or any section of the citizens only. Interference against a minor Hindu practice by legislation is improper where animal sacrifice in other religions or killing for sport or food is permitted and prevalent. Nevertheless all Saivaita Hindus will bless the day when by education and the kindling of the true religious spirit, killing for food and eating of fish or flesh or fowl will have become forgotten fashions or discarded practices. What is more appropriate is what the Hon. Mr. D. S. Senanayake, the Premier, prescribed for the removal of the drink evil which threatens the whole country. He has declared against control by prohibition by law and prescribed persuasion. Once the Hindu Temporalities Ordinance is on the Statute book, funds may be directed for instruction and propaganda against animal sacrifice in Hindu Temples. All educative forces must be harnessed. That is the way to help Saivism and elevate its followers straight jacketing Hindus by legislation is a humiliating perversion of the rule of law.

The other object before this Committee is to consider of the representations made to Government urging the introduction of legislation, to ensure freedom of worship in the Hindu Temples to all Hindus without discrimination and to ascertain the views of prominent Hindus, Hindu associations and Hindu Temple Authorities in particular, and of the Hindu Community in general in regard to this matter and to recommend the lines on which legislation, if any, should be introduced in respect of this matter too if public opinion among Hindus favours the introduction of legislation. I invite this Committee to direct even at this stage the publication of the representations made to Government on all these objects of this Committee. Then at least the charge of interference by Government will be met and all those interested in these matters will have an opportunity to study these questions from the angle of those seeking these reforms by legislation.

Prohibition of temple entry by the Panchamas now called Harijans in India or Bharat is an admitted evil and a blot on Hinduism. Justice and holiness should redeem this evil. And it is to the credit of Hinduism that this long-lived evil has, through the long centuries, stirred the benumbed conscience of the Hindus and a succession of Hindu religious reformers has endeavoured to counteract this evil. And in our own day, Mahatma Gandhi has inspired and led the fight that brought about a change of heart in the Caste Hindus on one side and on the other made the Harijans accept the responsibilities and privileges of the Hindu fold.

As the existing Hindu law recognised untouchability and prohibition of temple entry, the law was amended prohibiting the practice of untouchability in all public places and public institutions and permitting temple entry by way of reform of Hinduism. Today the practice of untouchability is a crime and there is no Hindu Temple barred against the entry of Harijans.

In Ceylon the situation is entirely different. The law does not prevent the proprietors of Hindu Temples or Committees of management from accepting or making reforms. There is no law which enforces a Static Hindu Law. In India the relevant permissive legislation merely restored the right to religious freedom, inherent in any religious communion, to the Hindu communion. Prohibition of animal sacrifice by Hindus or enforcement of temple entry for Harijan Hindus by legislation is undoubtedly an interference with the religious freedom of the Hindus and it becomes worse where the interference is with the religion of a minority like the Hindu communion which is a smaller grouping within a communal minority like the Tamils. What is needed, and that is urgently, is an institution like the All India Harijan Sev Sangh for the direction of this reform and educating the permitted Hindus and the prohibited Hindus into a common solidarity and fraternity as Hindus. Individuals desiring this reform but not dedicating themselves to the cause become a danger to the religion and the land if they give lip service only in the guise of reformers. Individuals may labour to rouse the conscience of the Hindus and to tackle the problems besetting the reform. Forced reforms can do more harm than good and certainly harm will befall if only the form is foisted on the communion without the spirit.

Whoever intended to serve the cause of temple entry by this inquiry has definitely handicapped this cause by having this issue associated in the same inquiry with animal sacrifice before Hindu Temples. Viewed broadly, temple entry has been restricted not only against the Harijans but even against all-caste Hindus in certain circumstances. Hindu temples are governed by rules of cleanliness and worthiness for approach, involving theories of clean or unclean, proper or improper conditions or periods. Hindu ceremonies prescribe fasts and baths and rites for purification for participating in the ceremonies. Thus even caste Hindus, who are related to the deceased person through the male or who share food or drink in a funeral house before the purification ceremony, may not enter temples before the purification ceremonies in the home of the dead. For one whole year, such a home does

not celebrate any Hindu festival or feast. Every woman was prohibited from temple entry during her periods and for a definite period after confinement. Hindu practice frowns on pregnant women going among crowds and therefore to temples also. Thus restraints on temple entry are not to be interpreted only as practices vexatious or humiliating to the Harijans. Apart from the change of heart that must precede the reform in the matter of temple entry, there must be popular education of temple goers including Harijans into the standards of cleanliness and the discipline and the vogue of communal worship.

In conclusion, I submit that legislation for the proper management of Hindu Temporalities and endowments is urgent and at present behind time by decades. One provision must be made for the Composition of Boards and controls to be by Hindus alone. This restriction is also justifiable because of the fact that a cess on these Hindu Temporalities and endowments will be contributed to the working of the scheme. Some care should be taken to exclude what are really endowments for private temples or really family shrines. Such endowments have been a popular practice among Hindus here in order to take away the right of the heirs to dispose properties out of the family. The use of the word "control" may be given up in preference to the word "manage" just as the word "protection" in the description "The Child Protection Society" is a needless libel on parents in Ceylon whereas the appeal will reach better as "The Child Welfare Society". And this subject on Hindu Temporalities can and should be separated from "the other allied matters" which association is in my opinion unjustifiable and unfortunate. Since the reference has been wisely made to a Committee of Hindu Members of Parliament, they as Hindus should report that "the other allied matters" of Temple entry to all Hindus and animal sacrifice in Hindu Temples, were not matters for the intervention of legislation and address themselves only to the question of legislation for the Management and not for the control of Hindu Temporalities and endowments.

I offer to meet the Committee for additional oral testimony, especially after a study of "the representations to Government urging the introduction of legislation to:-

- (i) control Hindu Temporalities endowments
- (ii) prohibit animal sacrifice in Hindu Temples
- (iii) ensure freedom of worship in Hindu Temples to all Hindus without discrimination."

I seek access to these representations if they are available to the public and for the persons interested in meeting this Committee and suggest that all the representations too be embodied in the report.

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

No: 420. Testy.

In the matter of the intestate estate of Veeragathiar Arumugam of Varathupalai Deceased. Muthammah widow of V. Arumugam of Varathupalai Vs. Petitioners
 1 Indira daughter of V. Arumugam of do
 2 Sathira daughter of V. Arumugam of do
 3 Sivapakialogeswari daughter of Arumugam of do
 4 Velayuthar Paramu of do Respondents

This matter coming on for disposal before P. Srikantha Rajah, Esquire, District Judge, Point Pedro on the 4th day of November 1949 in the presence of Messrs. Rajaratnam and Nadarajasundram Proctors on the part of the petitioner and the petition and affidavit of the petitioner having been read;

It is ordered that the 4th respondent be and he is hereby appointed Guardian ad litem over the minors the 1st, 2nd and 3rd respondents abovenamed and that the petitioner be and she is hereby declared entitled as widow of the said deceased abovenamed to have Letters of Administration to the estate of the said deceased issued to her unless the respondents or any other person shall on or before the 23rd day of November 1949 show sufficient cause to the satisfaction of this Court to the contrary.

This 4th day of November 1949 Sgd. P. Sri Skanda Rajah, District Judge. Rajaratnam & Nadarajasundram Proctors for Petitioners. 23-11-49 Extended and Reissued for 14-12-49 Intd. P. S. D. J. O. 99. 29 & 2)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1108

In the matter of the intestate estate of the late Arumugam Nagesapillai Thangodai, Karainagar West Deceased Arumugam Kasipillai of Karainagar West Petitioner

Vs
 1. Theivanaipillai widow of Nagesapillai, 2. S. Arumugam Kanapathipillai and wife, 3. Valliammaipillai, 4. Kandiah Arumugam, 5. Kandiah Sellathurai minor of all Karainagar West, 6. Sangarapillai Murugesu and wife, 7. Manonmany of do presently at Meesalai, 8. Murugesu Sivasubramaniam of Karainagar, 9. Kandiah Namasiyayam and wife, 10. Kamaladchi of Nathandiya, 11. Sangarapillai Nadarajah and wife, 12. Meenadchi of Karainagar West, 13. Pakkiam daughter of Murugesu minor of do Respondents

This matter coming on for disposal before S. S. J. Gonesekera Esquire District Judge Jaffna on the 2nd day of November 1949 in the presence of Mr. A. Kanagasabai Proctor on the part of the petitioner and the affidavit of the petitioner dated 28-10-1949 filed of record having been read;

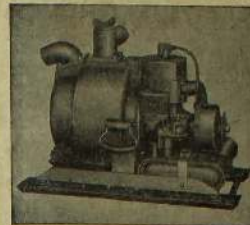
It is ordered that the abovenamed 4th and 8th respondents be appointed as guardians ad litem over the minors the 5th and 13th Respondents respectively and that the abovenamed petitioner be declared entitled to have letters of administration over the estate of the abovenamed deceased and same issued to him accordingly unless the respondents or any others shall on or before the 14th day of December 1949 at 10 o'clock in the forenoon appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the said 4th and 8th respondents do produce the said minors in court on the said date.

This 2nd day of November 1949 (Sgd) S. S. J. Gonesekera District Judge

Drawn by Sgd. A. Kanagasabai Proctor for Petnr, (O 98 29 & 2)

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Chief Editor T. MURUGANAPILLAI.

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