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THE HISTORICAL HINDU SHRINE AT THIRUKEETESWARAM

Significance of Reference in Holy Hymns

By T. KANAGALINGAM, Hindu College, Urumpirai

THE sources which are available for the reconstruction of the history of Tirukeeteswaram are no doubt few. The following are some of the important sources: (1) Literary: Sir P. Ramanathan observed that Tirukeeteswaram had its own (Sthala) Puraṇam but no traces of it are found.

The Thevarams of the Saiva Saints (7th century A. D.) The Mahavamsa, the Rajavaliya, the Yalpana Vaipava Malai are some of the literary sources.

Inscriptions were also discovered from time to time at Tirukeeteswaram and Mantai. Foreign writers and visitors make stray mention about this place. Numismatic evidence is no doubt another important source. This includes the coins found from time to time in Tirukeeteswaram and its suburbs.

Among the very ancient temples in Ceylon, Tirukeeteswaram takes the pride of place as the most famous historical and religious shrine of the Hindus. It has been immortalised by the hymns of the Saiva Saints, Sundaramoorthy Swamikal and Tirugnanasambanda Nainar. "Tirukeeteswaram means the holy shrine of Isvara (Siva) worshipped by Kethu, the noble serpent of Hindu mythology thus proving that the shrine was built and worshipped by the Nagas from very early times".....Mudaliyar Rajanayagam.

Mathottam — Its Significance

It is situated a few miles from Mannar close to Mathottam (Mantai). Even the Thevarams say that this temple is situated near Mathottam. There are so many theories as to the name and meaning of Mathottam.

- (1) It is derived from the Sinhalese word—Matotta.
- (2) It means in Tamil a great port.
- (3) It is the Perunthurai referred to in Tiruvassagam.
- (4) It is known as Mathotta because king Mahaduvatta worshipped here.
- (5) Mantai is a derivation of Manthotta.

"Perunthurai to which Saint Manicavasagar went to purchase horses for the Pandian and of which mention is repeatedly made in his Tiruvassagam was probably Mathotta" says a historian.

In spite of his carefully worded sentence using word like "probably", the view seems to be unscientific based on reason. The word "Perunthurai" and its geographical position had been subject of lengthy discussion by famous historians of South India. One of them is Prof. Nilkanta Sastri of Madras University. There are so many places which claim this name in South India. The difficulty of locating this arises from the fact that it conveys a general meaning applicable to all great ports. No doubt Mantai was one famous ancient port. But it does not certainly mean that this was that "Perunthurai" mentioned in Tiruvassagam.

The other view that the word "Mantai" is derived from the word "Matotta" (Sinhalese) is another piece of dogmatism. The other way of the argument could also be maintained why not the Sinhalese word "Matotta" be derived from the Tamil word "Mantai" or "Mahatottam"? Whatever it may be, it is an undoubted historical fact that it was an ancient harbour and a well protected fort. "Harbour of the good city of Mantai"—Akam V: 27 by Mamulanar.

Trade Connections

It is seven miles from Mannar. Tamil works Mantaipadal, Vijaya Dharma Nadagam and Visva Puranam, "Mantai was a town of remote antiquity" and was "on the great highway of merchant vessels which had to cross over to the Bay of Bengal from the Arabian Sea and vice versa." Why I am going so deep into the history of Mantai is because Tirukeeteswaram is in Mantai and the history of one has an influence on the other or is that of the other "Mantai" was also known as "Tirukeeteswaram". "Several centuries before the Christian Era" Mantai had trading connections with the Romans and the Arabs. Pottery pieces scattered here and there and coins are found

Sea Replaces Desert

A party of explorers has returned to Adelaide after seven days in a strange new world—a remote area of the "outback" where a vast inland sea has suddenly replaced a barren desert.

The explorers—led by Malcolm Brooks, South Australia and sheep farmer Elliot Price of Muldorina—told a remarkable story spray-capped breakers at fifteen-inch tides surging 7 feet about what was 4 months ago 4,000 miles of salt.

Lake... The lake was already bound by luxuriant vegetation and gulls and terns were wheeling overhead the explorers said. Thousands of rabbits scuttled about and a plague of grasshoppers ravaged thick pasture and young trees.

On an island in the lake the explorers found a strange snake. They brought it back to Adelaide where scientists said: "It is a species almost new to Australia."

from time to time. The huge baobab trees (some over 50 feet in circumference) which are found in Mantai show not only trade connections with the Arabs but also Arabian settlement. The only use of the leaves of these trees is to provide fodder to the camels.

This year's excavation had brought to light so many objects to prove the above statements.

De Canto, the historian says, "We find today in Ceylon vestiges of Roman building which show that they formerly had communication with the island..... in the territories they call Manthotta, where even today there appear here and there very large ruins of Roman masonry work. The ancient writers refer to it as "Palavi-mundi-oppidum" which means "Palavi mandala Nagaram".

Ancient Sinhalese and Tamil Inscriptions have been found from time to time. Tamil traces are abundantly found. "Most of them coincide with the invasion of the Cholas". According to old historical sources, it was the landing place of all invading forces. Tradition has it that Vijaya and his men first landed here. Tradition again says that Vijaya's Pandyan queen landed here. This

Continued on page 4)

Code Of Conduct For Journalists

The All-India Convention of Working Journalists, at its concluding session in Delhi adopted a code of professional conduct with a view to upholding the high traditions of the journalistic profession and maintaining the integrity of practice among its members. According to the code, a member should do nothing that would bring discredit on himself, his newspaper, his professional organisation. He should not, by commission or omission, act against the interests of the Federation or the regional organisation of which he is a member. "No member should seek promotion or seek to obtain the position of another journalist by unfair methods. A member should not directly or indirectly attempt to obtain for himself or anyone else any commission, regular or occasional, held by a free lance member of the Federation or a constituent body. "It is unprofessional conduct to exploit the labour of another journalist by plagiarism or by using his copy for any purpose without permission."

Principles of Freedom

"While a spirit of willingness to help other members should be encouraged at all times, members are under a special obligation of honour to help an unemployed member to obtain work. Every member should treat subordinates as considerably as he would desire to be treated by his superiors."

"Every member should defend the principles of freedom in the honest collection and publication of news facts and the rights of fair comment and criticism. Every member should fully realise his personal responsibility for everything he sends to his newspaper or agency. He should keep professional secrets and respect all necessary confidences regarding sources of information and private documents."

"In obtaining news or pictures, reporters and Press photographers should do nothing that will cause pain or humiliation to innocent, bereaved or otherwise distressed persons."

Increased Rice Ration

It is understood that an extra half measure of rice will be issued on every couple for two weeks beginning from November 6 at cts. 60 a measure.

The rising cost of country rice is said to be one of the reasons for Government's decision to issue this extra ration.

London B. A. Exam

Kamalabooshani Arambamuthalie and Thangarane Navaratnam have passed the London B. A. Honours (Tamil) Examination held this year, in the Lower Division, Second Class.

THE CHAIN OF HINDU CULTURAL LIFE

Sri Aurobindo The Golden Link

SRI Aurobindo is one of those great Indian saints who have maintained the continuity of Indian culture through the ages. The foundation of this culture was laid in the Vedas and the Upanishads. Since then, there is an unbroken succession of different teachers and religious leaders at different times and places in this ancient land of ours. They have infused new life into the body of Indian culture and saved it from the attacks of rival cultures by expanding and enlarging it, so that it might assimilate the best in them or absorb them altogether. There were certain periods of Indian history which presented a crisis in Indian culture and threatened it with disruption and disintegration. But Providence has so ordained it that at every such juncture, one or more of India's great teachers and reformers have sprung up and met the challenge effectively. The result is that although there have been ebb and tide, rise and fall in the stream of India's cultural life, it has maintained an unbroken continuity from the hoary past to the living present. Sri Aurobindo's present life and philosophy constitute a golden link in the chain that connects the past with the present in our cultural life.

The Cream of Civilisation

The culture of a country is mainly constituted by its philosophy. In truth, the philosophy of a country is the cream of its culture and civilisation. It springs from ideas that prevail in its atmosphere and bears its unconscious stamp. In the different systems of Indian philosophy we can thus discern the common stamp of an Indian culture. We may describe this fundamental unity of the Indian systems of philosophy as the unity of moral and spiritual outlook. These systems are inspired by the faith in "an eternal moral order," barring, of course, the solitary exception of the materialistic philosophy of the Charvakas. This faith in a moral order of the world—a law that makes for regularity and righteousness—permeates the poetic imagination of the Vedic seers as well as the philosophic thought of the post-Vedic thinkers.

Another common character of the Indian systems is the presence of a practical motive. In India, philosophy was never divorced from life. It is cultivated not so much for the satisfaction of intellectual curiosity as for the guidance of life in order that one may lead an enlightened life in the world and attain one's highest goal.

Liberation—The Highest Goal

According to almost all the Indian systems, the highest goal of man's life is liberation from bondage to the flesh. Man in his real nature is the immaculate spirit, free from greed and lust,

passions and impulses, sins and sufferings. If in his worldly life he seems to have lost his pristine glory and become mean and miserable, it is both his birthright and divine destiny to regain his soul and realise the freedom that is his and, as spirit, he really is.

The root cause of man's bondage and consequent sufferings is according to the ancient Indian thinkers his ignorance of reality. Liberation from these must, therefore, come from knowledge of reality, i. e. of the self within and the world outside. But while knowledge was regarded as essential, the Indian thinkers never believed that a mere intellectual understanding of the truth was sufficient for liberation. On the other hand, they insisted upon the practice of continued meditation with perfect self-control, i. e., yoga, for the realisation of philosophic truths. It is the realisation of truth through calm contemplation and deep concentration that leads to liberation. Hence the necessity of the practice of yoga for the attainment of philosophical wisdom.

Sri Aurobindo's philosophy reaffirms the spirit of Indian culture and reorients it in the light of modern thought. It is the philosophy of the original Vedanta that he teaches to the world by following the method of yogic intuition, but with the additional support of modern science and philosophy.

The Truth of Life

Sri Aurobindo starts with the conception of an omnipresent Reality of which neither the Non-Being at the one end nor the universe at the other are negations that annul; they are rather different states of the Reality. This omnipresent reality is the truth of all life and existence whether absolute or relative, whether corporeal or incorporeal, whether animate or inanimate, whether intelligent or unintelligent. The Reality is one in all its infinitely varying and even conflicting self-expressions. From that all variations begin, in that all variations consist, to that all variations return. This omnipresent Reality is the Brahman, not an omnipresent cause or persistent illusions. Brahman is the Alpha and the Omega of all existence. Brahman is the One besides whom there is nothing else existent. In it all affirmations are denied only to lead to an wider affirmation, and all antinomies confront each other in order to recognise one Truth in their opposed aspects and embrace by the way of conflict their mutual Unity. This, Sri Aurobindo thinks, is the real Monism, the true Advaita which admits all things as the one Brahman and does not

(Continued on page 2)



Hindu Organ

FRIDAY, NOVEMBER 3, 1950

Treasure These Thoughts

How our conscience blushes
When we fail in duty;
And our Spirit rushes
To fight for thy glory.

—Swami Shuddhananda Bharati.

OFFICIAL LANGUAGES

A CONFERENCE OF LEADING Tamils and Hindus from different parts of the Island was held under the auspices of the Jaffna Saiva Paripalana Sabha at the Naval Hall, Saiva Ashrama at Jaffna on last Saturday, the 28th ultimo. The aim and object of the conference was to devise ways and means for safeguarding, protecting and promoting both the Tamil language and the Hindu religion. Sri la Sri Arumuga Navalar was one of the greatest sons of Jaffna who was greatly responsible for instilling new life into Tamil literature and Hindu religion; after him, the Saiva Paripalana Sabha was founded and established to work for the same noble causes for which the great Navalar worked. It is fit and proper that the conference was held under the auspices of the Sabha in its Hall named after Navalar himself. The conference passed the resolution that Tamil should be recognized as an official language in all parts of Ceylon; in other words Tamil ought to be an All Ceylon official language. We have often emphasised in these columns that it should be so; and it is now left to the Government to implement the resolution.

If literature truly reflects the culture and civilisation of a people, there cannot be any doubt that the Tamils have a civilisation and culture of which they can be legitimately proud. It has been often stated that the function of poetry is to hold the mirror up to nature and show virtue her own feature, and that poetry is the record of the best and happiest moments of the happiest and best minds. Tamil literature will compare favourably with the best in the world and Tamil is in many respects peerless. If the Tamils who have always been in the van-guard of the battle for Ceylon's freedom have to contribute their share towards the progress of Sri Lanka, their language ought to be a living language; it ought not to be added to the list of dead languages like Latin and Greek.

It may be mentioned that a certain Minister of State during his tour in Jaffna stated that both Sinhalese and Tamil should be the official languages in Ceylon and that while Sinhalese children ought to study Tamil, Tamil children should

study Sinhalese. We commended the Minister then for his observations. We now find that particular Minister is proclaiming from house tops in South Ceylon that Sinhalese should be the state language and Buddhism the state religion. There can be nothing more harmful to the progress of Sri Lanka than such meaningless propaganda.

The Prime Minister was careful in his utterances at Jaffna during his last visit. He stated that there was the resolution of the State Council that both Sinhalese and Tamil ought to be the official languages in Ceylon, that the said resolution would be implemented. The difficulty if any will be in the manner in which the resolution is going to be implemented. We refrain from repeating the reasons we have often urged in these columns as to why Tamil should be an All-Ceylon official language and not confined to two provinces in the Island. It is to be hoped that the Cabinet composed of elder Statesmen like the Right Hon. D. S. Senanayake would not make any mistake in the matter of implementing the same resolution of the State Council regarding official languages Tamil deserves and ought to be one of the All-Ceylon State Languages.

Pt Pedro T. C. Nominations

Nomination papers were received on Wednesday last by Mr. S. N. Rajah, Election officer, Jaffna for all the eight wards of the Pt Pedro Town Council.

All wards are being contested.

Thambachetty Ward: Mr. M. S. Kandiah, Proctor (Key), Mr. V. Paramsothy, Proctor (Star), Mr. S. Sabapathipillai, Proctor (Scales), Mr. A. Thangarajah, B. Sc. Lon. Teacher (Bicycle).

Odashari Ward: Mr. N. Balasundaram (Star), Mr. M. Velumyloom (Bicycle).

Customs Ward: Mr. N. Nadarajah, Proctor (Bicycle), Mr. S. Vinasithamby (Star).

Iyanar Katsaddy Ward: Mr. V. Mylvaganam (Omnibus), Mr. S. Nagalinga Mudali, Proctor (Star) **Theni Ward:** Mr. P. Arumugam (Elephant), Mr. K. Balachandram (Scales).

Tellandy Ward: Mr. S. Rasalingam (Elephant), Mr. R. Subramaniam (Scales).

Temple Ward: Mr. K. Sathasivam (Cycle), Mr. K. Thambipillai, Proctor (Scales).

Muruthady Ward: Mr. M. Subramaniam (Cycle), Mr. V. Dharmalingam Proctor (Key).

Polling is fixed for November 25

Water Scheme For Jaffna

The launching of the water scheme for the supply of 1,400,000 gallons of water per day to the Jaffna Town has been approved by the Minister of Local Government.

The scheme which was planned by the late Mr. S. Mahadeva, former Director of Public works, has been adopted subject to certain modifications.

THE CHAIN OF HINDU CULTURAL LIFE

(Continued from page 1)

seek to bisect its existence into two incompatible entities, an eternal truth and an eternal falsehood, Brahman and not-Brahman, self and not-self, a real Self and an unreal, yet perpetual Maya. The highest experience of the omnipresent Reality in the universe shows it to be not only a conscious Existence, but a supreme Intelligence and Force and a self-existent Bliss; and beyond the universe it is still some other unknowable existence, some utter and ineffable Bliss.

When we look at the world around us in a calm and dispassionate spirit, what we observe is a boundless energy of infinite existence and infinite movement pouring itself out in infinite Space and unlimited Time. Modern science and some modern Western thinkers like Samuel Alexander assure us that the universe is a play of this infinite energy and movement. But what is this All, this infinite and omnipotent energy. The Vedanta declares that this movement is an aspect of a great timeless, spaceless, motionless Existence which is immutable, unexhaustible, actionless, though containing all this action. This is pure existence—existence without quantity, without quality, without name and form, and so ineffable and indescribable. This is the *nirguna* Brahman of the original Vedanta, i.e., the Upanishads.

The Fundamental Facts

We have then two fundamental facts or realities, the fact of pure existence and the reality of energy or movement. We have to accept the double fact, admit both Siva and Ka'i, the motionless and the moving, and try to understand their relation. Is this universal energy an unintelligent power, an unconscious mechanical force, or is it a conscious energy, an intelligent power? Sri Aurobindo's answer is: 'It is really the power of *chit*, conscious force, in its nature of creative self-science.' Behind the cosmic energy which we observe all around us, there is thus a cosmic consciousness of which cosmic energy is an outflow and manifestation. Modern western scientists and philosophers admit the doctrine of evolution as a progressive process in which from pure motion arises matter; from matter life; from life, mind with consciousness. But evolution is a word which merely states the phenomenon without explaining it. There is no reason why the cosmic energy should progressively manifest matter, life and mind, at different stages of evolution, unless we accept the Vedantic view that life is already involved in matter and mind in life, because in essence matter is a form of veiled life, life a form of veiled consciousness. The idea of a cosmic consciousness has now the support of modern Psychology as well as of some Scientist-philosophers like James Jeans, A. S. Eddington and others.

The Infinite Bliss

The ultimate existence of Vedantins is not bare existence; it is a conscious existence or conscious energy, the very nature of which is bliss. An absolute existence which is infinite energy of consciousness is bliss itself. Absoluteness of conscious existence is illimitable bliss of conscious existence, the two are only different descriptions of the same thing. Brahman is thus infinite bliss or the infinite delight of the creative play of Force. The self-delight of Brahman is not limited. Just as its energy of consciousness is

capable of throwing itself into infinite forms, so also its self-delight is capable of movement and variation, of revelling in the infinite flux of innumerable universes. The one Existence-consciousness that is Brahman manifests itself in numberless universes to enjoy the infinite movement and variation of its self-delight.

The Infinite Consciousness

So far we have found that the omnipresent Reality is *Sat-chit-ananda* and that all things are *sachchidananda*. But how from Reality the phenomenal world arises requires explanation. That there is a process and a law guiding it, is recognised by us when we study the history of the world. This law cannot be, as some thinkers suppose it to be, a blind mechanical law of the equilibrium of forces working by the blind accident of development and the influence of the past. Since Force is self-expression of conscious

the line of development taken must correspond to the nature of some creative power. From a knowledge of the force that is, from its self-determining power to think or perceive (*ikshanda*) a certain Truth in Himself and to guide His force of creation along the line of that Truth. God as infinite consciousness can produce only infinite results. To settle upon a fixed Truth or order of truths and build a world in conformity with that which is selected out of infinite possibilities requires a selective power of knowledge commissioned to shape finite appearance out of the infinite Reality.

The Power of Maya

This power was called *Maya* by the Vedic seers. *Maya* meant for them the power of infinite consciousness to form Name and Shape out of the vast illimitable Truth of infinite existence. It is by *Maya* that the Infinite finitises itself, the Static being becomes dynamic becoming, and out of the Absolute the world of phenomena emerges, for the play of one existent with another, of one self with others. The mental play or the illusion of *Maya* conceals the truth from man and misleads him into the belief that he is one against others and not inseparably one with the rest of existence. But he has to emerge from this error into the supramental play or the truth of *Maya* where, the 'each and the 'all' co-exist in the unity of the one truth and manifold symbol or appearance. We have first to embrace the lower or mental *Maya* and then transcend it; for it is God's play with division and limitation, strife and suffering. The other or higher *Maya* has to be overpassed, then embraced; for it is God's play of the infinities of existence, of the lights of knowledge and the ecstasies of love, that for which God's Energy went out of Him at the first and in which she finds her fulfilment at the last.

The Creative Idea

There is, therefore, no ground for pessimism and illusionism in the Vedanta. Those who declare the world as full of misery and suffering, or disparage it as void of reality, miss the link between the lower and the higher *Maya*. To them the mental *Maya* is the creatrix of the world,

News in Brief

Korean Front

Chinese troops were reported to have attacked U. N. Forces in the North Western battle area between Unsan and Taechon.

Tibetan War

According to the New China News Agency Communist supplies and reinforcements have been 'pouring in a never ending stream' to the units marching on Tibet.

G. B. S. Dead

The 54 year old Bernard Shaw died yesterday.

U. N. O.

Dr. T. Lie was re-elected Secretary-General by the General Assembly.

Religion In Russia

Current Trends Analysed

In a leader headed "The Kremlin and the Church", *The (London) Times* discusses an article in the Soviet magazine *Science and Life* in which question is raised whether religion will "die out by itself in the course of the development of a socialist society."

The writer—Khudyakov by name—says *The Times* points out that Marxism and religion are incompatible; religion is no more than a part of bourgeois ideology which the October Revolution destroyed. Yet a mystery remains. 'how is it', Khudyakov asks, 'that in our country where the social roots of religion have already been eliminated religious prejudices still hang on in the consciousness of a certain segment of the Soviet people?'

"The trouble he finds is that man's minds lag behind social reality; religion takes on the force of inertia and tradition. So the people who have not mastered the advanced Marxist-Leninist theory seek illusory consolation in religion, in churches and in prayer—especially 'when they are faced with the difficulties of life at times (as was the case during the patriotic war).'

Scientific-Atheistic Propaganda

"Religion even prevents believers from actively and consciously fighting for Communism. It is, therefore, a force that must be recognized and strongly countered. Just as the exploiter classes do not willingly leave the historical arena, so too, the remnants of religious outlooks, concepts ideas and prejudices do not die of themselves or by their own momentum."

"Having argued himself round to the obvious, Mr. Khudyakov states that a patient and stubborn struggle is necessary. Scientific-atheistic propaganda is being developed only poorly and it must be given new strength and energy."

The Times asserts that while there is little that is new in this, the "emphasis on gradual means" should not be overlooked. "Khudyakov states that all must be done 'without offending the feelings of religious persons'. That seems to ask the impossible, but evidently the Soviet leaders recognized the strength of religious conviction and bear in mind the warning given by Lunacharsky, once Commissar for Education. 'Religion is like a nail and the harder you hit it, the deeper it goes into the wood'. They now seek the means of drawing the nail out and more is likely to be heard about the second part of the relevant clause in the Stalin constitution. Having promised freedom of worship, the constitution also carried the promise, in perhaps another sense, of 'freedom of anti-religious propaganda'."

—Modern Review.

—U.S.I.S.

Plot To Kill President Truman

Two Puerto Rican Nationalists who attempted to force their entrance into Blair House, the residence of President Truman were shot down by Secret Service men who guarded the President's residence.

One assailant died while the other was seriously wounded.

Of the President's guards, one was killed and two others were wounded while engaged in battle with the would be assassins.

Puerto Rico is a dependency of United States having been ceded to the latter by Spain in 1898.

"Puerto Ricans can no longer be slaves of U. S.," was the farewell message given to his wife by Oscar Collazo one of the assailants.

Inter Collegiate Debate

"The peaceful transformation of a centrally controlled British Empire into an informal and yet effective partnership of independent nations is one of the most remarkable events of half a century of violence in world affairs," said Mas. S. Thananjayarajasingham when proposing the subject "Ceylon's association with the British Commonwealth of Nations is to her advantage" in a debate between the Historical and Civic Association of Jaffna Hindu College and the Curia Historica of Kokuvil Hindu College held on October 30.

Jaffna Hindu College team was represented by S. Thananjayarajasingham, M. Manabharanathan and T. Kylasapathy. Kokuvil Hindu College which led the opposition was represented by A. Parameshwara T. Saraswathy, V. Ratnasingham. Thananjayarajasingham was adjudged the best individual speaker on the side of the proposition and A. Parameshwara on the opposition.

The debate was followed by a social wherein Mas. T. Kamalendran in reply to the toast proposed by Miss T. Annapoorany traced the history of the association with its many sided activities and the contribution of the untiring organiser Mr. S. Jayaveerasingham. The Secretary proposed a vote of thanks.

Letter to the Editor

Mass Conversion

Sir,
It is amusing to learn that there has been a mass conversion of Hindus to Buddhism. People are at a loss to understand the causes for such conversions. It is a pity that the Hindu organisations such as the Vivekananda Society, and the Saiva Paripalana Sabai have not taken the trouble to investigate the causes that led to such conversion. The Hindu public will not only be very much obliged but also will be very grateful to the Hindu leaders if they would kindly take the trouble to investigate matters thoroughly and publish information regarding the following.

- (1) Whether the recent conversions are from Hinduism or Christianity? If so how many in each case?
- (2) Whether the converts are Harijans or other-wise?
- (3) Whether the conversions have been due to convictions (a) religious (b) Political, (c) social?
- (4) Whether the converts are Ceylon Tamils or Indian Tamils?

A. MARKANDAN.

THE UNITED KINGDOM AND NEPAL BOUND BY TREATY

A Treaty between Great Britain and the Kingdom of Nepal was signed at the Durbar Hall, Katmandu, Nepal on October 31. The occasion took place with full honours. The Treaty became necessary because of the establishment of the two Independent States of India and Pakistan which made the earlier treaties between Great Britain and Nepal no longer applicable. The preamble points out that "Peace, Friendship and Goodwill have now happily existed between the two countries since December 2nd 1815."

The Treaty contains clauses in which the Parties acknowledge and respect each other's independence, external and internal, provide for the continuance of Diplomatic Representation and for the maintenance of Commercial relations, and for entry and travel, within the territories of the two Parties, by the nationals of each.

Instruments of Ratification will be exchanged as soon as possible and the Treaty will then come into force for an unlimited period, though termination is possible by one year's notice by either side.

The signing was the occasion of a full scale Durbar. The British Ambassador received a salute of thirtyone guns as he left the British Embassy, and the completion of signature was marked by another similar salute and the playing of the National Anthems of the two countries.

Long Period of Amity

The Prime Minister of Nepal in his speech mentioned that one hundred and thirtyfive years of friendship, amity and mutual help between the two countries was a unique achievement, considering the vast distance which separated them. He went on to say that the ceremony was one more instance of the growing share taken by Nepal in International Affairs. He hoped that the new Treaty, which adds one more landmark to the magnificent edifice of friendship between Nepal and the United Kingdom, will lead to an ever growing increase of material benefit to the peoples of both countries.

He continued by saying: At this happy moment we recollect with deep sentiment our cherished association with the Royal Family of Britain. Three British Sovereigns have visited Nepal, and the Maharajah of Nepal visited the United Kingdom, 100 years ago, and so did my own Father. He concluded by asking the British Ambassador to convey cordial greetings and warm regards to His Majesty, King George VI and the Royal Family.

—U. S. I. S.

Ceylon Government Railway

Level Crossing Repairs

The Level Crossing on miles 10 chains 73 Links (Railway) between Katunayake and Negombo Railway Stations, will be closed for vehicular traffic as follows for effecting repairs:

Totally from 10.0 p. m. on Wednesday, 8-11-50 till 1.0 a. m. on 9-11-50.

Partially from 1.0 a. m. till 4.0 a. m. on Thursday, 9-11-50.

During the period of Total closure, road traffic may proceed via Parakrama Road, Sri Wickrama Rajasingha Road and Minuwangoda Road.

E. C. WIJESEKERA,
for General Manager C. G. R.,
P. O. Box 355,
Colombo, 2, 11-50,
(G. 57, 3)

Nehru's Contribution To World Peace

If there was still peace in a global sense it was due to Pindit Jawaharlal Nehru more than to any other statesman in the world. Mr. Fenner Brockway, Labour Member of Parliament, said in London on Oct 20 speaking at a function organised by the Indian Social Club in honour of the Speaker of the Indian Parliament, Mr. G. V. Mavlankar, and Swami Vidyanandaji. He added that the war in Korea had always been in danger of spreading into a world war, but the British Prime Minister, Mr. Attlee, exerting restraint on certain factions in the United States and Pandit Nehru exerting a restraining influence on China had done more than anybody else to prevent the Korean conflict from involving the world, Mr. Brockway said.

Govt. Agency for Service

Referring to his recent East African tour, Mr. Brockway said was optimistic about the future of Kenya. He found complete loyalty between the Indian and African communities. The High Commissioner in Africa was making a contribution towards their solidarity which could not be praised too highly. In the Legislative Assembly, Indian and African representatives co-operated at every stage in their fight against racial discrimination and the colour bar.

He believed that ultimately Africa would advance towards democracy and racial equality rather than accept the pattern which the South African Prime Minister, Dr. Malan had established. Mr. Mavlankar said that Mahatma Gandhi taught members of the Indian Governments that they were servants of the people. Governments, he said, had ceased to be agencies for ruling. They were agencies for service.

WEDDING

Shanmugaratnam—

Maheswari

The marriage of Sri V. Shanmugaratnam Teacher, Inigalla Govt. School with Sow Maheswari daughter of Pandit and Mrs. V. T. Sambandhan of Vannarponnai was solemnized according to Hindu rites at the bride's residence on Monday, October 30, at 11 a. m. in the presence of a large gathering of friends and relations.

We wish the new couple all happiness, long life and prosperity.

NOTICE OF APPLICATION

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1225

In the matter of the intestate estate of Shanmugam Kanapathipillai of Vaddukoddai late of Port Swettenham, Klang in Malaya.

Deceased.

And,
In the matter of the British Courts Probates (Re-sealing) Ordinance Chapter 84.

Notice is hereby given that after the expiry of fourteen days from the date hereof, application will be made to the District Court of Jaffna under the British Courts Probates (Re-sealing) Ordinance Chapter 84 for the sealing of Letters of Administration in respect of the estate of Shanmugam Kanapathipillai of Vaddukoddai late of Port Swettenham Klang deceased granted by the Supreme Court at Kuala Lumpur on the 20th day of March 1950.

Jaffna, 28th September 1950.
Sgd. M. K. SUBRAMANIAM
Proctor for Navaratnam Pararajasingham of Vaddukoddai West the attorney of K. Thialnayakiamma widow of Shanmugam Kanapathipillai of 663/3 Rozario Street, Kuala Lumpur (Applicant).
(O 75 3, 7)

NOTICE OF APPLICATION

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1226

In the matter of the intestate estate of Nitsingam Shanmugam of Changanai late of Mentakab in Malaya.

Deceased.

And,
In the matter of the British Courts Probates (Re-sealing) Ordinance Chapter 84.

Notice is hereby given that after the expiry of fourteen days from the date hereof, application will be made to the District Court of Jaffna under the British Courts Probates (Re-sealing) Ordinance Chapter 84 for the sealing of the Letters of Administration in respect of the estate of Nitsingam Shanmugam of Changanai late of Mentakab deceased, granted by the Supreme Court at Kuala Lumpur on the 2nd day of December 1949.

Sgd. M. K. SUBRAMANIAM,
Jaffna 28th September 1950.
Proctor for Marimahu widow of Nitsingam Shanmugam of Changanai (Applicant).
(O 77 3, 7)

In Memoriam

N. VISUVALINGAM, Malayan Pensioner and Proprietary Planter, Mallakam.

Died—6th November 1946.

IN EVER LOVING MEMORY

Inserted by his Widow and Children.

"Lingazhan" Mallakam,

3rd November 1950.

(M. 156. 3-11-50)

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1221

In the Matter of the Last Will and Testament of the late Nalliah Samuel Sanders of Chundikuli, Deceased. Katie Muttammb Sanders of Chundikuli Petitioner.

This matter coming on for final disposal before W. G. Spencer, Esq., District Judge of Jaffna, on September 14, 1950, in the presence of Mr. D. Rajadurai, Proctor, on the part of the petitioner above named; and the affidavit of the said petitioner dated April 11, 1950, and the affidavit of the attesting notary and the subscribing witnesses dated December 23, 1949, having been read:

It is hereby ordered that the last will and testament No. 1,397 made by the deceased above named and attested by D. Rajadurai, Notary Public, on December 12, 1949, the original of which has been produced and deposited in this court, be and the same is hereby declared proved, and that the petitioner above named is the executrix named therein, and she is hereby declared entitled to the probate thereof issued to her accordingly.

W. G. SPENCER,
District Judge.

September 14, 1950.

(O. 79. 3 & 7).

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1217

In the matter of the intestate estate of the late Kanapathipillai Murugesapillai of Puluy Deceased.

Thangaratnam widow of Kanapathipillai Murugesapillai of Puluy West Petitioner.

Va.

1 Uma Maheswari daughter of Kanapathipillai Murugesapillai

2 Sivagnaneswari daughter of Kanapathipillai Murugesapillai

3 Thevarani daughter of Kanapathipillai Murugesapillai

4 Velupillai Somasundaram all of Puluy West, Puluy Respondents.

The 1st to 3rd respondents are minors appearing by their guardian-ad-litem the 4th respondent.

This matter coming on for disposal before Wm Gunam Spencer Esquire, Acting District Judge, Jaffna, on the 3rd day of August 1950 in the presence of Mr. W. Muttukumaraswamy Proctor on the part of the Petitioner and the affidavit of the petitioner having been read and filed of record from which it appears that the above named deceased died intestate leaving behind the above named 1st to 3rd respondents who are minors as his heirs:

It is ordered that the Fourth respondent abovenamed be appointed guardian-ad-litem over the 1st, 2nd and 3rd minor respondents to represent them in this action and that letters of administration be issued to the petitioner as widow of the deceased and that she be appointed administratrix of the estate of the deceased abovenamed unless the respondents abovenamed or any other person show sufficient cause to the contrary to the satisfaction of the court on or before the 10th day of October 1950.

It is further declared that the 1st 2nd and 3rd minor respondents and the proposed guardian-ad-litem should appear in Court on the abovementioned date.

Jaffna, 3rd August 1950.

Sgd. S. S. J. Gunasekera, District Judge

Time to show cause is extended till 7th November 1950.

Sgd. S. S. J. Gunasekera, District Judge.

(O. 68. 3 & 7)

Our Astrological Feature

WEEKLY FORECASTS

"SRIPATY"

FROM 5TH NOVEMBER TO 11TH NOVEMBER 1950

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

Some changes likely in the family circle. Ill health to wife shown. Avoid misunderstandings with friends. Business prospects good. But you will have less time to attend to it.

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

Health must be given particular care for some time. You may get yourself entangled in other peoples affairs. Official troubles will upset your mind a bit week end.

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

Your worries will be loosened this week. An old acquaintance may help you out of some serious difficulty week end. Avoid crossing swords with strong enemies.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Ill health to your mother or troubles through maternal relatives shown. Don't allow gossip or mischief makers to hinder your efforts. Personal affairs will be successful week end and you will see the down fall of one of your enemy.

LEO Maha, Pooru, Uttira 1, part—[Singha Rasi]

Some improvements in your business or professional affairs promised this week. Domestic harmony also indicated. You may invest in any scheme which is likely to buy good benefits.

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

You will find yourself at loggerheads with elderly people this week. Be tactful and avoid misunderstandings. Your enemies may cause you some annoyance week end.

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

Health still a problem. Don't make any important changes now. Stick to routine and you are sure to prosper in business. Tension shown in the domestic circles.

SCORPIO Visaka 4, Anusha, Kettai [Vrischika Rasi]

Some prospects of a profitable contract shown this week. A good week for personal matters also. Expenditure will be on the rise week end.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1. [Thaanu Rasi]

Financially a somewhat dull week. Avoid new deals. If you are tenacious and enduring only you can succeed in business. Some changes shown in the family circle.

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

The first day of the week will cause you a lot of annoyance. The rest of the week favourable for new deals. Rejoicing in the family circles also promised.

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

The first half of the week will make you restless and dissatisfied. Misunderstandings and troubles with subordinate officers shown. Second half looks promising. A likelihood of forming a new and influential friendship shown.

PISCES Pooradatti 4, Uttiradatti, Revathi. [Meena Rasi]

First half of the week favourable for new deals. You will be able to reap some benefits from your old investments. Spend second half of the week with care.

THE HISTORICAL HINDU SHRINE AT THIRUKEETESWARAM

(Continued from page 1)

port was probably abandoned in the 13th century. Thus Mantota was the chief port of Ceylon during Anuradhapura and Polonnaruwa became capital, Mantai fell into unimportance and darkness.

The Ancient Temple

According to the evidence given by the hymns of the Saiva Saints, the temple was situated near Mantotta by the side of the river Palavi. This river Palavi is referred to as the Maha Thirtha in the Puranas. In ancient days river Palavi was continuously flowing into the sea. But today it is a pond or a lagoon and has lost all features of a river. The present road going to Mantai was forcibly built across the river thereby splitting it. "The rapidity with which the sea in those parts became silted.....can be understood, when one knows that no vessel of any size can now approach within miles of Matota, that the ancient Palavi which perhaps served us a safe anchorage is now entirely blocked up that the land between Palavi and the sea is more than a quarter mile in width and covered with heavy jungle".

It was by the side of this river, (Italics are mine) Palavi that the ancient temple was situated. In ancient times, especially in the East, towns grew around temples and temples by side of rivers. It is no surprise that a town grew by the side of the temple of Tirukeeteswaram. The date and origin of this temple (which formed the subject matter for the hymns of the Saiva Saints) is clouded in mystery and obscurity. Tradition puts it as existing several centuries before Christ. In fact, another source says that it was re-built by Vijaya soon after he landed in Ceylon. "In the West, he re-built Tiruk-kethich-churam koyil which had long been in ruins" (Brito's translation of Yalpana Vaipava Malai—1879. The fact that it has not been mentioned in Mahavamsa is no proof of its non-existence. Mahavamsa is more Buddhist than historical in its outlook. It preferred to ignore. (Italics are again mine) the existence of so famous a temple near Mantai. The fact that a temple which was even praised by the Saiva Saints and which was visited by million Hindus did not find a mention in the whole of Mahavamsa or even in Culavamsa is surprising.

Whatever tradition may say about this temple, it cannot be denied that this was in existence and was in the height of its glory in the Seventh Century A.D. The Saiva Saints who had sung in praise of this temple lived during Circa 7th century A.D. Since then the temple existed in all its glory attracting countless visitors who came not only to see its gorgeous sights but also to perform their religious vows until 1505 when the Portuguese in their religious zeal destroyed the temple. This is the traditional account of the destruction of the temple. Hocart's theory that this temple faded away by the

13th century A. D. is definitely wrong. Certainly it flourished during the Dutch rule. The innumerable Dutch coins that were found and are being found bear testimony to this fact. On a casual visit to the South of the spot where the present shrine stand, I picked up nearly thirty Dutch coins all dating before 1785 A. D. Very many Dutch coins were also found while foundation pits were dug for the recently built Tiruganasambanthar Madam. Probably after the coming in of the Dutch, Tirukeeteswaram must have fallen into neglect and unimportance while Madhu must have come into prominence. I strongly feel that the downfall of Tirukeeteswaram and the rise of Madhu are connected events. Mr. S. Sanmuganathan, Assistant Archaeological Commissioner, supports this view.

Very many reasons could be adduced to explain the destruction of the temple and the city. The first and foremost may be the shifting of centre of political gravity from Anuradhapura to Southern towns. The destructive anti-Catholic policy of Sangily, king of Jaffna was retaliated by the destruction of Hindu temples by the Christian-Europeans. The Chola kings who ruled Ceylon during Polonnaruwa Period, did their best to revive Hinduism by building Sivan temples. But they seemed not to have paid much attention to restoration. It is equally possible that sea erosion is entirely responsible for the "Vandalism" caused to the temple and city.

The Present Temple

Only after a century of the establishment of British Power in Ceylon did the Hindus of Ceylon led by Sri Sri Arumuga Navalar make a serious attempt to find out the spot where the holy shrine once flourished. The place was in a "state of barrenness and desolation". In 1872, Saint Arumuga Navalar requested the Government to sell that land to him. This was turned down. But the agitation went on till in 1885 when the land was sold by public auction. But nobody came forward to buy it. Then in December 13th 1889, forty-three acres of land were brought by Mr. R. R. M. Palani Chettiyar for three thousand rupees. It is due to the religious zeal and fervour of the Nattukottai Chetty community that this present Hindu temple and the holy spot had been preserved to the Hindus. The present temple was not built over that spot where the ancient shrine stood. There is a popular story that there are two relics of the past found in the present temple—the Nandi and the Lingam. There are definitely bigger than the ones found in other temples in Ceylon. There is a tradition that the Nandi was discovered at the very same spot where it is now and the "Athi-moolam" and rest of the temple was built according to its position. The Lingam was discovered

many years after the present temple was built by the Management of the temple who on their own accord carried "excavations". Even to-day places where chettiyars dug can be seen better known as "chettiyar trench". The top portion of the lingam is damaged while excavating and it is now placed in a shrine-room on the left side entrance of the temple. (Post-card size pictures of Nandi and Lingam can be purchased from Swami Chellapah, Tirugana Sambandar Madam, Tirukeeteswaram, via Mannar).

Tirukeeteswaram and Archaeology

The temple and the former city were surrounded by double moats which can be seen even to-day. Everywhere ample evidences of ancient civilization in the shape of glazed pieces of pottery (Chinese, Arabian Roman etc.) and old coins can be found.

Rasanayaga Mudaliya states "Mantai is a hill piled up ruins". This interesting spot which would probably have yielded scientific evidences....., was altogether neglected by the Archaeological Department. Instead of being conserved for careful investigation, it was sold by Government to Nattucottai chetties who started their search for the site of the ancient temple of Tirukeeteswaram have committed such acts of vandalism, that the possibilities of a scientific investigation hereafter are reduced to a minimum." (Italics are mine) The above account is subject to criticism. But before that, I shall briefly state the results of the excavations carried by Mr. Hocart. Archaeological Commissioner in the twenties of this century. It was more a survey than a scientific excavation. Pits were dug but were never stratified. Pottery pieces, beads, chanks coins were discovered. Due to ill-health which led to his retirement, the Commissioner was unable to publish his report. Hocart's pits can be seen even now.

Again during the first part of this year, the Archaeological Department carried out excavations. In spite of the criticism of Mudaliyar Rasanayagam that scientific study, is impossible, yet it was at Tirukeeteswaram that stratified scientific excavation was carried out for the first time in Ceylon. Further more, the assistant

Commissioner Mr. S. Sanmuganathan who was in charge of this work took immense interest. I visited Tirukeeteswaram excavation field frequently and no doubt this endeavour yielded tangible results. The following are some of the important results of the present excavations:-

- (1) Stratified Scientific excavation was very successful. Pits were dug, the finds were stratified thus making scientific and credible conclusion possible.
- (2) The site of the ancient temple was discovered. (if not the whole at least part of it). The unique discovery was the "Madappalli-room" and its well.
- (3) The ancient road which led to the ancient temple and city was cleared and a board was erected "Ancient Road"
- (4) Burial vessels were also discovered. Thanks to the skilled workers whom Mr. Sanmuganathan employed in his Ponds section. They were able to assemble broken pieces together and bring the object clear.
- (5) Cart loads of ancient pottery pieces, beads, glazed Chinese and Arabian pottery were discovered.
- (6) Broken image-stands were also discovered.
- (7) The most important was the discovery of "a stratified human skeleton first to be discovered in Ceylon." (Skeleton found in a stratified pit). Many types of Roman pottery have been found "two feet" above the skeleton. Therefore it is "presumed that the skeleton might have belonged to the pre-Roman period. Professor of Anatomy Dr. P. K. Chamugam is making detailed study of it and his report is anxiously awaited.
- (8) Another find of "great interest was a small ivory chariot drawn by four horses". "This is said to be the first of its kind discovered so far." This resembles most probably a Roman chariot model.

Thus, to the Hindus, the most important discovery was that of the remains of the Hindu Shrine.

Renovation

The recently formed "Tirukeeteswaram Temple Restoration Society has undertaken and is doing a work which is worthy of the greatest praise. Its ambition is to rebuild and renovate this temple and restore it to its pristine glory and importance.

All Hindus of Ceylon should give active support.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No.1197
In the matter of the estate of the late Ramalingam Vettivelu of Chulivaram Jaffna.

Deceased.
Ramalingam Karthigesu of Chulivaram.

Petitioner.

Vs.
1. Thangamuttu widow of Ramalingam Vettivelu of do
2. Kuppapillai Vairamuttu.
3. and wife Achchippillai of do
4. Ariyanachchi widow of Kuppapillai Mathavar of do
5. Ramalingam Periyathamby of do
This matter of the petition of the above named petitioner coming on for disposal before W. G. Spencer, Esqr District Judge, Jaffna on the 27th day of July 1950 in the presence of Mr. V. Nagalingam, Proctor for Petitioner and the affidavit and petition of the said petitioner having been read; it is ordered that the petitioner be declared entitled to have letters of administration of the estate of the said deceased issued to him as an heir of the deceased and that such letters be issued to him unless the said respondents shall appear before this court on or before the 12th day of September 1950 and show cause to the satisfaction of the court to the contrary.

This 27th day of July 1950.
Sgd. W. G. Spencer,
District Judge
Extended to 7-11-50
(O 7531&3)

Post of Writ Officer Mullipattu.

The Fiscal, Northern Province, Jaffna, will receive applications for the post of writ officer. Mullipattu, up to 4.30 p.m. on Monday, November 20, 1950.

2. The post carries no salary but a monthly allowance of Rs. 15/- will be paid in addition to the usual commission on sales. The appointment is terminable at any time whenever it appears to the Fiscal to do so.

3. Applications should be in the applicant's own handwriting and the applicant must satisfy the following requirements:-

- (a) should possess a good knowledge of Tamil and a working knowledge of English.
- (b) should be between 30 and 40 years of age.
- (c) must be of good social standing.

Copies of at least two recent testimonials should be attached.

4. This is a part time employment and persons employed in any other capacity who can devote sufficient time for this work are also entitled to apply.

5. The successful candidate will be required to furnish security in cash Rs. 200/- or in landed property worth Rs. 400/-

S. Sinnatambi,
for Fiscal, N. P.

Jaffna, October 26, 1950.
(G. 54, 31 & 3)

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EDITOR & IN-CHIEF: T. Muttusamipillai.