

THE Hindu Organ.

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

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THE GREATEST GIFT TO THE WORLD

HINDUISM—ITS ROLE IN THE 'ONE WORLD' IDEAL

That conversion from Hinduism to any other religion cannot be from any rational incentive because Hinduism is the grandest universal religion on earth can be understood from the following article in the Prabuddha Bharata.

THE history of the world during this century has demonstrated the interdependence of the nations of the world, for better or for worse, in good and in evil. Consequently, 'one world or none' was never more clearly realized than at the present time and the need for a harmonious 'one world' was never greater than now. The late Mr. Wendell Wilkie made a tour of the world to propagate the idea of 'one world', after the second world war, and his book *One World* aroused at one time great interest and enjoyed immense popularity. We have now various international and world organizations like the U N (which has succeeded the League of Nations) with its branches UNESCO, WHO, etc. But in spite of all these efforts the 'one world' ideal has ever been eluding us like a will-o'-the-wisp. The clouds of war are casting, repeatedly, a gloom over humanity, hiding the sun of hope of a brave new world.

Modern Civilisation

This state of affairs has given rise to helplessness and despair in the minds of vast masses of people and has exercised the minds of thoughtful persons all over the world. Eminent thinkers have made a deep study of modern civilization to find what is wrong with it. In their searching analysis they have found that modern civilization is lop-sided. It has achieved many things for man; it has given him vast knowledge of and tremendous control over nature; but all this at the cost of his idealism, morality, and spirituality. It has made man great in material achievements; but his moral and spiritual stature has been dwarfed. It has not grown *pari passu* with his material and intellectual attainments. Modern civilization has made man too much 'earth bound'. It looks upon man purely as an economic being, struggling for existence, fighting his way against other competitors for a comfortable life. Spiritual values are at a low ebb. Self-sacrifice and human touch in relations between men and nations have been replaced by selfishness, self-aggrandizement,

competition, and hatred. It looks as though modern civilization has placed in the hands of men, who cannot control themselves, vast knowledge and skill, which are being made use of for mutual destruction. No wonder then that it should contain everfructifying seeds of war.

Therefore, for the reconstruction of humanity and for the building up of 'one world' on sound and lasting foundations, great thinkers have always held that it is essential that spiritual values must become supreme and underwrite all other values. Man is first and foremost a spiritual being and all other aspects of his personality should subserv the manifestation of his inherent spiritual nature in thought and action. With such an ideal only the oneness of humanity, the ideal of 'one world', can be achieved. Modern man has attempted to construct wonderful structures of unity; but he builds on material foundations which are ever shifting.

The Oasis of Religion

Religion conserves spiritual values and seeks to give expression to our innate spiritual urge. Modern man had neglected religion. He had closed his ears to the inner voice and denied his soul. He had, as it were, lost his soul. But nothing which is devoid of a soul can ever endure. The shock of imminent destruction is now slowly awakening him to search for his soul. It is now being realized that religion is a great force in the affairs of humanity. Modern man now no more disregards religion and spirituality as superstitions as he once used to do. In fact he is in search of an oasis of religion which can quench his burning thirst in the arid desert of materialism. But, at the same time, it true, man can ill afford to lose the benefit of modern achievements. Nor can he give up the modern scientific outlook. No dogmatic religion can satisfy the modern man. He also, knows the horrors and atrocities perpetrated in the name of some religions in the attempt to force them on humanity. Fighting and dogmatic religions which demand forced allegiance from mankind, though they contain great truths which can help millions spiritually, have lost their hold on the modern man. He knows they are religious counterparts of political systems which strive to establish a hegemony over the world. They have been found severely wanting

Peace Conference In Jaffna

The two-day peace conference held at the Jaffna Hindu College on Saturday last ended with a public meeting in the Town Hall on Sunday.

Mr. S. Shivapadasundaram, Vice Principal, Parameswari College presiding at the public meeting appealed for a united striving for peace.

Dr. Kumaran Ratnam, Mayor of Colombo, condemned the clever exploitation of the colonial people by the Anglo-American group and said that while the world was anxiously waiting for an era of peace, the munition makers in America were living in fear of war being abandoned altogether.

Dr. S. A. Wickremasinghe, Communist Leader and Messrs. N. Azim, M. P. and Messrs. N. Shanmugathan and V. Elithamby were among the speakers.

Earlier Mr. S. H. Perinpanayakam presiding over the con-

Post Office On Wheels Indian Experiment

Mobile post offices will function shortly in all important cities in India.

India's Communications Ministry who have prepared details of the scheme, has had an experimental "post office on wheels" in Nagpur, for a year and it is stated to be a success. Similar mobile post offices will now be introduced to Delhi, Bombay, Madras and Calcutta.

The post offices, housed in specially constructed omnibuses, will function after dusk and visit important areas for all postal transactions at specific times. At the end of the schedule omnibus will proceed to the aerodrome where the postal articles will be sorted out for various destinations.

reference said that he was not a Communist but a follower of Gandhiji.

Nehru Represents Balance Of Mind In Politics

Kashmir Premier's Tribute

IT is quite embarrassing to write dispassionately about a person you know so intimately. My difficulty in writing about Jawaharlal Nehru is all the more greater since he speaks and writes copiously about himself to the despair of biographers and memoir hunters.

To my mind, Nehruji is still the representative of that renaissance young India which while conscious of the rich heritage of the past, looks forward to an era where progress, science and reason have sway. This may seem an idler's dream, but with Nehruji optimism is conditioned by a shrewd knowledge of objective reality. This explains what popularity goes for the gap between his efforts and his deed, his aspiration and his achievements.

Sri Nehru continues to draw the attention of the Western countries towards the liberation movements of the colonial and coloured peoples. The manner in which he has been trying to awaken these countries to the explosive possibilities of the Asian situation clearly show that he is still the leading statesman of Asia. More recently, his attitude on China and Korea, which in the heat of passions has been misunderstood and maligned in certain quarters in America and European countries highlights Nehruji's political realism and foresight. In my view he represents a balanced mind in world affairs.

His Correct Guidance

Great men are never understood in their own times and although Nehruji would not admit his stature in this respect, his case is not exceptional. India has seen to what heights Sri Nehru can rise even in adverse circumstances. The bloody holocaust that swept over many parts of our country three years back claiming one of the greatest men of the country as its victim, brought out the best in Nehruji. The strain was, of course, tremendous particularly after the dastardly assassination of Gandhiji but his sanity and equipoise saved our country from being plunged into anarchy and chaos! This unbecoming episode in Indian history has thrown us back by many years. Even today the forces representing reaction

and communalism are dangerously poised at vantage points and it calls for a vigorous self-analysis and self-correction in India to be able to shake off these undesirable and suicidal tendencies. In this task the leadership and guidance of Sri Jawaharlal Nehru on whom the mantle of Gandhiji has fallen is needed most.

May he be spared to us for many many years to come.
—(J. P. S.)

Synthetic Milk For Babies

A new, synthetic powdered milk made entirely of essential vitamins and other vital foods needed for infant nourishment has been developed in the United States. A study of 171 newborn babies and 39 older infants fed with this new preparation showed that they progressed as well as, or better than, those who were breast-fed by their mothers.

This is reported by doctor at the Bath-El Hospital in Brooklyn, in the state of New York. They pointed out that breast feeding does not always insure that a child is well nourished for "the mother's milk may be deficient in quantity, quality, or both."

Synthetic milk has other advantages. They noted that infants fed with it are less likely to have stomach or intestinal upsets than those fed with cow's milk or reconstructed milk, and are "even less liable than breast-fed infants, who are affected by their mother's daily emotional and physical upsets and diet." Infants fed with this new product also regained their birth weight faster than those fed on maternal milk or fortified reconstructed milk.

Known as Bremil, the synthetic milk was developed after nine years research by the Borden Company of Chicago.

PERSONAL

Mr. K. Ponnambalam, Post Office Office Asst. Dept. C. 1-10

WILL OF SIVA

The sun may rise in the West;
It may delay in rising.
The Mount Kailas may be shaken by a storm
The Jasmine may give up its aroma,
Ice may abandon its coolness.
Fire may relinquish its heat.
Diamond may give up its lustre.
The Pole Star may change its position.
Savitri may give up her chastity.
But the will of Siva is ever strong and adamant.
It never undergoes waning or agitation.
Never, even by an error, is there a decline in its potency!

under his searching criticism. They cannot help in the evolution of 'one world', even as the political methods have failed to achieve it.

The Hope For Humanity

Is there then no hope for humanity? Is there a religion which can give spirituality without taking away the best in modern outlook? Is there a religion which can bring unity and peace to humanity—a religion which is based on principles rather than on persons, a religion which affords explanations based on the nature of things themselves, a religion which appeals to man's own psychological make-up and his innate spiritual urge, a religion which does not contradict reason, science, art, or any other values that humanity holds dear and which can elevate all our common endeavours to the spiritual level by informing them with its spirit, a religion in which every type of person will find his spiritual ideal fulfilled? In short

is there a religion which is universal?

Need For Mother Religion

Today, for the establishment of a harmonious 'one world' ideal on enduring spiritual foundations, we require a religion which is universal in its inherent character and not one that tries to impose itself on humanity as a 'world religion', by trying to convert all and sundry to their fixed and inflexible doctrines and dogmas by means fair or foul, by persuasion or by force. We need a religion which tries to help everyone from one's own level and gives a push upwards from where one stands. We want a religion which has no quarrel with other religions and accepts them all, great or small, as true, which in any way are catering to the varying spiritual needs of humanity—a 'mother' religion of which they all form but different phases and under whose universality all of them will live and thrive. We require

(Continued on page 4)

"Peak Of Peace"

Soviet mountaineers have named a peak of the Pamir mountains in Turkistan 'Peak of Peace' according to a Tass message received in London.



Hindu Organ

FRIDAY, NOVEMBER 17, 1950

Treasure These Thoughts

"Civilized society is perpetually menaced with disintegration through the primary hostility of men towards one another."

—FREUD.

TUBERCULOSIS

THE CEYLON NATIONAL Association for the prevention of Tuberculosis, with its headquarters at Colombo and branches in outstations, has to be commended for the noble work it has undertaken. It is thought that there are about 100,000 people in the Island affected by T. B. and that the accommodation provided by the State is extremely inadequate in as much as provision in Sanatoria and hospitals has been made only for 2 per cent of the total number affected by the disease. The C. N. P. T. A. is doing what it can by publishing articles in newspapers, causing public lectures to be delivered and doing other things for the purpose of educating the masses and making them co-operate with the Association in the campaign for the prevention of the disease.

Tuberculosis or the white plague is caused by a small rod-shaped, wax-covered organism, so small that one thousand of them have to be laid side by side to cover an area as wide as the lead in a lead pencil. It is transmitted from person to person probably in droplets of moisture coughed out by those afflicted. These droplets and heavy expectoration of the patient, falling to the ground, dry and become part of the dust. Breathed into the lungs, these dust-borne germs start to grow and a new case crops up.

Generally the disease thrives among and takes its toll more from those of the lower middle classes than from those who are very rich or poor. It is because the upper classes can afford well-ventilated houses and parks or garden which gives them the fresh uncontaminated air and sunshine which are essential for building up the capacity to resist infection; and the poor people are forced to work in gardens or fields, where they have plenty of fresh air and sunshine. Those who live in congested buildings ought as soon as possible shift to better ventilated buildings; and should it be not possible to do so, they should at least spend the major part of their time away from their residences in more congenial surroundings. The resistance of the body to the disease is greatly increased by fresh air and sunshine.

THE PROBLEM OF GOD
Is He A Fundamental Assumption?

When Napoleon met for the first time Laplace the greatest French Mathematician of the day he asked Laplace as to where he had put God in his scheme of things. Laplace replied, "I have no use of that hypothesis God for my scheme of the Cosmos". Hypotheses are conjectures made without proof or evidence. Stuart Mill has defined a hypothesis as "any supposition which we make (either without actual evidence or on evidence avowedly insufficient) in order to endeavour to deduce from it conclusions in accordance with facts which are known to be real; under the idea that if the conclusions to which the hypothesis leads are known truths the hypothesis itself must be or at least is likely to be true."

The writer as a boy in his teens feeling that God was an unnecessary hypothesis—the feeling having been strengthened by his recent reading of Paul Richards "Scourge of Christ" met a Swami and asked him "Is there a God? Have you seen him?" The Swami with a calm smile replied, "Have God as an axiom and carry on with your daily work Experience would prove to you the truth of the axiom."

Now, here are two points of view—God as a hypothesis and God as an axiom—which are we to choose? It is a matter of dispute as to whether axioms are principles derived from experience

"SIVATHONDAN"

or whether they are inborn conditions of all experience and knowledge. The first principles or axioms are like the light of a lamp, they are immediately apprehended and can never be proved; they are self evident truths for which proofs are unnecessary.

Hypothesis or Axiom?

A hypothesis is a guess of the

resistance comes the need for segregation of those who suffer from the disease. Should a person living in a thickly populous place in congested buildings catch the infection, it is very necessary that the patient should be removed from there; the case should be reported at once to the Health authorities. An open, airy room which can be closed off from the rest of the house, with an open veranda where the sun shines during day time, or a small open house, entirely apart from the home, will be ideal for the patient.

The Jaffna Branch of the C. N. A. P. T. has taken steps to make a statistical survey regarding the incidence of T. B. in the peninsula; it also hopes to send qualified medical officers to homes where T. B. patients live and educate the inmates as to how to prevent the spreading of the disease. A deputation of the branch association waited on a Cabinet Minister and urged upon the Minister the need to put up a T. B. Ward in Jaffna, and reserve a certain percentage of beds for Jaffna patients at the Kankesanthurai Sanatorium. The co-operation of the State and the public is necessary to make the work of the Association the success it deserves to be.

relationship between facts or events observed and as such is also an assumption to begin with. Newton observing the fall of an apple, the movement of the planets around the sun etc at first should have guessed that these apparently divergent phenomena were but instances of a general law of nature i.e. two bodies in space separated by a distance attract each other with a force directly proportional to the product of the masses of the bodies and inversely as the square of the distance between them. A hypothesis unlike an axiom is not a fundamental assumption. It has to be verified by observation of mere relevant facts or events and by experiment if experimentation is possible. On the other hand by intuition, using intuition in a specific sense as insight into the nature of things, the truth of an axiom is made evident strengthened by one's own experience.

Different Approaches

Laplace and the Swami made two different approaches to the same problem—God. The Mathematician tried to build a Cosmos out of the apparent chaos, the world, and found that the hypothesis God was unnecessary. The Swami on the other hand assumed the existence of God as an axiom and perhaps found that the postulate God was the only reality behind this Maya, or "Relativity" as Romaine Roland would call this phenomenal world. The difference in method is that between the objective method of Science and the Subjective method of Yoga or that between Scientific induction and Yogic deduction.

The Scientific method or the method of induction is based ultimately on the law of uniformity of Nature as modified by the law of causation is the same cause is always followed by the same effect. There are no valid proofs for these two laws the law of uniformity of Nature and the law of Causation. They are fundamental assumptions or axioms on which the method of induction or the scientific method is based. Induction may therefore be regarded as deduction with the law of the uniformity of nature as modified by the law of causation as its Major premise; yoga was regarded as a science by ancient India and its method may be described as subjective induction in contra distinction to the objective induction of modern Science. Subjective induction is in accordance with the above argument subjective deduction with God as its major premise.

The writer's other questions whether the Swami had seen God was later answered. On the other hand when the writer began to ask the Swami frequently about the idea of becoming his disciple and sharing with him the experience of God, if he had any he was met with a strong rebuke. In fact he was literally chased out with the injunction not to visit with the Swami for at least three years. Later it dawned on the writer that a preliminary training was just as necessary to embark in the subjective research of Yoga as it is necessary to embark on any modern Scientific research. Only the preliminary training necessary for the former is perhaps more difficult and exacting and requires a greater faith in the efficiency of the method than in the case of the latter.

WAYSIDE WHISPER

Decision on D. A.—No Way Nearer

Thursday was to be D day for D. A. as arranged earlier, but Treasury has failed to oblige. Figures have yet to be compiled to have an authoritative estimate of the expenditure to be incurred by Government under the Finance Minister's Scheme.

The agitation for increased payment of D. A. began long ago and it is surprising that particulars material to the decision on this subject should not have been ready all these long months. The decision may be made any day but let the decision be to pay arrears from the date on which the increase was demanded first.

Minister of State—in a State of Confusion

Ceylonisation—a subject much to the heart of Mr. A. E. Goonesinghe, has been, however, dealt with as casually as cannot be imagined. The Minister of State belongs to a species of politicians who became conspicuous by the power of their tongues. Vitriolic verbosity is the first and only characteristic that appeals to the masses and those politically-minded persons who could afford to have this stuff in sufficient quantity caught the eye of the labouring classes and became their representatives. Mr. Goonesinghe was fortunate in this that during his time there were no N. M. Pereras and Philip Gunawardenas to challenge his leadership though Mr. P. Gvendrasinghe used to give him a fight occasionally.

By mere seniority as an old campaigner and as a threat to Leftist Parliamentarians, Mr. Goonesinghe became entitled to a ministerial appointment but he was not, however, entitled to make the issue of 'Ceylonisation' a subject for ridicule to the entire nation. Here is a Minister whose misguided enthusiasm has cost the nation much loss of prestige.

Blood Bank is Dry,—But Leaders are Full of Blood

The blood bank in the Colombo Civil Hospital has run dry. But the general indication is that there is a surfeit of blood in every one of the so-called leaders.

There is the politician whose blood is always up; then comes the steel-frame orthodox man who cannot but be relying on his blue blood for everything in this world of his. Again one can find the party which has the blood and the iron motto. Yet another is the Minister who is at non-nationals in blood-hound manner. Above all there is the blood-sucker, the usurious Afghan who saps the blood of the Government

(Continued on page 3)

CONTROL USE OF A. BOMB

Precaution Causes Alarm

ENTERPRISING salesmen are trying to market atom bomb shelters. Real estate men attribute the recent trend toward suburban homes to a desire for comparative safety. So I thought it about time to buy the big book put out by the Atomic Energy Commission, called "The Effects of Atomic Weapons," obtainable from the Superintendent of Documents, at Washington, for \$ 1.25. Well, I got stuck.

In some ways the volume commands respect. Though heavily statistical, it is moderately frank about what may happen if a bomb goes off, to nearby "personnel." That's the word for children, women and men who may sicken, at best, if seriously exposed, or curl up to crisps. While the book mainly describes results from a "normal" or early A-bomb, it projects, by mathematics, the supposed relative effects of bigger ones. It may reassure you to learn that millions of bombs would be required to contaminate the air and soil of the whole globe. As let me, considering that these instruments of doom were produced mainly, though not exclusively, by male minds, I find hope in the possibility that the bombs may alter the reproductive processes so as to create more girls than boys, by far, in the next generation.

A misleading book is what I still must call it. For like so much recent glib publicity, it contrives somehow to create the impression that the effects aren't nearly as serious as often supposed. That's where science is useless, for damage depends not alone on the force of the bomb, but on

DEVERE ALLEN in the Indian Social Reformer

the numbers of people near it, and where one happens to go off. No scientist can foretell these things. And while no one would disapprove of drill and training to help the victims, some of the advice about saving yourself is pure malarky. You'd almost fancy these experts are talking about a little blaze in Garfinkle's delicatessen.

A Political Problem

The crucial problems connected with the A-bomb are not scientific but political and international. The real question is prevention, and although that seems difficult, the wrong outcome is not foreordained. Sane efforts can still be made. That is why I recommend a different booklet, entitled "America, Russia and the Bomb," issued by the National Council Against Conscription for only 25 cents. The address is 1013 Eighteenth St., N. W., Washington 6, D. C. And if you approve of conscription, let not that stand in the way, for a group of distinguished men, scientists among them, are behind this volume too, and the booklet is accurate, balanced, thorough, and well-documented. It is refreshing because it gets down to the genuine issues at stake.

A Bomb Mentality

Whatever your attitude toward the A-bomb, I can respect it if it is not defeatist, glib, or falsely optimistic. I know thoughtful people who can't see why one weapon is worse than another, and it is true that one A-bomb can't be much worse than enough bombs of any other kind. But

there is one big difference—there is no certainty that the use of such bombs can be controlled after their use has started, nor can their damage be directed in precisely measured doses. And while public opinion can intervene in time to prevent destruction in terms of the race, with old-type weapons, who knows, with radioactive sand, etc., what wild men may let loose a fantastic Frankenstein of power the ultimate results of which their minds are incapable of grasping? It's not just the bomb itself that is appalling; it's the possible mentality that might get hold of it.

Control Use of Bomb

You can run, you can train yourself to drop on the ground, you can learn not to look towards the explosion, and do the other things you are counselled to do by the experts. But speaking for myself I'll have none of it. Unless I get too scared. I can recall the days in wartime England, when carrying gas masks was supposedly compulsory. In that uncertain time, at any rate, I just refused. There is something intangible that strikes me of supreme importance to a human being, and that is personal dignity and poise. And if I can, I mean to work socially for the control of atomic weapons and energy, while personally refusing to learn how to drop, twist, hide, or scam. I'd be tempted if worst came to worst, to walk right toward the blast, for I can't be convinced that what you do, if near at all, will make much difference.

In Los Angeles, they are teaching children in the schools just how to behave if an atom bomb goes off. They think they will save some lives that way, and may be they will. But in the meantime, how many warped and distorted minds are they going to produce, possibly without need? My guess is that a lot of damage is already being done, all in the name of security, by the unwitting lads at the publicity desks. Those who face this sort of thing and cannot let off steam in protests, are likely to bottle up their fears. Well, to help them voice a bit of the resentment any normal person would feel, to have this future hanging over them, I present some lines by an unknown writer in the London "Friend":

Said the scientist to the protoplasm,
"Twixt you and me is a mighty chasm,
We represent extremes, my friend,
You the beginning and I the end.
The protoplasm made reply,
As he winked his embryonic eye:
Well when I look at you, old man
I'm rather sorry I began

'Cinema Show Of Buddhism'

Mr. H. W. Amarasinghe, Minister of Commerce and Trade gave a mild rebuke to his Ministerial College Mr. S. W. R. D. Bandaranaike when he referred to the question of State Religion at a Public Meeting at Matara.

He said "Let us try to be better Buddhists before we speak of making Buddhism the State Religion. Let the clergy and laity make it a real living force, and not just a cinema show of it to be exploited for political purposes." The government said he should be like a mother and treat all equally. They had to be careful not to hurt the feelings of other people who belonged to other denominations.

What's On When And Where

Venezuela—President Shot Dead

Lt. Col. Carlos Delgado Chaband President of the military Junta was ambushed and killed by unidentified persons on Nov. 12.

New Delhi—President Opens Parliament

The winter session of the Indian Parliament was opened by President Prasad on Tuesday last. He called upon the great nations to 'take counsel together and save the world'.

Nepal—Marriage of 3 year Old King

The 3 year old boy king of Nepal was married to the grand daughter of the Prime Minister of Nepal.

Lake Success—South Africa's Challenge

In the U. N. O. South Africa has challenged the authority of the U. N. O. to deal with India's complaint about the treatment of Indians in South Africa.

Srimathi Vijayaluckshmi Pandit told the U. N. that the treatment of Indians in South Africa was adding to world tension.

North Korea—Cold Wave

The first icy blast from Siberia has made fighting impossible in North Korea; only patrol activity is in progress.

U. N. forces are consolidating gains.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1220

In the matter of the estate of the late Vaithilingam Nadarajah of Kokuvil East, Jaffna

Deceased
Nadarajah Manickavasagar of Kokuvil East, Jaffna
Vs
Petitioner

- 1 Nagarathnam widow of Vaithilingam Nadarajah
- 2 Saraswathy daughter of Nadarajah
- 3 Nadarajah Rajanayagam
- 4 Nadarajah Somasundaram
- 5 Sivapackiam daughter of Nadarajah
- 6 Nadarajah Kandasamy all of Kokuvil East, Jaffna Respondents

This matter coming on for disposal before Wm. G. Spencer Esqr., District Judge, Jaffna on the 29th day of August 1950, in the presence of Mr. C. Arulampalam, Proctor on the part of the petitioner and the affidavit of the above mentioned petitioner dated 29th August 1950 having been read:

It is ordered that the said last respondent be appointed guardian-ad-litem over the minors 5th to 6th respondents and that the said petitioner be declared entitled to have letters of administration to the estate of the said intestate as the eldest son of the deceased and that such letters of administration be issued to him accordingly unless the respondents or others interested shall on or before the 1st day of November 1950, show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the petitioner do produce the said minors before this Court on the said date. This 29th day of August 1950.

Sgd. S. S. J. Goonesekere District Judge.

Time to show cause Extended to 22nd November 1950

Sgd. S. S. J. Goonesekere District Judge. 11-50

O 81 17 & 21.

Wayside Whisper

(Continued from page 2)

Servant.

The surprise is really here. Where it was thought that the Reds would be approached for donation of blood, the Greens have offered themselves. How is it that the U. N. P. Members who have of late started talking a little too much either on Ceylonisation or Buddhistisation owing to excess of blood have not been rounded up for extraction of this precious liquid?

Proselytizing—Buddhistization!

The coining of the novel word may be pardoned as much as 'Kotelawalapura' has been admitted into the list of names of places. Ceylonisation may have a corollary—Buddhistisation. Though Dr. Malalasekera and Mr. Bandaranaike cannot push the champion of Ceylonisation to a third place in the art of vociferating volcanically yet they are doing their job for what it is worth.

It is heartening to note the Prime Minister administering a gentle chiding to his Cabinet colleagues. Said he to a gathering of Boy Scouts Mirigama. "As a Minister of State I must refrain from talking on subjects not known to me." His piece of advice, perhaps to his colleagues, was "Take a lesson from the scouts—don't talk unnecessarily but work"—*Favete linguis.*

Plea for Vedic University In India

To Keep The Torch Of Hinduism Aflame

Presiding over a six-day session of the Mathurai Veda Dharma Sastra Paripalana Sabha Sammelan on November 11 at the Sethupathi High School, Mr. Justice Ch. Raghava Rau stated that the essentials of Sanatana Dharma remained constant and they should utilise them for their advantage. The four Varnas were conceived of for the purpose of bringing about harmony and well-being. The four Ashramas enjoined by Varnashrama Dharma were designed to make life orderly and peaceful. If only people understood the significance of Varnashrama Dharma and the rules and regulations laid down for their daily conduct, they would find that there was no ground for bitterness on any account. It was necessary that knowledge of the Veda Sastras which proounded the Dharma should be spread among the people, by enlightened Acharyas who had made a deep study of them.

To Expound Vedic Truths

For a proper study of the Vedas and Dharma Sastras a sound knowledge of Sanskrit was essential. At the present moment there were very few learned men among them who could expound the true meaning of the Vedas and the Sastras. Even the small number of educational institutions devoted to Sanskrit study were languishing. Today they had a secular State which could not be expected to interest itself in any particular religion. It, therefore, behoved the people as a whole to undertake the sacred duty of keeping the torch of Hindu religion aflame by a strict adherence to religious practices.

If the Government helped them, they could start a Vedic University at a central place like Benares with schools and colleges all over the country affiliated to it. That Uni-

WEDDING

SITHAMPARANATHAN—PARAMESWARI

The marriage of Sri Sithamparanathan, eldest son of Dr. S. Ramanathan, Medical Superintendent, Kandy, with Sow. Parameswari daughter of Mr. & Mrs. Thuraiappah of Udayar Valavoo, Chunnakam was solemnized according to Hindu rites on November 11, 1950 at 11 a.m. at the bride's residence in the presence of a large gathering of friends and relations.

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

PERSONAL

Dr. V. Rajanayagam who proceeded to England in December last on a Government Scholarship, has passed the F. R. C. S. final Exam. He is a son-in-law of Mr. N. Sivaguru of H. M. S. Customs Colombo.

Talaimannar Declared 'Infected Area'

A notification released by the Minister of Health has declared the region comprising of Talaimannar Town, the Pier and Talaimannar Village as infected area. This declaration was made after the detection of small-pox in that area.

NEWS

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

University could get up a common syllabus and curriculum of studies. Mr. Raghava Rau expressed the hope that the great Acharyas in the country like H. H. the Sankaracharya of Kanchi Kamakoti Peet would take some interest in this matter.

PETROL SHED AT CHANKANAI

WE ARE GLAD TO ANNOUNCE THAT

THE NEW CATEX PETROL SHED AT CHANKANAI

WILL BE OPENED BEFORE THE END OF NOVEMBER

The date of opening will be announced in due course

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(M, 160 14, 17)

NOTICE

Notice is hereby given that the under-mentioned Railway footpaths and footbridges will be closed to the public for the 24 hours from 12 midnight on Monday, December 4, to 12 midnight on Tuesday, December 5, 1950.

Colombo

- 1. Floor's Lane footbridge and the path to the labourers quarters at Maligawatta leading from School Lane.
- 2. All Railway roads at Mount Mary.

Main Line

- 3. Footpath over Kelani Bridge.
- 4. Road from level crossing to Commercial Company's Mills between Sidings at Hunupitiya.
- 5. Footpath leading from Mabolavaeriwatta Road to Hunupitiya Station.
- 6. Footpath leading from Bujjimuwa Halt to Pallemorugama.
- 7. Footpath leading from Bujjimuwa Halt to Kandabena.
- 8. Footbridge over the Railway at Campaha Station.
- 9. Footpath between 22 miles 30 chains and 22 miles 45 chains Veyangoda.

- 10. Footpath on south of Railway to bridge at Rambukkana.
- 11. Footbridge over the Railway at Kaduganawa Station between Alagalla Road and platform stairway.

- 12. Footbridge at south-end of Nawalapitiya Station.
- 13. Footbridge at south-end of Hatton Station.

- 14. The two short cuts to Talawakelle Station from near the Police Station and near the Engineering Works Road.

- 15. Short cut steps from Main road to Talawakelle Station.
- 16. Sub-way between Badulla road and Panagala road at Bandara-wela Station.

Coast Line

- 17. Path on the north of Bamba-lapitiya Station running alongside the Railway on the landward side from 6th Lane to Bambalapitiya Station approach road.
- 18. Path on the south of Bamba-lapitiya Station running alongside the Railway on the landward side from 12th Lane to Bambalapitiya Station approach road.

- 19. Path on the south of Wellawatta Station running alongside the Railway from the 6th mile (Railway mileage) to Wellawatta Station approach road.

- 20. Footpath between Ridgeway Place and Charlemont Road, including the footbridge over the Wellawatta Canal.

- 21. Footpath running alongside the Railway boundary north of Dehiwela Station, excepting between station approach road and entrance to 'Oxenbourne'.

- 22. Footpath south of Dehiwela Station running alongside Railway boundary to the station approach road.

- 23. Footpath leading from Ratmalana to New Level Crossing at south-end of station land side.
- 24. The path on the north and south side of Angulana Station on the sea side of the Railway.

- 25. Footpath at 15m. 40c., south side of Egoda Uyana Station leading to sea beach.

- 26. Footpath in front of Station Masters bungalow at Egoda Uyana Station leading to station approach road.

- 27. Footpath over Panadura Bridge.
- 28. Footpath under south-end of Panadura Railway Bridge.

- 29. The Good Shed roads between level crossings at north and south ends of Panadura Station.

- 30. Footpath from Sea Beach Road Panadura, to Panadura Railway Station.
- 31. Footpath at south end of Balapitiya Station.

- 32. All private roads at New Railway Workshops, Ratmalana.
- 33. Footpath at the north end of Ambalangoda Station Yard crossing the tracks and leading to Wilegoda Village.

Kelani Valley Line

- 34. Footpath at west end of south side of Nugegoda Station omitting the path leased to the Urban Council under Bond No. 3435.

Northern Line

- 35. All Railway roads at Anura-dhapura.
- 36. Overhead Bridge, Jaffna Station.

M. KANAGASABAY,
General Manager, C. G. R.,
P. O. Box No. 355,
Colombo 23rd November 1950.

Our Astrological Feature

WEEKLY FORECASTS

"SRIPATY"

FROM 19TH NOVEMBER TO 25TH NOVEMBER 1950

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

A good week financially. But health must be given particular care for some time. Petty official troubles also not ruled out.

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

Domestic troubles may upset you a bit this week. Avoid heated arguments with friends and relatives. Some troubles through secret enemies also shown.

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

Your health problem will be solved this week. Fame and success in new undertakings promised. Financial improvements also shown.

CANCER *Punarpoosa 4, Poosa, Ajilya [Kataka Rasi]*

Ruin to enemies and fame promised. But be careful of your health. You may have to spend some money for a friend. Petty official troubles also shown.

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

The first 3 days of the week may cause some annoyance. Domestic troubles, ill-health to children and scandal shown. The rest of the week is favourable for new deals and litigation.

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

You will have to work hard for your success this week. Your opponents may upset your schemes. Don't commit yourself in writing during the second half of the week.

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

Except for the last two days this week is quite favourable for all undertakings. Success in litigation and fame shown. Minor accidents and troubles through secret enemies shown week end.

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

Mental worries and financial troubles shown this week. Avoid quarrels and keep your temper under control. Health also must be given particular care.

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

Petty official troubles shown this week. You may have to quarrel with some superior officers. Don't rely much on new friends for getting things done. Domestic snarls also not ruled out.

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

A good week for new undertakings. You will hear some good news from overseas. Happiness through friends of the opposite sex and mental harmony also promised.

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

Go ahead with your new ventures in spite of opposition. Scandals and criticism will have to be faced but you will be able to triumph over your enemies. Some financial luck promised week end.

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

Domestic troubles and mental restlessness shown this week. Brothers and sisters also may cause you some annoyance. Be on your guard against secret enemies.

The Greatest Gift To The World

(Continued from page 1)

a religion which will have no location in place or time; which will be infinite, like the God it will preach, and whose sun will shine upon the followers of Krishna and of Christ, of Buddha and of Mohammed, on saints and sinners alike; which will not be Brahminic or Buddhistic, Christian or Mohammedan, but the sum total of all these, and still have infinite space for development; which in its catholicity will embrace in its infinite arms, and find a place for, every human being, from the lowest to the highest. It will be a religion which will have no place for persecution, intolerance, or condemnation in its polity, which all recognize divinity in every man and woman, and whose whole scope and force, will be centred in aiding humanity to realize its own true, divine nature.

Sanatana Dharma

Is there such a religion, then? The answer is in the affirmative. Not only is it there, but it has been and is being followed by millions of Indians for thousands of years. Even the conception of a universal religion of the above description we have gathered from a study of the workings of this religion of India through the ages. If it were not for the lively existence of such a religion we doubt whether humanity could have thought of a universal religion in these terms, at this juncture. This is the Religion Eternal (Sanatana Dharma), or the Religion of Man (Manava Dharma), or Hinduism—as it is more popularly known.

Not A Closed System

This religion of Man is based on the Vedas (Knowledge). By the Vedas no books are meant; the books are only a peg to hang the spiritual ideas on, for conveniently transmitting them to posterity. The Vedas represent the accumulated spiritual laws discovered by different persons in different times and climes. Nor is adherence to the Vedas an essential requirement for all in the religion of the Hindus. The Rishi or the man who has realized the Truth goes beyond the injunctions and prohibitions of the Vedas and his words become the new Vedas. To the Hindus the Vedas as scriptures are the *Apara Vidya* (lower knowledge) and the realization of the Imperishable Truth which they record is the *Para Vidya* (Higher Knowledge). Therefore the religion of the Hindus is no 'religion' in the usual sense of the term. It is a Dharma—a relentless search after Truth, and a way of life for its attainment and its expression in life's activities. Hinduism is not a closed system; it keeps its door open in order to assimilate all that has been discovered in the spiritual realm in different times and climes by different peoples.

The Fruitful Religion

The Religion Eternal takes its stand on the firm foundation of the unchanging, indestructible, and self-luminous divine Self of man. Its highest philosophy teaches not only the divinity of man and solidarity of humanity, but also the oneness of all existence. It does not rest merely on a God or a prophet, and yet it has an honoured place for God—personal as well as impersonal—and accepts all the prophets and apostles of the past, present and future from all over the world. Not only in theory, but also in practice, throughout its history,

Hinduism has accepted many as incarnations, prophets, and Brahmanic (persons who have realized the identity of the Self with the Highest Reality). It further exhorts that everyone can and should become a prophet. Then only religion becomes fruitful.

"Truth is one; sages call it differently"—is the refrain of Hinduism. Truth is ever present in all its fulness and perfection at all times and does not augment or deteriorate under changing conditions of time, place, or circumstances. This Truth is experienced by all as the Self, though, in our present unregenerate condition, we mistake it for the ego-consciousness. The true nature of the Self as the Highest Reality is realized by one and all by following certain spiritual disciplines which are collectively called 'Yoga'.

Manava Dharma

God, in the religion of the Hindus, is transcendent as well as im-personal. One can find in Hinduism the most sublime monotheism, and one can also find henotheism, rich polytheism, pantheism, and animism, down to idolatry and fetishism. It is so because Hinduism is not the religion of a class of people but of the whole of humanity itself. It is not a religion but *Religion itself*. Hinduism is Manava Dharma—a synthesis of the religious strivings of the whole of mankind, comprising men and women with different needs and in varying stages of development. As Swami Vivekananda pointed out at the Parliament of Religions in Chicago, in 1893, 'From the high spiritual flights of the Vedanta philosophy, of which the latest discoveries of science seem like echoes, to the low ideas of idolatry with its multifarious mythology, the agnosticism of the Buddhists and the atheism of the Jains, each and all have a place in the Hindu's religion'. The Hindu religion accommodates all these because, for it, religion does not consist in believing in certain doctrines, dogmas, or prophets, or books, though it accepts them as helpful to a vast majority of people, but in realizing the Spiritual Truth within, in 'being and becoming'. Wherever there is the least spiritual striving, Hinduism recognizes it. It looks upon man as not travelling from error to truth, but from truth to truth, from lower truth to higher truth. Hinduism views the whole world of religions as only a travelling, a coming up, of different men and women, through various conditions and circumstances, to the same goal. It sees unity in variety and does not seek to create a dead dull uniformity. Hinduism does not 'convert' people, but infuses people with its spirit and universal outlook and helps people grow into it. 'Help and not Fight', 'Assimilation and not destruction', 'Harmony and Peace and not Dissension', 'Inclusion and not Exclusion'—are its watchwords. Universality is natural to Hinduism. It is not an artificially attempted eclecticism or syncretism. Sri Krishna presents in the *Gita* the great spiritual standpoint underlying the Hindu religion when He says: 'I (the Lord or the Highest Reality) am in every religion as the thread through a string of pearls. Wherever thou seest extraordinary holiness and extraordinary power, raising and purifying humanity, know thou that I am there. In its great principle of the 'Ish-tadevata' (choice object of worship), Hinduism confers on every person

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unrestricted freedom and right to choose his or her own path, and to seek God and spiritual values in his or her own way.

Yoga Discipline

Hinduism offers various methods for the realization of Truth in what it calls the 'Yoga' (disciplines for Union). Yoga is of different kinds to suit different temperaments and capacities. After careful consideration, they have been brought under four main categories, suited to the four psychological types into which human beings can be generally divided according to their predominant mental make-up—viz. the intellectual or philosophical type; the emotional or devotional type; the conative or active type; and the analytical or meditative type. The four Yogas, which can be followed either singly or by an adapted combination of two or more, to suit the particular individual, are; Jnana Yoga (philosophical method), Bhakti Yoga (devotional method), Karma Yoga (method of selfless work), and Raja Yoga (method of psychic control.)

The Scope of Hinduism

The whole scope of the religion of the Hindus is expressed superbly by Swami Vivekananda, who has expounded the four Yogas in a masterly way, showing their rational and scientific character.

In his *Raja Yoga*, he says: 'Each soul is potentially divine. The goal is to manifest this divine within by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy, by one, or more, or all of these—and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples or forms, are but secondary details.'

Hinduism does not find any contradiction between religion and science or art. In fact sciences and arts have developed and flourished under its patronage, and the Hindus welcome all the sciences and arts wherever developed. Hinduism recognizes and comprehends all human values (*Purusartha*) under—Dharma or virtue and duty; Kama or sensual and aesthetic (including intellectual) creation and enjoyment; Artha or health, wealth, and power; and Moksha or ultimate spiritual freedom. The Hindu religion permeates the whole of life and elevates every one of the activities of man to a spiritual level. It seeks to lead the whole of humanity through a graduated process of Kama and Artha, based on Dharma, to the Supreme Goal (Moksha).

Varna-Dharma

The caste system in Hindu social life has come in for much criticism—often unsympathetic. No doubt, the original idea of Varna-dharma, i.e. giving liberty to each person or group to follow

his or its own customs, manners, and ways of living and worship,—has degenerated due to various historical reasons, into the present petrified 'caste system'. This is no place to go into a detailed examination of the caste system. We leave it to competent social historians to study its origin and development, in all its bearings. However, it cannot be gainsaid that, even at the present time, as has been all through in the history of Hinduism, the staunchest orthodox 'caste-bound' Hindu recognizes that a person who embodies the highest spiritual truths in his life is beyond all caste, creed, or religion. He pays homage to him as a veritable God in if such a person belongs to the lowest caste or comes from the ends of the earth, professing any religion. Granting, however, that we have to condemn the present-day caste system in Hindu society that is no reason why Hinduism, the grandest universal religion on earth, should wrongly be held responsible for certain social evils which exist everywhere, to some extent, in some form or other. It is up to the world to build up a beautiful, free and just society based on the principles of this Religion of Man. Just as we do not, and should not, reject modern science and its blessings because of the evils that have come to the fore along with it in modern civilization, similarly there is no meaning in neglecting the Eternal Religion of the Hindus because of the evils of present-day caste system, which, by the way, are fast disappearing.

One-World Ideal

The 'one world' ideal has come to stay; and so also the ideal of a universal religion which is so very essential for the building up of a harmonious 'one world'. In a sense the ideal of a universal religion has always existed and will exist; it works silently in the heart of humanity, expressing itself in and through the irrepressible spiritual hankering of man. Religion Eternal in the hearts of men is indestructible. Hinduism, by approximating itself to the universal ideal and consciously working out its implications, has gained that indestructibility. Hinduism does not need to be preached or propagated by aggressive methods. As many non-Hindus have felt and expressed: 'Buddhism, Christianity, and Islam are missionary; Hinduism is contagious. Hinduism fascinates people because of its universality and its emphasis on spiritual life rather than on professing a certain religion and believing in certain doctrines or dogmas. So even if we want to, we cannot escape Hinduism.' If all Hindus were to cease to exist, even then, Hinduism will remain as the greatest and the fairest gift of the Hindus to a world striving to establish unity in diversity.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1227

In the matter of the intestate estate of the late Karthigesu Murugesu of Vaddukodai East Deceased.

Muthachchippillai widow of Murugesu of Vaddukodai East

Vs

Petitioner

Minor, 1. Mahaladchumyammah Daughter of Karthigesu Murugesu aged 11 years & 2. Ramalingam Annamalai both of Vaddukodai East, Respondents,

This matter coming on for disposal before S. S. J. Goonasekera Esquire District Judge, Jaffna on the 28th day of September 1950 in the presence of Mr. M. K. Subramaniam proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read;

It is ordered that the 2nd respondent be appointed guardian ad-litem over the minor 1st respondent for the purpose of representing her in this proceedings and that letters of Administration to the estate of the abovenamed deceased be granted to the petitioner abovenamed as the widow of the deceased unless the respondents or any other person or persons interested shall appear before this Court on or before the 7th day of December 1950 and show sufficient cause to the satisfaction of this Court to the contrary.

This 29th day of September 1950,

Sgd Wm. G. Spencer
District Judge.

(O. 80 14 & 17)

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E. C. TAMBYRAJA,
Divisional Forest Officer, N. D.,
Jaffna, 26th October 1950,
(G. 58, 7 & 17)

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