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INDIANS IN CEYLON

C. I. C. Talks With Premier

THE Ceylon Indian Congress delegation led by its President Mr. K. Rajalingam M. P. had a talk with the Premier Mr. D. S. Senanayake on various questions affecting Indians in Ceylon. The talks have not produced any result.

Mr. Rajalingam has issued a statement.

The Statement

"It is a matter of regret that the Prime Minister was unable to accept any of the suggestions made by us except those embodied in the Bill to amend the Indian and Pakistani Residents' (Citizenship) Act now before Parliament. But we do not, on this account, lose hope; we shall continue our efforts to have justice done."

Mr. Rajalingam said: "We discussed for one hour and a half problems connected with the acquisition of Ceylon citizenship and security of employment of persons of Indian origin in Ceylon. Our organisation represents persons of Indian origin who consider Ceylon their home and wish to become Ceylon citizens, as well as those who do not wish to be Ceylon citizens, but remain Indian nationals. As regards the acquisition of citizenship by those who consider Ceylon their home, we always felt that persons born in Ceylon should be automatically considered Ceylon citizens and others should be allowed to become Ceylon citizens after going through a very simple process. While our view on the subject remains unchanged, we pointed out to the Premier certain anomalies which had arisen in the course of the working of the Citizenship Act. We pointed out that it was unnecessary to expect persons born here to prove that they originated from India or Pakistan as such persons could hardly have migrated from any other country. We also pointed out that several persons of Indian origin were absent from Ceylon for more than 12 months at a time for educational or health purposes and that their absence from the island on such reasonable grounds should not be treated as a break in continuity of residence. We also

pointed out that widowers should not be classed with bachelors and asked to prove longer residence than had married persons. In the case of married persons, we urged that it should be sufficient if the wife and minor children were ordinarily resident in Ceylon at the time of application and such persons should not be asked to prove residence of their wives and children from January 1, 1939, or the date of marriage in the case of wives or the dates of birth in the case of children.

Immigration

"Regarding immigration regulations, we urged that persons permanently settled here but who did not wish to acquire citizenship be granted permanent resident certificates if they had been resident for five years and make a declaration of their intention to settle here permanently. In the case of those who have resided here for less than five years, they should be given time to qualify for permanent resident permits by completing residence for the period of five years. As regards those who are temporarily resident here, we suggested that those who had been there on the date of coming into force of the Immigration Act be not considered new immigrants and denied entry.

"On the issue of Ceylonisation we pointed out that we were not opposed to the policy of Ceylonisation, but felt that those Indians who were in the Island before the date of commencement of the Immigration Act, that is, November 1, 1949, should not be displaced from employment or denied opportunities of such employment. It is a matter of regret that the Premier was unable to accept any of our suggestions except those embodied in the Bill now before Parliament", Mr. Rajalingam concluded

Indian circles feel very much disappointed at the Premier not agreeing even to the minor points, which he could have easily done if he desired the ultimate settlement of Indo-Ceylon problems

The Ramakrishna Mission

Report for 1949

The 41st Annual General Meeting of the Ramakrishna Mission was held at the Belur Math premises on Wednesday, the 11th October 1950. The following is a brief report of the work done by the Mission during the year 1949.

Centres: There were altogether 67 Mission centres which served all without distinction of caste, creed or colour and preached non-sectarian religious principles.

Temporary Relief: The Rehabilitation work in the Tripura State of the riot affected refugees of East Bengal of 1946 was continued throughout the year; 150 families were settled Rs 13,965/2/ has been spent for this purpose. This Mission spent Rs 8,791/9/6 for regular help to 73 students and 21 families and occasional help to 29 others.

Medical Service: The Mission conducted 6 general and 1 maternity Hospitals with a total number of 507 beds, which treated in all 12,322 cases. Altogether 18,33,322 patients were treated during the year by the 44 outdoor Dispensaries. Through these hospitals a number of compounders nurses and midwives were trained during the year. The P. B. Clinic of Delhi treated 44 observation cases in its 16 observation beds and under the Home Treatment Scheme contacted 1,307 cases and treated 946 patients in addition to those at its outdoor department.

Help to the poor: Under this head 152 mds 27½ srs of foodstuffs and Rs 13,928/14/6 were spent for regular and occasional help to 1,704 individuals and families, of whom 77 students and 71 old women received regular help and 157 others occasional help from the Headquarters. The Benares Sevashams maintained an invalids' Home for men and another for women with 25 and 50 beds.

Educational Work: The work under this head included two colleges, 17 High Schools including 4 residential schools and 5 orphanages with a total of 5,289 boys and 2,410 girls; 65 lower grade schools with 5,833 boys and 3,686 girls; moreover, 18 Tamil and 4 English schools in Ceylon had a total strength of 6,258. The Mission had 10 Night schools with 410 students 2 industrial schools

To Conserve Rice In Asia

Communism Must Be Kept At Bay

The London "Telegraph" writes: "Rice may be said to be the key, both political and economic, to Asia. At present, though the peoples of that continent are on shorter rations than prewar, supplies are just about enough to meet their basic needs. The Consultative Committee on rice on which 18 countries are represented estimate there should be sufficient rice to cover requirements in 1951, but China, India and Pakistan, the largest rice producers, can only fill the wants of their growing populations if they import rice, and the same is true of Japan, the Philippines and Malaya.

For full rice bowls, Asia is therefore largely dependent on Burma, Siam and Indo-China, which before the war supplied three quarters of the world's import needs." Of these, only Siam is able to export as much as she did before the war. The whole well-being of the East thus depends, like so much besides, on the successful defence of South East Asia against Communism.

—U. K. I. S

International Agreement to Abolish Duties on Books

Seventeen nations signed an agreement at Lake Success on Nov. 23 permitting a wide range of educational scientific and cultural material to pass their frontiers free of duty.

Signing the agreement were: Britain, Belgium, Bolivia, China, Columbia, Dominican Republic, Ecuador, Egypt, Greece, Guatemala, Haiti, Israel, Luxembourg, the Netherlands, Philippines, Switzerland and Thailand.

The agreement provides that the contracting States will abolish duties on books, newspapers, works of art, educational films, sound readings and materials for the blind.

with 211 students. The Mission had 48 students' Homes which accommodated 2,166 boys and 224 girls.

Work for Women: The Mission conducted under this head the Women's Department of the Benares Home of Service, the Maternity Hospital with its training section in Calcutta, the Domiciliary Maternity clinic at Jalpaiguri, the invalid women's Home at Benares the Sarada Vidyalyaya at Madras and the Sister Nivedita Girls' school at Calcutta etc.

Work outside India: In Mauritius, Singapore, Burma and Ceylon the Mission carried on its educational and cultural activities.

AN INCARNATION IS AT ONCE UNIVERSAL AND INDIVIDUAL

A Dominating Spiritual Dynamo

A rational temper and approach, a spiritual aim and purpose, a passion for the welfare of man as man and not as divided into sects and creeds, and above all, a spirit of harmony and fellowship—these are some of the salient features of the religion and philosophy of the Upanishads,—features which have marked the Indian spiritual tradition with the stamp of the eternal and the perennial. As the earliest and most comprehensive exposition of this tradition, the *Bhagavad Gita* carries a weight and authority in India next only to the Upanishads. In the Upanishads we move in a world of thought—intense, rarefied, and pure, in whose atmosphere even the personalities of the thinkers get melted into the impersonal; moving on air, so thin and rare, the Rishis have left no visible footprints; their personalities have become fused with their thoughts and what we get is an impersonal or *apauruseya* body of truths drawn from experience and tested by experience. This impersonal start has been like a rock-foundation to Indian spiritual tradition, enabling later centuries to erect a wide and lofty cultural edifice in the life of a sixth of the human race. The foundation so laid has imparted to this edifice an element of stability and resilience ensuring tenacity to meet tension and steadfastness to meet strain and a continuity, through the assimilative power, which is one of the wonders of world history. During the five thousand years of its history, storms have blown over it, invasions have battered it, and revolutions have convulsed it, edifices elsewhere have tumbled and crumbled in the past under a fraction of such impact; similar things are happening even in the present. But this one has not only stood them all, but every time has emerged stronger to greet the world with a new burst of energy. In the words of a distinguished thinker, history has demonstrated that India is ever aging but never old.

Awakening Due To Avatars

If, after five thousand years, the people of India feel the

freshness and vigour of youth today and an era of struggle and achievement opening out before them to-morrow, the credit goes to the sages of the Upanishads for the enduring foundations which they furnished to the Indian national life at the very commencement of its career. We will do well to remember these sages today and learn of them and pay them due homage for what they mean to us and to the world.

The Upanishadic atmosphere, though impersonal in itself, was yet the womb of a galaxy of personalities who have brightened up the sky of India in the succeeding eras. And the first of such was Sri Rama, the hero of Valmiki's *Ramayana*, and the second, Sri Krishna, the teacher of the *Gita*. These two heroes dominate the pages of Indian cultural history, being the most outstanding and most effective personalities for later ages. In them the Impersonal Idea of the Upanishad becomes defined as character and personality; the world becomes flesh. It is possible to study the Upanishads without reference to the personalities of the Rishis; but not so in the case of the teachings of the personalities beginning with Rama and Krishna. There is a close interrelation here between the teacher and the teaching; the teachers are not mere individuals but worldmoving forces, being the condensations of their own ideologies. This is so also in the case of Buddha and Shankara, Ramakrishna and Vivekananda. They are archetypal characters, representing a happy synthesis of the personal and the impersonal in whom are focussed the spiritual and moral urges and loyalties of the age. These are the epoch-makers of Indian history, being the embodiments of its spiritual dynamics. Idea defined is character; character is definition in terms of personality. Ideas in the womb of the Upanishads become as they were defined as character in these personalities. Sri Krishna is the supreme example of this synthesis—a personality—warm, genial, vigorous and human and withal so impersonal. Viewed in the

(Continued on page 4)

FERTILITY OF FEARLESSNESS

"In enjoyment there is the fear of disease; in social position there is fear of falling off; in wealth, the fear of (hostile) kings; in honour, the fear of humiliation; in power, the fear of toemen; in beauty the fear of old age; in scriptural erudition, there is the fear of opponents; in virtue the fear of traducers; in body the fear of death. All things of the world pertaining to man are attended with fear; renunciation alone stands for fearlessness."

PATH TO PERPETUAL PEACE

"There is the One Supreme Ruler, the innermost Self of all, who makes the One Being manifold. Eternal happiness belongs to the wise who perceive Him within themselves, and not to others. He who is the Eternal in the midst of the non-eternal, who is the consciousness of all conscious beings; who though One, dispenses the fruits of actions of many, eternal peace belongs to the wise who perceive Him within themselves, and not others."



Hindu Organ

TUESDAY, NOVEMBER 28, 1950

Treasure These Thoughts

"The frank realization that the physical Science is concerned with a world of shadows is one of the most significant of recent advances".

—EDDINGTON

HANDLOOMS THAT DO NOT HUM

IT WAS BERNARD SHAW who said that the hungry man was the most easily combustible material. And if the man who is in the sharp grip of cold starvation happens to be one who has received a fair standard of education and that at the expense of his patrimony the potentiality of the inflammability would increase. Here in this Island, day in and day out, the harrowing tales of how educated young men in their thousands are drifting aimlessly in the sea of life like flotsam and jetsam are being published in the press and from the platform. The S. O. S. is being heard regularly but no one responsible for the welfare of the people of this country seems to have heeded to the alarm and no rescue party has been organised to tow the poverty-tossed unfortunates to the safe anchorage of livelihood.

Alongside of these heart-rending circumstances the public are also given the information that several thousands of handlooms are lying idle. We remember, in this connection, the passing of the Industrial Products Act almost twelve months ago. We are also aware of the fact that the provisions of the act in question have not been brought into full operation as yet. It will be ridiculous to expect the complete eradication of unemployment by reviving the handloom industry. But it will be equally ludicrous to assert that this cottage industry cannot be made to function again in the same manner as it had in the days of old and that the unequal competition of the machine system cannot be successfully circumvented. The error of conception begins when it is argued that any single project should be so thorough and fruitful as to solve the question of unemployment in its entirety. Handlooms are the instruments invented by the industrious people of the past to earn their livelihood and to provide themselves with the necessary clothing. The product may not be as fine as the machine-made linen, but the material will be just enough to stand the wear and tear of everyday usage better than the imported variety. In this age of soap and snow-cream it may be ironical to impose by

WORLD PEACE EFFORTS OF PACIFISTS

WELL BEGUN AT SANTINIKETAN

[S. K. GUHA
in the Modern Review]

THOUGH the early history of man reveals to us his ferocious and brutal nature when he lived in an uncivilized manner in forests using raw meat, barks of trees, and fighting with one another, yet with the advent of civilisation we find how man has been a seeker of peace and happiness from time immemorial. But the cause of indiscipline, disorder and unhappiness remains the same for ever, viz., the question of survival and the idea of supremacy of one over the other. In the beginning even when man lived in groups and when no movement was possible from one corner of the globe to the other, one group of men were found to fight with another group for some reason or other. With the growth of civilisation and the expansion of transport facilities, etc., people of different parts of the world known as different races and nations began to migrate from one place to another in an attempt to survive and ultimately to make themselves and their country more wealthy. And thus arose the idea of supremacy not only of one man over the other, but of one race over the other and finally of one nation over the other. And so we find the series of battles and wars in the history of the world. The Great War of 1914-18 which was the first global war, brought with it a chain of sorrows and miseries in this world. In spite of the heavy damages and devastations caused by war there has been no end to such struggle. Man could not remain static for long. His dynamic character has again been evidenced by the World War II which broke out in 1939 and ended in 1945. This surpassed the World War I in all respects, specially with respect to the use of the deadliest mechanical weapon like the Atom Bomb, one of the finest inventions of man, and also with respect to the extent of devastations caused by it all over the surface of the earth.

Besides these other small-scale brutal happenings like civil war or communal riot, and murder, etc., have not been rare even in this modern civilised world. In one word, the twentieth century

legislation the use of the stiff towel. But poverty knows no propriety of toilet luxury.

Though late in the day, it is heartening to learn that the Minister of Industries has taken steps to encourage Handloom weaving by insisting on the use of indigenous products in the same proportion as that of imported stuff. We suggest that the Government Departments whose requirements of textiles of the towel variety are large should be prevailed upon to use the home-spun cloth and help the educated unemployed to eke out their livelihood in an honourable fashion by taking to the handloom—that magical instrument in whose music and melody in India, the Goddess of Freedom was so enraptured as to bless Bharata Matha with bounteous independence.

which has been a landmark in the history of world culture and civilisation, has, on the other hand, witnessed the greatest and meanest havoc wrought by man through war, riot and murder.

Better Counter-Part

However, this does not represent the complete picture of human activities upon this earth. There is also a better counterpart of the human society which has been equally striving for the establishment of peace on this surface of the earth. Consequently the world has produced a good number of saints and sages in different parts and at different ages for preaching messages of goodwill and peace. And thus we find the appearance of the prophets and saviours like Moses, Zoroaster, Confucius and Laotze, Buddha, Mahomet, Jesus Christ, Lord Krishna, Sankaracharya, Sri Ramakrishna, Vivekananda and lastly Mahatma Gandhi (Bapuji) on this earth, all of whom spent their lives in preaching messages of brotherhood and peace.

Welfare Organisations

However, the peace-drive too was not confined in individual activities only, but collective efforts in establishing peace have been reflected in the birth and growth of peace-squads and welfare-organisations throughout the various parts of the world. Ultimately the different races and nations of the world have assembled together and succeeded in forming a peace-organisation of international status. And thus after World War II, was founded the League of Nations on January 10, 1920, with the object of promoting international peace and security. The total number of participating nations to this organisation was fifty-three. But this proving not very effective under new circumstances during the World War II, United Nations Organisations has been founded in 1943 with the same object in view but with some fundamental changes in the constitution of the afore-said League of Nations. This UNO in which fifty-one allied nations have signed the charter is a much more stronger body with a large number of branches like the Security Council, UNESCO, WHO, FAO, and ECAFE, etc., and is conducting its activities in a much wider scale with the direct support of the respective governments. Now the question arises—are we fully satisfied with its activities, and are we assured of permanent peace and safety in this world? Certainly no positive answer is possible at this stage. However, it cannot be denied that the world is being threatened with a third world war. A fear-complex has gripped the whole population of the world specially in view of the deteriorating economic conditions in the various parts of the globe.

Action By Masses

Thus a saner section of the people who can be regarded as the products of our prophets of the different ages, and who seem to be unconcerned with the political moves of the various governments, being conscious of the peculiar world situation, met together in the Dominion of India under the title of World

Pacifists to train the masses to stand against war and thus to become real pacifists by following the messages of goodwill and peace as given by the prophets. This World Pacifists' Conference was convened by 54 overseas delegates representing 33 countries and 25 Indian delegates. Their discussions at Santiniketan were held very secretly, and then at Sevagram too their meetings and conferences except on one occasion, were not open to the public and the press. So it is beyond the scope of this article to comment on the proceedings and discussions in the secret sessions. However, as far as we learnt from the open sessions at Santiniketan and particularly at Calcutta (as I personally attended the Calcutta session), their move cannot be discouraged specially in view of their noble idea of world unity not through usual governmental machineries but through the willing co-operation of the masses. They believe not in the action of the government but in mass-activities, and opine that world-peace is inevitable if the masses of the world-population desire it.

To End Inequilibrium

Now from the logical point of view this is actually true. But in this material world can the masses be separated from the government? Have not the governments been formed by the masses? Can the masses disobey their government to help in war preparations when they are asked to do so in their own interest. In one word masses are always led by some interest to help their government in this material world. The richer section of the masses instead of being happy with what they have, are banking after more and more wealth and are devising ways and means to exploit the already poorer people of their humble resources. Thus wherever we may go we meet two main classes, viz., 'Richer' and 'Poorer' or simply 'Have's and, HaveNot's. More clearly to explain, one group of people is well-fed and well-nourished and have got excess of wealth; while the other group is under-fed and under-nourished and have nothing in their store. The same phenomena of inequilibrium is existent in the international field too, and it is the government of the respective countries that help them to maintain this state of inequilibrium. So in order to establish world-peace, the main problem is to abolish this state of inequilibrium disregarding for the present the inherent brutal tendency of man which is up till now an uncontrollable factor.

Hence the question arises: Is India the land of "monks" and "sadhus" preaching messages of brotherhood and peace both through official and non-official agencies for a pretty long time the, most suitable place for World Pacifists' Conference? Certainly it is sheer waste of time to try to wake a man up who is already awakened, and the same is the case with India. It is more so, because India being a less wealthy and powerful country in the modern world, has got no control over world-politics. Her helpless position is evidenced by the hopeless results achieved so far by the preaching of messages of brotherhood and peace through her saviours and prophets in different ages.

Venue of Activities

So the attempts of the World Pacifists will be much more effective if these conferences are held first in all the more powerful countries by turn in order to

sacrifice a part of their wealth for the poorer nations of the world whereby only the impending world calamity can be avoided. The success of the World Pacifists will be more significant if a direct approach to the problem be made by them through their respective governments, as no successful solution can be expected in this modern complex world without the active support of the government representing the people of the land. Thus world peace is inevitable if the World Pacifists in co-operation with U. N. O. unhesitatingly invite the attention of their respective governments to the following points, and urge their governments through mass-movements to help in their peace-drive which is possible only through the execution of the programme given below.

Program

- (i) Establishment of a real United Organisation purely representative of the world population and free from world-politics;
- (ii) Determination of the common minimum standard of living for the different nations of the world;
- (iii) Determination of the total world population, world-needs for food, clothing and other daily necessities of life on regional basis from year to year;
- (iv) Yearly stock-taking of world reserve of natural resources world production of food, and clothings etc., both through natural and artificial process;
- (v) Formation of a World Distribution Board to deal with the equitable distribution of food and clothings, etc., after fixing the quotas for the various countries according to their needs; and the consideration of arranging for more production of food and other essentials through artificial means in case of world-deficits;
- (vi) Setting a maximum limit of wealth that should be enjoyed by an individual, a race, and ultimately by a nation;
- (vii) Extension of the same facilities to all children of the world especially with respect to food education, and health;
- (viii) Strictest restriction on the use of destructive materials and weapons by an individual, a race, or a nation;
- (ix) Stock-taking of the existing war materials meant for use for destructive purposes in the different parts of the globe and to deposit all such materials in a 'Central Godown' under the direct supervision of the Security Council until arrangements are made to completely destroy them;
- (x) To put a stop-order to the further manufacture of destructive materials, to the further modern scientific discoveries and inventions of more deadly weapons like Atom Bomb, etc., and to discourage secret scientific research on 'atomic energy' and the like;
- (xi) To find a common world language in order to establish closer link among all the races and nations of the world;
- (xii) To take up the task of educating the cent per cent world population first through regional language and then through the common world language;
- (xiii) Lifting of restriction on the free movement of individuals throughout the various parts of the globe;
- (xiv) Consideration of equitable distribution of population accord-

(Continued on page 3)

Religious Sentiments

(BY RAJAN)

IN Friday's issue of the "HINDU ORGAN" (Nov. 24th) were published two articles relating to *Hindu Temporalities*—one by Mr. S. Cumarasuriyar, the other by Mr. C. Nagiah. Mr. Cumarasuriyar stressed the need for legislation on Hinduism and urges on the Honorable the Minister for Home Affairs, to publish the report of the *Hindu Temporalities Committee* as a sessional paper at an early date. Mr. C. Nagiah on the other hand criticises the *Commission's* report (the version' of the report as given in the *Sunday Times Illustrated* of 5-11-50),

Criticism is most valuable and welcome, if only it is constructive. And constructive criticism can be expected only from unbiased men. Mr. Nagiah—who belongs to the orthodox school of thought—looks at the report (as available so far) with a prejudiced eye. To him, legislation on Hinduism in whatever form, is unnecessary. He writes:

"It is a naive attempt to supersede God's law's in Saiva Agamas by government laws..... therefore we protest against government interference in our religious matters either by setting up a *Statutory Board* to manage our temple or by law of *Parliament*, to destroy our religious practices which are in vogue from time immemorial".

Hence his indictment, that the report of the *Committee* is an appeal to canvass votes for the forthcoming Parliamentary Elections.

Mr. Nagiah's criticisms levelled against the *Committee* should not be taken seriously for he disagrees on the basic question as to whether legislation is necessary or not. Being a strong opponent of legislation for the Hindus he is naturally prone to criticise the Report—be it good or bad.

Mr. S. W. R. D. Bandaranaike's recent utterance that those who do not agree with him that Ceylon should be made a Buddhist State are fit for the Asylum, must have shocked not merely the Hindu community, but every right-thinking citizen of Sri Lanka. It is one of the most rash statements that could be ever made by a top-rank politician. It was only a month back that Mr. Bandaranaike put forth his new brand of *Socialism—Religio-Democratic Socialism*. Now he clamours for a Buddhist State. So we see the essence of his *Religio Democratic Socialism* viz. to declare Ceylon a Buddhist State and suppress all other religions.

This only serves to indicate the crude, undemocratic statesmanship and narrow racialistic outlook of Mr. Bandaranaike.

This is nothing but political opportunism. However let us hope that the old, experienced pilot at the wheel would steer clear of such political buffets and see that this mist does not blind the vision of the rest of the Cabinet.

PERSONAL

Mr. V. Kumarasamy M. P. returned to the Island on Sunday after attending the Inter-Parliamentary Conference in Dublin.

Mr. M. Vaithalingam of the Staff of the Jaffna Hindu College has passed the London B. A. Examination held recently.

Herb To Cure All Diseases

12 Year Old Shepherd As Divine Physician

A shepherd boy of 12 years now known as Nepali Baba is daily attracting thousands 70 miles from Cuttack. He claims a divine force behind the medicine which is the bark of a plant found in the hills nearby. The medicine is common to all kinds of bodily diseases of mankind, which he gives 3 days in the week Monday, Tuesday and Wednesday and no examination of the patient or any varying prescription is required for the medicine. On these days at least 5,000 people per day are lining up in a queue to take the medicine.

The Government did not take much notice of this in the beginning but now that the crowds have increased to thousand daily they had to make special arrangement especially in regard to transportation of the crowds. The place is about 70 miles from here and is 20 miles from Meramandali railway station on the Talcher line. The railways are also running since 3 days special trains to cope with the rush of traffic.

According to the story current among the followers of Nepal Baba, the shepherd boy while having high fever went out one day with his cattle to a nearby hillock where seeing his condition a 'Sadhu' called him and administered a medicine. The boy was cured but at the same time the Sadhu showed him a plant the bark of which he gave as medicine, to the boy and asked him to distribute it to the needy.

The Government of Orissa have put in 4 new buses to meet the demand of the visitors to Rantalli, which lies on the Meramandali-Sambalpur Road. This line is now under Orissa Government's nationalised service. The railways are running special trains one or two daily, from Khurda Road to Talcher.

The visitors to Rantalli are coming from different parts of India, the large majority of them being from Uttar Pradesh and Madhya Pradesh.

Healing Qualities Of Water

Water is one of the most ancient of all agents used for the cure of disease. It is one of the most powerful remedies. Water is doubtless a simple remedy, but it certainly needs a careful usage. The more scientific knowledge the user possesses, the more skillfully will he be able to apply it, says Swami Sivabanda in *Divine Life* writing about "Water Cure".

Water relieves local pain, tones the nervous system, equalises the heat all over the body, removes excessive heat from certain parts of the body and stimulates life's power of healing, and heating the body.

The nature-cure makes the fullest use of the cleansing and healing qualities of hot and cold water.

The innumerable nerve-endings on the skin get much relief on the application of cold. A bath provides the necessary coolness. During and after a bath evaporation of water from the skin cools the nerve endings satisfactorily. The same thing happens in sponging. Baths should be regularly taken to soothe the nerves.

World Peace Efforts Of Pacifists

(Continued from page 2)

ing to the total available areas of land; (xv) Full employment, and implementation of strict measures for control on world population through modern scientific processes.

Peace Well Possible

Thus it may now be concluded that world-peace is not something inconceivable and impossible on this surface of the earth, rather it can be achieved through the earnest efforts of the World Pacifists, if only they carry out their tasks with a modified outlook not merely from the ethical point of view disregarding the existence of the governments but with careful consideration to the present complex world-affairs.

Again it must be specially borne in mind that the activities of the World Pacifists instead of ending here will be recorded for ever in world-history, and will act as a helpful guide to future generations in their attempt to establish permanent peace in the world. Hence it is hoped that the World Pacifists who have brought the dream of our Kaviruru into shape by holding their first conference at Santiniketan (Abode of Peace), will spend no time and thought in turning their direct attention to the more powerful countries like Britain, France, Russia, America, U. S. A. and Germany, in order to persuade the people there and their governments to help actively in their noble task with special reference to the above fifteen points.

Imremendous Task

Finally, it must be admitted here that the noble task of establishing world-peace is a tremendous one, and can hardly be solved within a short period of a few years or so. It is so fast a problem that it involves a long chain of programmes to be executed by the people from generation to generation. The idea of peace is not the gift of the 20th century, but it has been prevailing in human minds since the appearance of man on this earth, and more apparently since the beginning of culture and civilisation in human society. There was a time when only One Individual (now deemed as Saviour, Prophet, or Messenger of God to us) in millions of people, had preached His messages of goodwill and peace to the people to save the inflicted world from the clutch of any disaster or calamity. But now in this 20th century we hear the same cry of peace being raised from various quarters of the globe not only by individuals but by groups of people of different races and nations. So it remains to be seen the dawning of that day when the whole world will announce in one voice the establishment of peace in this world for times to come!

UNION COLLEGE, TELLIPPALAI

New Admissions for 1951

1. Students seeking admission to the College for 1951 should apply in forms obtainable at the College Office on or before 15th December, 1950.
2. Admissions to classes from the Kindergarten to the H. S. C. will be made according to the vacancies that occur in each class. Selected applicants will be asked to sit for an admission examination which will be held on Wednesday the 3rd. January, 1951.
3. All applications for admission should be accompanied by Birth or Baptismal Certificates in proof of age.

L. P. THURAIRATNAM
Principal.

M. 168, 24 & 28

Kashmir And Nepal Problems

Indian Socialist Leader's Views

Mr. Jayaprakash Narayan, the Socialist leader, said at a public meeting at Nagpur on Nov. 22nd that the only "visible and practicable" solution left for the Kashmir question was the convening of a Constituent Assembly to settle finally the future of the State.

Mr. Narayan said that once the Assembly was elected by May next as demanded by the Kashmir National Conference and a decision taken, it should be binding upon the Government of India as well as the United Nations. There would then be no question of plebiscite and India should withdraw the case in the U. N. and refuse to take any part in any further deliberations which might not be of her seeking he added.

The Socialist leader said that people in the Pakistan-held Kashmir should also be given the opportunity to elect their representatives to the proposed Constituent Assembly. But if this could not be arranged for any reason the future of that part of Kashmir should be left to be decided later on as one of the several matters in dispute between India and Pakistan.

With the progressive reforms such as redistribution of land introduced by the Sheikh Abdullah administration, Mr. Narayan declared he had no doubt that the elected representatives of the people of Kashmir through their Constituent Assembly would decide in favour of Kashmir's permanent accession to India.

Mr. Narayan urged the Government of India to accept the plan of the Kashmir National Conference for convening the Constituent Assembly to decide the future of the State.

Nepal Issue

Referring to Nepal, Mr. Jayaprakash Narayan said that if the Government of India were to recognise the three-year old prince as the King of Nepal, that would mean the death-knell of Nepal Congress struggle for democracy. Far from thinking of recognising the boy prince as King of Nepal, by any outside pressure Mr. Narayan said, he hoped the Government of India would help in every way possible the present movement for constitutional reforms and recognise the "Azad Democratic Government of Nepal" wherever it might function at present.

The Socialist leader criticised the Government for "keeping alive the princely and capitalistic in the country. Three years after the attainment of freedom the Nehru Government had yet to show any evidence of an earnest attempt to solve the problems of poverty, and mal-distribution of wealth. The Socialist Party, he said, wanted to canalise the mounting wave of dissatisfaction with the present regime into constructive channels by forming a constitutional opposition. They aimed at putting an end to the remnants of the feudalism in the country and ensure a living wage" to the worker in the factory and an "economic holding to the peasant in the field.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1186

Sadasivam Sivagurunathar of Puloly West. Petitioner

Va.

1. Wallippillai widow of Ganapatipillai
2. Ganapatipillai Sadasivam
3. Nagappur Veluppillai and wife Manonmanny
4. Somasundaram Saravanamuttu of Puloly West
6. and wife Sivagamasundary
7. Ponniah Veluppillai of Puloly West
8. and wife Parupathidevy of do
9. Vadivelu Sivapathasundaram and
10. wife Rajeswary alias Sellamuttu all of do. Respondents.

In the matter of the Last Will and Testament of the late Ledchumipillai wife of Sivagurunathar deceased of Manipay, Native of Puloly West

This matter coming on for disposal before William Gunam Spencer Esqr., District Judge, Jaffna on the 15th day of June 1950 in the presence of Mr. M. Esurapatham Proctor on the part of the petitioner and the affidavit of the above-mentioned petitioner dated 4th April 1950 having been read, and the affidavit of the witnesses to the last Will dated 19th February 1950 also having been read.

It is ordered that the Will of the deceased No 3361 dated 31st December 1945 and attested by V. K. Subramaniam Notary Public be and the same is hereby declared proved unless the Respondents or any other person or persons interested shall on or before the 31st day of July 1950 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the said Petitioner is the executor named in the said will and that he is entitled to have probate of the same issued to him accordingly unless the Respondents or others interested shall on or before the 31st day of July 1950 show sufficient cause to the satisfaction of this court to the contrary.

This 15th day of June 1950

Sgd. W. G. SPENCER,
District Judge.

Time to show cause extended to 6-12-1950.

Sgd. W. G. Spencer,
District Judge.
O. 85, 28 & 1.)

Re-sale of Toddy Rents— 15th December, 1950 to 30th June, 1951

Tenders are hereby invited for the purpose of the exclusive privilege of selling toddy by retail in toddy taverns No. 7, Uyilankulam, No. 9, Chettukulam and No. 10, Kaddadivayal in Mannar District during the period 15th December 1950 to 30th June 1951. Tenders should reach the Assistant Government Agent, Mannar, not later than 10.15 a.m. on Monday the 11th December 1950.

2. The condition of sale and any other particulars can be obtained on application at the Mannar Kachcheri.

E. B. TISSEVERASINGHE,
Assistant Government Agent,
Mannar.

The Kachcheri,
Mannar, 23rd November 1950.
(G. 60, 28)

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Sted. 29. 24 & 28.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1173

In the matter of the intestate estate of the late Gnanasoundary wife of Nagamany Ramalingam of Tellippalai East,

Nagamany Ramalingam of Tellippalai East Petitioner.

Minor 1 Ramalingam Paskaralingam

" 2 Ramalingam Ambigadevi

" 3 Ramalingam Ganesalingam

" 4 Ramalingam Mankaiyatharasy

" 5 Ramalingam Mahalingam by their G. A. L.

6 Ponniah Ratnasingham all of Tellippalai East

Respondents.

This matter coming on for disposal before R. R. Selvadurai Esquire, District Judge, Jaffna on the 21st day of April 1950 in the presence of Mr. M. Sithamparanathan Proctor for petitioner and the affidavit of the petitioner having been read.

It is ordered that letters of administration to the estate of the abovenamed deceased be issued to the petitioner and that the 6th respondent be appointed Guardian ad-litem over the minors the abovenamed 1st to 5th respondents for the purpose of protecting their interests in these proceedings unless the respondents or any other person appear before this court on or before the 14th day of November 1950 and show sufficient cause to the satisfaction of this court to the contrary.

This 21st day of April 1950.
S. S. J. Gunasekara,
District Judge.

M. Sithamparanathan
Proctor for Petitioner.
14-11-50

Time to show cause is extended till 5-12-50.

Navalar Day

Navalar Day will be celebrated under the auspices of the Jaffna Saivaparipalana Sabhai on Friday, the 1st Proximo in the Sabhai Navalar Hall.

Sivapoojah, chanting of Tamil devotional hymns and Maheswara poojah will take place between 10 a. m. and 1 p. m.

In the evening there will be a public meeting commencing at 5 p. m. presided over by Mr. R. Sivagurunathar.

The following will be among the speakers on the occasion.

1. Messrs. S. Rajaratnam Secretary, Hindu Board, Jaffna; 2. A. Cumarasamy M. A. Principal Jaffna Hindu College; 3. V. Veerasingam B. A. Principal Manipay Hindu College; 4. S. Ambikaipakan B. A. Principal Vydeshwara Vidyalayam, Vannarponnai; 5. C. Nagiah B. A. Secretary, Vedagama Saiva Sithantha Sabhai; 6. Mudl. C. Muttathambay; 7. Pandit S. Kanapathippillai, Saiva Training College, Tirunelvely.

OBITUARY

MISS. MAILVAGANAM

We regret to record the death of Ishwary daughter of Mr. N. Mailvaganam, Foreman, Saiva Prakasa Press. The death occurred at Manipay on Wednesday the 22nd instant at 5 p. m.

S. S. J. G.

D. J.

(O. 86 28 & 1'

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(S. 33, 28, 1)

AN INCARNATION IS AT ONCE UNIVERSAL AND INDIVIDUAL

(Continued from page 1)

context of human history the term *avatara*, as applied to these outstanding heroes seeks to convey this unique quality in the stature and dimension of their personalities. The Avatara or incarnation is the synthesis of the impersonal and the personal, of the divine and the human; he is at once individual and universal.

Dynamism

One important feature of the Avatara concept, the one that is most significant from the point of view of cultural history, is the quality of dynamism associated with the term. The Avatara, unlike an ordinary saint, is not a static guide like a lighthouse; he is, in the words of Sri Ramakrishna, a large-sized ship, capable of carrying thousands of people across the waters of life. He appears on the world scene to establish Dharma, in the words of Sri Krishna in the *Gita*; he sets in motion the wheel of Dharma, says Bhagavan Buddha in his first sermon. And the motive-force of both is the identical one of the happiness and welfare of millions—*sarva-bhuta hita* or *bahu-jana hita* and *bahu-jana sukha*. Paradoxical as it may seem, the richness and fullness of their personalities is the product of their impersonal attitudes and motives which are the driving forces behind their life and action. 'I have nothing to gain in the three worlds, O Arjuna!' says Sri Krishna in the *Gita*, 'yet, I work incessantly, for the good of the world, and as an example to mankind'. There is a standing example which validates the ethical truth that the height of a personality is directly proportional to the depth of its impersonality; to find life, we have to lose it first.

Epoch—Makers

The Avatara, as understood in India, is an epoch-maker, a spiritual dynamo from which emanates man-making and nation-making forces. In him philosophy as idea becomes transformed into philosophy as will and purpose and endeavour. If philosophy as idea is primarily concerned with interpreting the world, philosophy as will and purpose is deeply interested in the transformation of it in terms of its idea. The Avatara as epoch-maker is the fusion of idea and will and endeavour; and this is also the definition for Ishvara or God in the Vedanta—He is the synthesis of *Jnana*, *Ichcha*, and *Kriya* (knowledge, will, and action). All men of effective character are dynames of such synthesis in more or less degree; but their powers are limited in scope and circumscribed in motive, being not wholly free from the limitations of personality. Unlike them, however, the Avatara functions as a perennial source of power and beneficence in a whole epoch, and continues to be a source of general inspiration ever after.

Marxian Distinction

It will thus be seen that the Marxian distinction between philosophers that merely interpret the world and those that transform it has long been known and acted upon in India. In this, we were Marxists long before Marxist philosophy was born in Europe. The Avatara, according to Indian thought, is the world transformer; in him idea becomes yoked to will, purpose, and endeavour. He does not merely contemplate the world; he works with a view to change it. The materialistic philosophy and approach

of Marxism, with its faith in naked violence and hatred, and the spiritual view and approach of Indian thought, with its faith in the innate goodness and educability of man, differ widely in methods and results, in spite of starting with common objectives. In its concern for the poor and the lowly, observes Dr Radhakrishnan, 'in its demand for a more equitable distribution of wealth and opportunity, in its insistence on rational equality, it gives us a social message with which all idealists are in agreement. But our sympathy for the social programme does not necessarily commit us to the Marxist philosophy of life, its atheistic conception of ultimate Reality, its naturalistic view of man, and its disregard of the sacredness of personality.'

Vedanta Approach

The Vedanta understands and appreciates the Marxian passion for human betterment. Whether we search into the theoretical statements of its objectives or into the practical conduct of its exemplars, we shall never miss this human element in this philosophy whose quest is for a truth which will most conduce to human happiness and welfare and whose passion is to verify its truth in life and society. And that truth it finds in the unity and solidarity of existence. The social outlook and programme of the Vedanta, proceeding as they do from this truth, and periodically set in motion by its greatest exemplars, the Avatars, naturally tend to ease the tensions and conflicts obtaining in a society through its insistence on the values of freedom, equality, and the sacredness of personality, and through the spiritual direction it gives to surplus social energies. The Avatara thus is the dominating spiritual hero of an epoch, who functions as the dynamic source of a creative social process and the sustenance and guide of an equalitarian social order.

(Vedanta Kesari)

NOTICE

An application has been made by Mary Josephine Ponrose Manuelpillai widow of S. Manuelpillai of Karampan, Kayts for duplicate certificates as she has lost the Share Certificates for Share Nos. 1 and 2 held by the late S. Manuelpillai her husband, in this Company. Unless objection is received within 14 days from now a duplicate will be issued.

S. COOMARASWAMY
Secretary,

Jaffna Co-op. Stores Ltd.,
150, Hospital Street,
Jaffna.
24-11-50
(M. 171. 28 & 1)

ST. JOHN'S COLLEGE JAFFNA

ADMISSIONS 1951.

Dec. 31, 1950 Last day for applications. Application forms obtainable in the College Office.

Jan. 5 & 6, 1951 Admission Examination at 9.0 a. m.

Jan. 10, 1951 New Term begins.

J. T. ARULANANTHAM
Principal.
(M 170 24 & 28)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1223

In the matter of the estate of the late Mathuraminah wife of E. S. Sinniah Arunasalam of Kokuvil East, Jaffna. Deceased

E. S. Sinniah Arunasalam of Kokuvil East, Jaffna

Vs Petitioner

1. Arunasalam Mahathevan
2. S. Senathirajah and wife
3. Vijayaledchumy
4. S. Sivapragasam and wife
5. Sagthiravathana
6. Arunagalam Suntharakan
7. " Vamadevan [the
8. " Ranjithamalar
9. " Balachanthiran
10. " Balasavunthari
11. " Ranjanayagi 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 & the affidavit of the above mentioned petitioner dated 29th August 1950 having been read:

It is ordered that the said respondent be appointed guardian ad-litem over the minors 6th to 11th respondents and that the said petitioner be declared entitled to have letters of administration to the estate of the said intestate as the husband 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 29th 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 minors before this Court on the said date.

This 29th day of August 1950.
Sgd. S. S. J. GOONESEKERE,
District Judge

(O. 84. 24 & 28.)

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(M. 16° 24 28)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1218

In the matter of the intestate estate of the late Ambalavanar Sivassambo of Kanterodai

Deceased

Sivakamasunthary widow of Ambalavanar Sivassambo of Karukampanai in Tellipalai

Vs. Petitioner.

1. Ambalavanar Visuvanathar of Kopy South

2. Ambalavanar Muttucumarar of Kanterodai

3. Ambalavanar Kumaraswamy of Kanterodai Respondents.

This matter coming on for disposal before William 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 abovenamed deceased died intestate and issueless leaving behind as his heirs the respondents abovenamed.

It is ordered that the abovenamed petitioner Sivakamasunthary be declared entitled to the grant of letters of administration over the estate of the deceased abovenamed and that she be appointed administratrix of the aforesaid estate unless the respondents abovenamed or any other person show sufficient cause to the satisfaction of this Court to the contrary on or before the 29th day of November 1950.

This 3rd day of August 1950.
Sgd. S. S. J. Goonesekere
District Judge.

(O. 83. 24 & 28)

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EDITOR-IN-CHIEF: T. Muttusamipillai.