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THE Hindu Organ.

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

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HINDU TEMPORALITIES

Support For Early Enactment Views Of Reformists

(K. NAVARATNAM
Secretary, Kalanilayam)

The concluding statement of the editorial of the Hindu Organ of December 1st, 1950 "The Hindu Temporalities Ordinance should be enacted without further delay", is very timely and most appropriate at this time. The Hindu Organ, published by the oldest Hindu Association of the Island, is undoubtedly, the mouth piece of Hindu public opinion in this country. Its editorial of the 1st. December 1950, very explicitly demands the introduction of the Hindu Temporalities Ordinance without delay. After this the Government need not hesitate to move in the matter. As pointed out by the editor the move for a Hindu Temporalities Ordinance was first made by the great Hindu Leader Sir Ponnampalam Ramanathan in 1890, and this move had the full support of the Hindus of Ceylon.

Navalar Too

Mr. C. Nagiah writing in the Hindu Organ of 24th November 1950, states, "we protest against Government interference in our religious matters either by setting up a statutory Board to manage our temples or by laws of Parliament to destroy our religious practices which are in vogue from times immemorial. The principle "Follow India" is an appeal which is irrelevant and unsuitable to us." I am perfectly certain that no one living today in Ceylon, will dare to question the religious faith of Sir Ponnampalam Ramanathan or his knowledge of the Hindu Scriptures. After Sri La Sri Arumuga Navalar, Sir P. Ramanathan was the one person who lived and laboured for the progress and consolidation of Hindu religion and culture in Ceylon. When such an eminent scholar, statesman and leader had thought it advisable to ask for the introduction of legislation to control Hindu Temporalities, what to say of the protest of Mr. Nagiah? Even the great Navalar

Election of Senator

The U. N. P. nominee, Gate Mudaliyar S. T. P. Rodrigo was elected a Senator by the House of Representatives by 53 votes to 22.

The Leftist Candidate Mr. P. Nagalingam had the support of 22 members.

Six members declined to vote.

PERSONAL

Mr. C. R. Wardsworth, 2nd Class Trained Teacher, has retired from the staff of Jaffna College, Vaddukodai.

advocated state interference in the proper administration of the Temples and other religious institutions. Perhaps Navalar also lacked the religious earnestness of Mr. Nagiah:

Following Indian Methods

Mr. Nagiah's statement that the appeal of the Committee to follow India was irrelevant and unsuitable, to say the least, is very amusing. India is the home of Hinduism and the greatest authorities of Hinduism are still to be found there and nowhere else. Can Mr. Nagiah and people of his way of thinking mention one person in the whole island of Ceylon who may be considered as the greatest authority on Hinduism (even on the particular school of Saivism to which Mr. Nagiah belongs) above those found in India? We would request Mr. Nagiah to recollect what the Thambiran Swamikal of Dharmapura Adhenam said when he was here to preside over the All Ceylon Saiva Young Men's Conference on the question of Temp's Entry etc.,

The attitude of those who question the qualification or the right of the Hindu Leaders of India to speak about Hindu Religion and Social Reform, is ridiculous and only exhibits their insular culture and outlook. We would refer to Mr. Nagiah to the three lectures of Sri C. Rajagopalachariar, ex-Governor-General of India, delivered in New Delhi in November 1950 and to the Convocation Address of Sri M. R. Jayakar, delivered at the Benares Hindu University in November 1950, to acquaint him of the trend of Hindu Thought in Modern India. The verdict of History is that Hinduism developed throughout the ages, by enacting necessary social reforms to suit the various stages of its growth. This no one can deny.

Need for Reforms

Social & religious reforms to suit the circumstances of the age are a necessity and they should not be postponed. Hindu solidarity and progress require the removal of untouchability and the practice of animal sacrifice in the name of religion and devotion to God. The Committee of Inquiry has given the lead and the necessary guidance as to how the changes should be brought about and it is the duty of the Government and the Hindu leaders in Parliament to expedite the reforms. We earnestly request the Honourable the Minister of Home Affairs to expedite the publication of the report in full with the evidence to enable the Hindu public to study it well and to express their considered opinion regarding the recommendations.

No-Changers' Protest Trusts Ordinance Sufficient

(C. NAGIAH
Secretary Veda-Agama Sangam)

You have in your editorial of December 1 of 1950 urged for a speedy legislation on Hindu Temporalities and have adduced the following to support your advocacy.

1. That Sri La Sri Arumuga Navalar, Sir P. Ramanathan and Sir A. Kanagasabai had agitated for it and the result was only the simple Trust Ordinance of 1917. It is a general Ordinance for all Trusts, Buddhists, Muslims, Hindus and Christians.

2. Buddhists have (fortunately) got their own special Temporalities Ordinance from 1899 and the Muslims had their Ordinance passed from —. The Hindus alone (unluckily) have not yet been able to get an Ordinance to control the management and administration of their own temples.

Criticism: I. The Buddhists Temporalities Ordinance had come in 1899, and yet our great men like Sir P. Ramanathan the then Solicitor General of the Island, and Sir A. Kanagasabai, an Executive Council member of the then Government, after having observed the B. Temporalities Ordinance working for nearly eighteen (1917-1899) years, at closer range, have thought it proper, in their far greater wisdom, to have one like the Trust Ordinance and not a Temporalities Ordinance. They evidently thought that a temporality would subject Siva Temples to direct Government control and would inevitably render their business centres and not to allow them to remain the spiritual power houses that they are.

II. Today the Christians (Catholics and Protestants) do not have any Temporalities Ordinance, although some of their Churches derive much larger incomes, than any Hindu Temple. The Muslims have protested against the operation of their Wakfs Ordinance and it is suspended. There is the Trust Ordinance by which mis-management of any Hindu Temple can be checked and corrected and in fact most paying Temples today are under schemes of management framed by Courts according to the Trust Ordinance; then why is the cry for a speedy legislation against the wisdom of our Hindu forebears and of the Christians and Muslims?

3. Over and above the factual inference submitted above there is a unique reason why a worshipper in a Hindu Temple has not even a legal right over the offerings that he has voluntarily made to the Deity. In the language of trade a devotee, takes young coconut, milk, honey and so on, and some money with them, the Brahman priest does the necessary pujas and gives in return thereof m, holy ash and sacred leaves, (pathirams). The

devotee, accepts these as symbolic of the graces conferred on him for his milk honey and so on. The money is understood to be the pay for the priest for his work and there is an end of it. Then where is the right for a worshipper to claim a control over this money. This same principle applies with equal force to properties donated by devotees to the Dietsies in the temples. No donor ever does it but in the expectation of God's Grace to him and his care about the donation should, and does, stop there. To pursue, for the donor, further is to deny and by-pass his expectation and flowing out of Grace from the Deity to himself, and to reach at the manager and his attention of the donation instead. This is really abuse of the offerings in worship to the Dietsies!

Valigamam West Co op. Stores Union

Annual Meeting

Mr. A. T. Vathaparnam presiding at the annual meeting of the Stores Union outlined the future plan of saving the public from bakers who gave short weight bread at higher prices by starting a Co-operative Bakery run on sanitary line as the present bakeries were not up to modern sanitary standards and that vitaminised bread should be their objective and added that the Stores should undertake the distribution and serve to exchange locally produced eggs, vegetables, jaggery, rice, gingilly, greengram ect. and not be content to remain as purveyors of foreign goods.

Mr. S. Peter and Mr. A. Nagarathnam were re-elected as Secretary and Treasurer respectively. Mr. V. Nadirajah Assistant Registrar of Co-operative Societies, Northern Division complimented the Union and its President as well as the committee and staff on the excellent work done for the year and expressed the hope that it would maintain its leadership in the years to follow. Muhamdram S. Thamboo also spoke

The Store owns its building, Kerosene Oil Store, two lorries, and meets the needs of over 50,000 consumers; its profit for this year is well over Rs. 20,00/-.

The meeting was held at the V. C. Building Changanai last Sunday at 10 a.m

ARCHAEOLOGICAL PROOF OF SOUTH INDIAN CULTURE

Chronological Investigation

THE archaeologist's problem in India must surely be where to begin for the country abounds in ancient monuments. These relate to eras and cultures well beyond the reach of written history and primeval literature holds allusions to the latest of them. Bits of fossilised bone, fragments of pottery and the remains of well-planned fortifications bear testimony of earlier civilisations and one can only conjecture from such scattered bits of evidence the way of life they represent. But it is the archaeologist's function to allot such findings to their chronological place in evolution.

In his Sir George Birwood Memorial Lecture to the Royal Society of Arts in London on "Archaeology in India and Pakistan since 1945", Dr. R. E. Mortimer Wheeler, C. I. E., M. C., D. Litt., F. B. A., F. S. A., described the archaeological problems in the South of India with which the department of which he was once head in undivided India was confronted and how much had been accomplished since. There was, he said, no dated contact with Mesopotamia and no intrusive influence from the Persian Empire. Not indeed until the time of Pallavas was South Indian history firmly established upon a basis of written record.

Clue From Excavations

The key to the history of earlier periods was in the hands of the archaeologist and though some excavations had been made prior to 1944, no firm chronological datum-line and no systematic culture-sequence had been established.

Dr. Wheeler went on to describe how he selected that period in the early centuries of the Christian era, when the impact of foreign trade upon South of India had first been made, as most likely to provide a fixed point from which to initiate a systematic culture-sequence. The known occurrence of dated Roman coins, found in many parts of India, presented a useful context for the investigation of associated but otherwise undated Indian cultures.

In the Government Museum at Madras he found the handle of an amphora, or two-handled storage vessel, which had been dug up at Pondicheri, some 30 miles south of Madras. By means of lantern slides he demonstrated that this handle was identical with the handles of amphora which had been excavated near London. Similarly, at Arikamedu a considerable quantity of Indian pottery together with some of Mediterranean origin, including sherds of a distinctive red-glazed ware made at Arretium and other Italian centres, all of which were already dated, gave him a point

in history from which to delve back into the past. The site at Arikamedu, Dr. Wheeler records, will go down to posterity as that from which the archaeological classification of South Indian cultures effectively began. Flat dishes decorated with concentric rings of a rouletted pattern otherwise foreign to Indian ceramics were found at Amaravati, at Maski and Kondapur, and at Chandravalli and Brahmagiri. This rouletted pattern was a characteristic feature of the Arretine ware and this provided an element of chronological precision.

His quest then took him to the Brahmagiri Asokan rock-edict of the third century B. C. which revealed the remains of an extensive ancient township adjoining which was a large cemetery of megalithic tombs of a kind widespread in the Indian peninsula but not adequately dated. The ancient town site contained a known factor—the dated rouletted pottery—and this enabled to equate its culture with that of the tombs.

Exploration of the town site revealed three successive cultures, the upper most layer being associated with the rouletted pottery and dated the first century B. C. To this culture represented by the first layer the name of "Andhra" could now safely be given.

The layer below pointed to a culture identical with the culture which was being revealed in the neighbouring tombs, for both contained a liberal equipment of iron weapons and tools and similar remains of pottery. This culture had lasted into the first half of the first century A. D. Thus for the first time a fixed chronological point was obtained for a group of megalithic tombs of a kind which constitutes the most abundant class of ancient monuments in Peninsular India. Moreover, it was computed that 200 B. C. saw the start of this culture in the Bramagiri region.

Further Finds

But the investigations did not stop there. Below this second layer was an accumulation of about eight feet of occupation-material representing an altogether different and more primitive culture. This earlier culture revealed evidence of something approaching a Bronze Age, though stone was the dominant material of the objects found. Though similar objects had never been found elsewhere in India they never had been related to a culture sequence. This third layer or Bronze Age was computed to have arrived in the first half of the first millennium B. C.

Here Dr. Wheeler stressed that there was no cultural transition from the culture represented by the third layer to that represented by the second layer. The layer represented an intrusion from elsewhere, and who the in-

(Continued on page 4)

Re sale of Toddy Rents, Mannar District—15.12.50 to 30.6-1951.

The re-sale of toddy taverns No. 7, Uyilankulam and No. 9 Chettukulam which appeared in the Hindu Organ of 28-11-1950 is hereby withdrawn. The re-sale of toddy tavern No. 10, Kaddadiyaval will be held as advertised at 10.45 a.m. on 11th December 1950, at the Mannar Kachcheri.

K. C. Vallipuram for E. B. Tiraseverasinghe Assistant Government Agent, Mannar District

The Kachcheri, Mannar, 6.12.1950, (M 63 8.)



Hindu Organ

FRIDAY, DECEMBER 8, 1950

Treasure These Thoughts

The Divine Name is greater than any philosophy in the world; without faith, it can take you nowhere.

—SWAMI RAMDAS

THE JUDICIARY

THE PRACTICE OF APPOINTING Civil Servants as District Judges and Police Magistrates in Ceylon prevailed for a long time till about two decades ago when it was decided to put an end to such practice and recruit Judicial Officers from the Bar. In fairness to the Civil Service it must be stated that some Civil Servants made very good judges. Originally the Attorney General and later under the Donoughmore Constitution the Legal Secretary was responsible for making the appointments; now under the Soulbury Constitution the entire responsibility for making appointments rests with the Judicial Service Commission, consisting of the Hon. the Chief Justice and two other Judges of the Supreme Court. Those who have held office as Judicial Officers have generally maintained the high and noble traditions of the service to which they belonged. The British have not failed in their duty of preserving and safeguarding the sanctity and purity of Justice administered in the Island and their standard is being maintained after the attainment of Dominion Status.

The appointments of Judges of the Supreme Court have been always made from among members of the Bar in England or Ceylon. The glamour of office has failed to attract many a deserving King's Counsel or Advocate, perhaps because of the remuneration attaching to the post. Eminent Advocates with heavy responsibilities and financial commitments have on many an occasion declined the appointment when offered. In India a High Court Judge is paid Rs. 4000/- per mensem while a Supreme Court Judge in Ceylon is paid only about Rs. 1750/-. The salary scale of Judges ought to be revised without delay and the terms

of appointment made more attractive. We venture to suggest that the salary should be raised to at least Rs. 3000/- per mensem. In England a Judge can hold office so long as he likes and some eminent Judges did not retire till they were octogenarians and perhaps nonagenarians. In Ceylon the age of retirement of Supreme Court Judges is fixed at 62 and in some instances a year's extension is made. When this question came up last it was decided not to vary the existing practice. The matter deserves further consideration.

The news that Mr. D. M. Pandita Goonewardene, District Judge, Panadura has resigned, if true, ought to make the Judicial Service Commission and the public to examine what is wrong with the Judicial Service. The provocation for the resignation appears to be the order of transfer made by the Commission that he (Mr. Pandita Goonewardene) should assume duties as Additional Magistrate at Colombo. One rarely finds among recruits to the Judicial Service advocates whose monthly income by way of fees exceeded Rs. 1000. It is therefore necessary that when Advocates with a large and lucrative practice consent to being appointed and are appointed to office, they ought to be appointed to the higher grades and treated with respect. It was once stated by one of our contemporaries that recruitments from the unofficial Bar ought to be made only to the Supreme Court and to the special class and not to class 1 grade of the Judicial Service. It is difficult to understand or support such a proposition. It will not be proper to appoint an Advocate who has rarely handled heavy cases involving intricate points of law and facts at once to the higher grades of the service; and when such an Advocate has been fortunate in getting an appointment, mere seniority of service ought not to be regarded as a claim for promotion. The independence of the Judiciary ought not to be in any manner hampered or interfered with. Some Judicial officers have an eye on their returns and in their anxiety for promotion they want to dispose of cases quickly; their work cannot be considered satisfactory. While a Judicial Officer ought not to be slow to grasp the law or facts of a case he ought not to overstep his limits and compel or force parties to settle cases. As an eminent King's Counsel once said it will be always good to have an open mind; there have been many instances when good and patient judges have changed the views they had formed at the different stages of a trial. It is our considered view that the best persons who could judge correctly the work of a judicial officer are the lawyers who practise their profession before such officers. It should be possible for the Judicial Service Commission to contact senior members of the Bar before and after making appointments. While there are many ideal judicial officers there appear to be others who cannot be considered satisfactory.

Responsibility Of The Press

National Duty Says Nehru

Addressing the All-India Newspaper Editors Conference at Delhi on December 3, Premier Nehru said that the freedom of the press should not degenerate into a licence. Mr. Nehru's exhaustive address on the subject of the responsibility of the Press deserves the attention of journalists all the world over. The speech is therefore reproduced here in full.

Mr. Nehru said that newspapers were, of course, of all kinds in India there were thousands of them, responsible newspapers, newspapers which were sometimes responsible and sometimes not, newspapers which were more irresponsible than responsible and those which seemed to excel in flights of imagination or other acts of irresponsibility. Fortunately, it was thought to be the function of Government to stop such newspapers as Government thought had a bad or evil tendency. That, of course, was an utterly wrong way of approach from any point of view, especially that of a democratic approach. How then was the problem to be tackled? It had to be tackled because sometimes the evil might grow and become dangerous to the public welfare.

Obviously, the right way for an organisation like the A.I.N.E.C. to interest itself in the question directly, not, of course, in the sense of punishing people—there was no question of punishment—but by forming a strong body of opinion among those responsible for the Press so that any backslider could be pulled up, or anyhow the public might know that he was backslider and was not acting rightly.

Back-Sliders

While the main organisations of the Indian Press has shown a fairly high standard of responsibility in dealing with news of the situation generally—sometimes they might slip—there were some other periodicals which amazed him by their "utter irresponsibility and fantastic flights of imagination." No doubt people read such periodicals and were affected by them.

Mr. Baldwin when he was Prime Minister of England said once—perhaps because he got angry with the Press of England—that the Press had all the privilege of power without responsibility. That was an extreme way of putting it, said Mr. Nehru, but the point was that with power or with any right, inevitably an obligation followed. The two could not be separated.

"We have been fighting for the right of freedom," said Mr. Nehru "but having achieved that the right by itself is incomplete, and, in fact, cannot long exist if the obligations which accompany that right are forgotten by the nation or the greater part of the nation. We still think in terms of rights and privileges and much less in terms of obligations of the individual citizen or group. That is not a proper balance. That weakens a nation and we become then merely critics and complainers without the constructive side of it. That applies to the nation as a whole and as much more to the Press.

"The Press has fought for its own freedom from governmental interference in the old days and

gradually, step by step, it achieved a larger freedom. I think I can say that whatever our other failings as a Government may be, at the present moment the amount of freedom of expression that is allowed to, or indulged in by the Press in India can hardly be exceeded in any country in the world. Much that appears because of that freedom seems to me exceedingly dangerous from many points of view. Nevertheless I have no doubt in my mind that freedom of the Press is an essential attribute of the democratic process and that from any point of view, even the narrowest point of view of the Government disliking these things and considering them dangerous, it is bad to interfere with that freedom. I would rather have a completely free Press with all the danger involved in the wrong use of that freedom than have a suppressed or regulated Press. Nevertheless, if with the freedom, the element of licence and utter irresponsibility increases, then ultimately not only does that danger that freedom but the reputation of the Press gets less and less.

Maintaining A High Standard

"How is one to balance these things? Newspapermen and journalists in the past and in the present have laid down in high terms what the Press should be, and I have no doubt that responsible newspapermen are always trying to reach that standard. Anyhow, it seems to me that the only right approach is for newspapermen and their organisations to tackle the problem and not an external agency, even though that might be the Government. They should lay down the standard not by punishment but by making it clear to their erring brethren that what they do is bad. When sometimes some periodicals behave in an irresponsible way, I seldom find any criticism of them in the other periodicals. I know it is a bad thing for newspapermen to go for each other, and I do not wish to encourage this kind of controversy between newspapers, each calling the other names, but a responsible body has the right to pull up any member or non-member of that body who is a member of the profession if he goes flagrantly wrong.

"It is not a question of views I am talking about—every person should have the right to express his views—but rather the utter irresponsibility, the vulgarity and the like that sometimes some newspapers of no great repute may descend to. Such bodies should politely but firmly make it clear that they do not approve of this kind of thing. They should lead the public in this respect."

Moral Level Must not Fall

Talking of vulgarity, Pandit Nehru said, "It is an odd world we live in. We all hope that in spite of difficulties and disasters, ultimately something good will emerge out of it, something better, but the fact remains that one very gravely disheartening feature of the present day world is this rapid fall from mental or moral standards. We disintegrate and gradually go to pieces. We become ultimately because of this process of disintegration, rather neurotic, hysterical and unable to judge anything because we are

(Continued on page 3)

In the House of Representatives.

Aid to Manipal Memorial Hospital

Non-Ceylonese Radio Program Asst.

The Selection of the Non-Ceylonese Tamil Program Assistant at the Broadcasting Station Colombo came in for questioning in the form of a motion by the Member for Vavuniya.

Speaking on the motion Mr. C. Suntharalingam tickled the Minister of State, Mr. Goonesinghe by recalling a tea party at which the Non-Ceylonese was present as was the Non-Ceylonese Minister and how the representation about the violation of the non-Ceylonese principle made to that Minister ended in smoke.

Mr. Suntharalingam was perturbed by the P.S.C. decision on the appeal against the selection though the advertisement calling for applicants definitely said that only Ceylonese could apply for the vacancy.

Mr. Goonesinghe wriggled out of the situation by shifting the blame to the Minister of Post and Telecommunications who found some provisions to make the appointment. Mr. K. Kanagaratnam in defence of the selection panel stated that merit was the first criterion for selection and that the Malayalee woman who applied for the post was the only suitable person and that though she was born in India, she had been living in Ceylon from her infancy.

Mr. C. Sittambalam, supported the decision of the P. S. C.

The motion was put to the House and lost, 33 voting against it and only 3 voting for.

Reducing Election Corruption.

Mr. W. Dahanayake's motion that the polling in all constituencies at the next general election should be held on the same day was lost by 17 to 25 votes.

Mr. D. S. Senanayake the Prime Minister said that though the intention of the Government was to have all elections on the same day it was not possible to accept the motion and be tied by it.

Challenge from Vavunia.

Mr. Suntharalingam threw a challenge to the Government to resign and hand over power to him and his colleagues to organise elections efficiently if the Government felt they were incompetent to do so.

Job to Uncertificated Teachers

Mr. A. E. Goonesingha on behalf of the Minister of Education assured the member for Muttur that his motion requesting that uncertificated teachers of over 10 years' service should be considered for promotion to higher grades would be given all consideration.

Both Mr. Suntharalingam and Mr. Dahanayake expressed surprise at Mr. S. A. Pakemau's suggestion that uncertificated teachers should become qualified by means of some sort of examination.

Atom Bomb Threat

Speaking on the adjournment motion Dr. N. M. Perera, the Leader of the Opposition, requested the Premier to unequivocally deprecate the use of the atom bomb on behalf of Ceylon.

Mr. Suntharalingam wondered why the Govt. was unable to make such a declaration forthwith without waiting for the next Prime Ministers' Conference.

Mr. D. S. Senanayake, the Premier, however, saw greater danger in the disruptionist tactics and appealed to Dr. Perera and his compatriots who championed 'peace' to see that Moscow responded to the call in all sincerity.

Philosopher of Pondicheri Passes Away.

Agitator who became an Ascetic.

Another great spiritual leader has been summoned away from the land of mortals leaving not India alone but the whole world a great loser. The sage who had seen seventy-nine summers came by his end suddenly on December 5 at Pondicheri in his Ashram.

The intrepid warrior known to the history of the Indian struggle for independence as a determined revolutionary, Sri Aurobindo later switched his activities to a sublimer sphere of action and retired into the willing seclusion of peaceful Pondichery for a period of two score years. His journalistic venture in the 'Bande Mataram' infuriated the British Bureaucracy so much that the militant nationalist of 1910 had to quit British Territory and seek refuge in French Pondichery. In his own words the forced exile was in obedience to a call from within. "... at one time to transform through my yoga the face of the world" I had wanted to change the fundamental nature and movement of humanity to exile all the evils which affect mortality. It was with this aim and outlook that I turned to yoga in the beginning and came to Pondichery because I had been directed by the Voice to pursue my Yoga here:

His literary greatness can be gauged by the quality of the contribution he had made to spiritual literature. A Cambridge graduate who spurred the Indian Civil Service, the plum of the learned, in his exile devoted his learned leisure to wielding the pen for the sake of humanity.

A Major Force

Dr. S. Radhakrishnan, Indian Ambassador to Soviet Russia has measured the moral might of the philosopher of Pondichery by the yard stick of intellectual ability has said: "It is a great misfortune that within a year we have lost both Sri Ramana Maharshi and Sri Aurobindo—two contemplative seers representing the authentic tradition of spiritual life in our country. The world will remember for a very long time

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Responsibility Of The Press

(Continued from page 2)

much too excited to judge anything. After all, unless we have certain values in life, life becomes rather empty. Unless we have certain values in public conduct and governmental conduct, it is not quite clear what we are aiming at. Certainly a great country cannot live from hand to mouth so far as basic objectives are concerned.

Everything that you may gain by political methods and even economic welfare which is so essentially important may become rather tawdry unless there is some other standards that we adhere to. So it is most distressing not only to see a gradual passing away of what was gracious in life but a gradual increase of what is vulgar in life.

"Those of you who have had personal experience of the last thirty years or so of India's history will notice periods of this history. One might say, a rather high moral tone pervaded the people. The people were the same. They had the same failings and virtues. It is not easy to change a whole people quickly, but you may pull them up so that they may think more of these virtues and strength or you may pull them down and they may think more of their failings and get entangled in them. During the past thirty years we did in our public life often enough attain unusually high standards. That was due to a great man who led us and set those standards himself, but the fact remains that we did it and because of that it is all the more noticeable and distressing to find the low standards we arrive at afterwards. But we have to fight against that. It is a world phenomenon and not an Indian phenomenon and we have to deal with it in India especially. Life, after all may be considered from many points of view. The political and economic aspects are very important, but there is something, surely beyond that.

Personal Consciousness
"An individual may be good or bad vulgar or not but it is a most dangerous thing for a country to go down the scale in that way. In regard to this matter the Press can perform a most important function. The Press can help in the spread of the vulgar approach to life or the opposite. It will have a tremendous effect. The views of a newspaper on political issues may not be accepted—I rather doubt myself if newspapers have any very great influence on political opinion—but they have a tremendous effect by not only the news that they give from day to day but the colour of that news by the restraint of expression or the looseness of expression by the vulgarity or the lack of vulgarity. The daily dose goes on affecting the reader's mind.
Pandit Nehru said that in this country there was a certain lack of social consciousness, social solidarity and social discipline in the little things of life which ultimately affected the big things of life. In this matter the Press could help tremendously.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No 1110 T

Mariamamah widow of Soosaippillai Gnanapiragasam of Chillalai, Pandaterippu
Vs.
Petitioner

1. Gnanapiragasam Joseph
2. Gnanapiragasam Antony Selvanayagam
3. Anne Nesamalar daughter of Gnanapiragasam and
4. Margaret Rose Mary daughter of Gnanapiragasam all of Chillalai, Pandaterippu

Respondents
In the matter of the estate of the late Soosaippillai Gnanapiragasam, deceased of Teluk Anson, Malaya. This matter coming on for disposal before S J J Goonesekera, Esquire District Judge, Jaffna on the 4th day of November 1949 in the presence of Mr. A. Kumarasamy Proctor on the part of the Petitioner and the affidavit of the abovenamed Petitioner dated 3rd November 1949 having been read; It is declared that the said 1st Respondent be appointed Guardian ad-litem over the minors 2, 3 and 4th Respondents and that the said Petitioner be declared entitled to have Letters of Administration to the estate of the said intestate as his lawful widow and that she is entitled to have Letters of Administration issued to her accordingly, unless as the Respondents or others interested shall on or before the 1st day of December 1949 show sufficient cause to the satisfaction of this Court to the contrary. This 4th day of November 1949.
Sgd. R.R. Selvadurai District Judge
Time to show cause extended to 15-12-1950
Sgd. S.S.J. Goonesegara District Judge.
Drawn by S.V. Somasundaram Proctor S.O. Vaddakkodai. (O. 89, 8 & 12)

Saiva Paripalana Sabhai

At a meeting of the Committee of the Saiva Paripalana Sabhai held on December 2, the following resolutions were passed:

1. That as the Ceylon Government's declared policy in terms of a resolution of the State Council is the formation of one United Nation in Ceylon and as such a policy can succeed only when the different languages at present used in the country are given equal status, this Sabhai request the Govt. to declare both Tamil and Sinhalese State and National languages with equal status and privileges throughout every part of Ceylon.
2. As it is absolutely necessary for the different communities inhabiting Ceylon to understand and appreciate each other's literature and culture, if a united nation is ever to be established, this Sabhai requests the government to make Tamil and Sinhalese compulsory languages of study in all schools, both State and assisted throughout every part of Ceylon, to give such an opportunity to the rising generation.

International affairs

Hinting Headlines

- No appeasement—Attlee
- No withdrawal from Korea—Truman & Attlee
- STALIN—TRUMAN TALKS needed again—Arab League
- Chinese intervention in Korea should be debated—U.N.O.
- No reason for use of A—Bomb—U.S. Chief of staff.
- A bomb—a 'symbol of incarnate evil'—Nehru

Philosopher of Pondicheri Passes Away

(Continued from page 2)

the invaluable services rendered by Sri Aurobindo to the cause of philosophy and religion." Dr. Radhakrishnan said Sri Aurobindo was "the greatest intellectual of our age and a major force for the life of the spirit." "India will not forget his services to politics and philosophy and the world will remember with gratitude his invaluable work in the realms of philosophy and religion", he added.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1203

In the matter of the Last Will and Testament of the late Selammah wife of Subramaniam Arulampalam of Tellippalai West Deceased

Subramaniam Arulampalam of Tellippalai West Vs. Petitioner

1. Sangarapillai Apputhurai of Karainagar West presently of Income Tax Department, Kuala Lumpur
2. Sangarapillai Selvadurai Pillai of Karainagar West presently of Department of Statistics, Penang
3. Theivanaipillai wife of Murgappara of Karainagar West
4. And her husband Kanapathipillai Murgappara of do

Respondents
This matter coming on for disposal before Wm. G. Spencer Esquire District Judge Jaffna on the 6th day of July 1950 in the presence of Mr. S. Ilayatambi Proctor on the part of the petitioner and the affidavit and petition of the petitioner dated 16th January 1950 and 6th July 1950 respectively and the affidavit of the witnesses dated 23rd November 1949 and the affidavit of the Notary dated 19th December 1949 having been read,

It is ordered that the Last Will dated 20th June 1948 attested by S. Kandiappillai, Notary Public under No. 17810 and now deposited in the Court be declared proved and that it is further declared 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 above named respondents or any other person shall on or before the 7th day of September 1950 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 6th day of July 1950.

(Sgd) Wm. G. Spencer District Judge

7 9-50. O/N Extended for 29th September 1950.

Sgd. W. G. S. D. J.

29 9-50. O/N Extended for 18th December 1950.

Sgd. W. S. D. J.

(O 9 8 & 12)

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 439

In the matter of the Joint Last Will and Testament of the late Vairamuttu Mailvaganam and his wife Chellamuttu of Tondamanar Deceased.

Mailvaganam Rajendram of Tondamanar, Petitioner.

Vs.

1. Mailvaganam Rajanayagam
2. Mailvaganam Sundaralingam of do.
3. Thangakanmany wife of do presently of the Malayan Union.
4. Kathirippillai Mutucumaru of do.
5. Chellamuttu widow of Vairamuttu Mailvaganam of Tondamanar. Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Point Pedro on the 20th day of November 1950 in the presence of Mr K. Ratnasingham Proctor on the part of the Petitioner and the Last Will dated the 14th day of December 1949 attested by P. Kanapathipillai Notary Public and the petitioner and affidavit of the Petitioner dated 20th November 1950 and 23rd October 1950 respectively, affidavit of the attesting notary dated 20th October 1950 and of the attesting witnesses dated 23rd October 1950 having been read. It is ordered that the Last Will No. 2441 dated 14th December 1949 attested by P. Kanapathipillai Notary Public and now deposited in court be declared proved, that the Petitioner as Executor appointed thereunder be declared entitled to obtain Probate and that Probate be issued to him accordingly unless the respondents abovenamed or any other person shall on or before the 20th day of December 1950 appear and show sufficient cause to the satisfaction of this Court to the contrary.

The 20th day of November 1950
Sgd. P. Sri Skanda Rajah District Judge

Drawn by Sgd K. Ratnasingham Proctor for Petitioner. (O. 90, 8 & 12)

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.

WAYSIDE WHISPER

'State Religion Portfolio'

"Why should not Buddhism be the State Religion? Anybody objecting to make Buddhism the State Religion is one who follows Marxism. Buddhism has been all throughout the religion of our monarchs. So why should we not now make it so?" These questions were put to an eager audience by, of course, the irrepressible 'State Religion' Campaigner Minister—Mr. Bandaranayake.
Ordinarily one should wait a bit till the report is contradicted. But one sure way of forcing a contradiction is to comment on the statement forthwith.
To the first question certainly the answer is a claim in reconvention—why should Buddhism be

a State Religion? The real gem is the second statement which is in the form of a positive assertion put forward as a logical inference.

Apostle of Anti-Marxism

The 'State Religion' Minister may be sure about his convictions but cannot be equally confident about the soundness of his logic. First principles of reasoning will show that Buddhism and Marxism are not the only premises under logical examination. Either Mr. Bandaranayake must deny the existence of other religious faiths or must have a wrong notion about Marxism. But the Sinhala Maha Sabai President who trots about as a Social Democrat of a less pronounced shade of colour cannot be accused of ignorance of Marxism. He seems to be labouring under a grave misconception that the World War II had liquidated all religions save Buddhism and that the same global conflagration had seen to the rising out of the ashes of destruction the old Social doctrine of Marx as a religious challenge to Buddhism.

—Our Astrological Feature—

WEEKLY FORECASTS

"SRIPATY"

FROM 10TH DECEMBER TO 16TH DECEMBER 1950

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

New links up shown this week. Mental harmony and ruin to enemies also promised; your health is likely to improve from latter part of week. Go ahead with new plans.

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

The first two days of the week must be spent with care. Trouble through secret enemies and mental worries shown. Improvements promised from Wednesday. Routine work will go on well.

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

The first two days of the week look promising. You may go ahead with new plans. The following two days may upset you a bit. Quarrels and misunderstandings shown. Rest of the week will be favourable again.

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

The first half of the week is favourable for new undertakings and business. Thursday, Friday and Saturday morning must be spent with care. Don't get involved in other peoples' affairs. Domestic troubles also shown.

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

Financially a good week. You will be able to steer clear of all difficulties. Ruin to enemies and success in litigation also promised. Don't be in a hurry to lose your temper week-end.

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

Beware of mischief mongers this week. Unnecessary scandals and mental worries indicated. Avoid any new dealings. Troubles with maternal relatives indicated week end.

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

Worthwhile taking chances in new ventures this week. Domestic harmony and mental peace also promised. You will succeed in your new ventures. Some happy events in the family circles also promised.

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

Don't pay any attention to gossip as go ahead with your ventures this week. Unless you turn a deaf ear to tale mongers, you are sure to get yourself involved in family troubles. Ruin to enemies shown this week end. Your health also should improve.

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

There is some danger of your breaking away with one of your dearest relatives or friend this week. Avoid quarrels, petty official trouble indicated.

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

You will have to make some vital and far, reaching decisions this week. Avoid any hasty act and think twice before you come to any conclusion. Week end favourable for progress and new undertaking.

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

Family problem will upset you a lot at the beginning of the week; but you will be able to solve them successfully; success in new undertaking promised. Financial gains also shown. In spite of all this, you will not have mental peace for some time to come.

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

A good week for your profession but there will be no mental peace. Domestic troubles and quarrels with friends shown. Keep your temper under control or it will lead to official troubles too.

Spiritual Reflections Of Swami Ramdas

SPIRITUAL progress does not mean development only in one aspect of a human being. His emotional, intellectual and dynamic nature should evolve simultaneously. It is rightly said Karma is the foundation, Jnana the upper structure, and the dome at the top is Bhakti. It is now that the Temple of God is perfect. Sadhana done in a selfless spirit leads to the attainment of Jnana. Bhakti which is the essential quality of the heart, makes life gentle, loving and spontaneous. Jnana equalises the vision, Bhakti fills compassion in the heart which overflows in loving acts of service. When the world is realised as the expression of God, the life of the human being in it becomes a dedicated offering to Him. He lives and moves in pure and unending bliss.

Morality

If you wish to live the life spiritual, you should build up a strong moral background to it. You should be absolutely truthful and honest. Besides, you should be sincere to the core in your quest of the Divine. It is now that you put forth all your time and energy for achieving the goal. While you still cherish longings for worldly things, do not pretend that you are an earnest aspirant of the Divine. Be morally pure and be sincere and frank before God within you.

Dharma

Dharma means holding together. That is that which holds all together is Dharma. The great Truth—God—is the source of all Dharma. When people unite themselves with Him, unity is realised. Unity is the basis on which the welfare and happiness of humanity depends. So in order to realise peace and harmony in the world, all people in it should turn their minds to God and find in Him the sure foundation of world peace and prosperity.

Perfection of The Mind

It is not that we have to make the mind blank. Aridity of the mind is neither purity, nor concentration. This is a dangerous state. The real thing is to fill the mind with Divine Light, Bliss and Peace. It denotes fullness and perfection and not vacuity and clearness. It is calm, serene, self-existent, eternal consciousness—a consciousness that envelops, permeates and

expresses all life and its activities.

Purity

Purity is of the mind, the heart and the body. The mind sublimates into the Eternal stillness. The heart expands into infinite space in waves of love and kindness. The body becomes a radiant instrument from the Divine power to play its life in the universal change and movement.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1237

In the matter of the Last Will and Testament of the late Manikkam widow of Ampiar Kandiah of Nallur Deceased Rasammah wife of Vaithilingam Thambirajah of Nallur Petitioner

1. Ampiar Kandiah Sannugam of Nallur, but presently Station Master, Bukit Metarjam, Malaya
2. Ampiar Kandiah Seenivasagam of Nallur, but presently of Telecommunication Department, Jurong, Singapore

Respondents
This matter coming on for disposal before S. S. J. Goonesekera Esquire District Judge Jaffna on the 23rd day of October 1950 in the presence of Mr. A. Thanabalingam, Proctor on the part of the petitioner and the petition and affidavit of the petitioner and the affidavit of the Notary who attested and the witnesses to the said Last Will having been read:

It is ordered that the Last Will and Testament of Manikkam widow of Ampiar Kandiah of Nallur the deceased dated 8th February 1943 and attested by V. Soma-sundram, Notary Public under No 499 be and the same is hereby declared proved unless the respondents abovenamed or any other person interested shall on or before the first day of March 1951 show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the said Rasammah wife of Vaithilingam Thambirajah the petitioner abovenamed is the executrix named in the said Will and that she is entitled to have probate of the same issued to her accordingly unless the respondents or any other person interested shall on or before the first day of March 1951 show sufficient cause to the satisfaction of this Court to the contrary.

This 23rd day of October 1950
Sgd S. S. J. Goonesekera District Judge.

Drawn by
Sgd. A. Thanabalingam
Proctor for Petitioner.
(O 88 8 & 12)

Hindu Ladies College Archaeological Proof Of South Indian Culture

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C C Somasegaram	10

(Continued from page 1)
vaders were or whence they came had still to be solved and here was a challenge to students of archaeology.

Then attention was directed to cities on the flanks of the Indian Peninsula and Dr. Wheeler went on to describe the excavations of Sisupalgarh under the directions of Mr. B. B. Lal. These were conducted with great skill and astonishing success and the results linked up archaeologically the southern plains with Peninsular India.

A small area excavated at Sisupalgarh showed an accumulation of 25 feet of occupation material representing six or seven centuries of time in three moments. The moment at the bottom related to the South, the second revealed rouletted pottery of the first century A.D. and the third held distinctive black polished ware characteristic of the ancient cities of the northern plains. For the first time cities of the north and south were correlated.

There still remains much to be done and many gaps to be filled. Planned and systematic excavation by students with a keen sense of history will help to fill these gaps and their endeavours can only add more lucid and brighter chapters to India's glorious chronicles.

—Madras Hindu

S Dharmalingam	5
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Mrs. S. Selvadurai	25
	15,778

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 436.

In the matter of the Last Will of the late Periar Kadirgamar Eliathamby of Puloly East

Chellam alias Chellamuttu widow of K. Eliathamby of Puloly East Petitioner.

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Pt. Pedro on the 12th day of October 1950 in the presence of Mr. M. Esurapatham Proctor on the part of the petitioner and on reading the affidavit of the petitioner dated the 4th day of April 1950 and of V. Senathirajahsegaram Notary Public of Puloly East and Vinasamby Sidamparapillai and Pillaynar Ramalingam of Thumpai dated the 4th day of April 1950,

It is ordered that the will of the late Periar Kadirgamar Eliathamby of Puloly East deceased dated the 31st day of August 1931 and now deposited in the Court be and the same is hereby declared proved.

It is further declared that the said Petitioner is the Executrix

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E. C. WIJESSEKERA for General Manager, C. G. R., P. O. Box 355 Colombo. 6-12-50 G, 62, 8.

named in the said will and that she is entitled to have probate of the said will issued to her accordingly.

This 12th day of October 1950

(Sgd) P. Sri Skanda Rajah, District Judge.

Drawn by
Sgd M. Esurapatham, Proctor for Petitioner, O. 87-5 & 8.

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