

THE Hindu Organ.

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

VOL. LIX.

'Phone 56.

JAFFNA, TUESDAY, JANUARY 13, 1948.

NO. 77.

Sri Ramana Rishi

How He Leads His Life

(By Prof. M. VENKATARANGAIA, M. A.)

LARGE numbers of visitors are attracted at all times of the year to Ramana Maharshi and his Asramam. They come from different parts of India and from different countries in the world. Among them are to be found not only the ordinary folk from rural areas but also many highly educated persons accustomed to urban ways of life and thought characteristic of the industrial civilisation of the modern age.

In his physical appearance there is very little that is inviting in Ramana Maharshi. He is now an old man of more than seventy years. His body is frail and bent. His head is covered with grey hair. His eyes are sunken, skin hardened, joints stiff and rigid. His legs are a little rickety. He walks in an unsteady manner with a stick in his hand and while seated he rubs the limbs of his body with an ointment as a precaution against their becoming more rigid than they are at present.

In all externals the life led by the Maharshi is not dissimilar to that of any other orthodox Hindu Brahmin of Southern India of the present age. He takes *idli* and coffee in the morning and his dinner is of the usual type. Seated in the hall with visitors in front and with two or three members of the Asramam staff by his side, he devotes the first half hour or so after breakfast to the reading of newspapers. He goes through the "Hindu", the "Indian Express" and some Tamil papers. He makes occasional comments to his staff on any significant item in the news. Then the day's mail is brought to him and he reads almost all the letters with a great deal of patience. He gives instructions to the staff regarding the replies to be drafted and goes through the draft replies before they are finally despatched. He carries on conversation occasionally with the members of his staff on matters connected with the Asramam—its maintenance and expansion. He talks to them in Tamil although now and then he uses Telugu when speaking to some of his servants.

All this happens in the hall where he is seated. It is done in the presence of the public. There is no secrecy or mystery. This is a characteristic of the Maharshi and his Asramam and makes a contrast between his way of life and that of say Sri Aurobindo, the head of another famous Asramam in South India today. There is no veil or barrier between Ramana Maharshi and the pilgrims who throng to him.

Sri Aurobindo is unapproachable. Very few know what he is and how he is. This is as much true of the Sadhaks in his Asramam as of the visitors who go to Pondicherry on the four occasions in the course of the year to get a Darshan of him; in modern language Ramana Maharshi may be referred to as a great democrat while Sri Aurobindo is an aristocrat.

Every day the Maharshi spends 2½ hours in the forenoon and 5½ hours in the afternoon in the hall where the visitors gather to see him. His body is practically bare. He does not even wear a white loincloth like Mahatma Gandhi but is satisfied with a *kaupina*, the dress of the ancient Indian ascetic, which is less than the loin-cloth. The only comfort he has is the soft couch on which he is seated and the soft pillows against which he leans now and then—a comfort sorely needed by his bony body. By his side there is always a small *kumpati* in which incense is burnt. There is also a vase on a stand in which scented sticks are burnt. The sweet fragrance of the incense and the sticks keeps the whole atmosphere clean and neat. A little further away is a low lying table on which the visitors place the fruits and flowers they bring—the only offerings received by the Maharshi. There is a white peacock of which he is specially fond. It strays in the hall now and then, freely moves about, eats the food given to it and takes rest in a big cage very near the couch of the Maharshi in the thatched shed where he is seated most of the time.

Visitors to the Asramam get a feeling that they are there as members of a big Hindu joint family. They can if they want get into the dining hall, take their breakfast, dinner and supper without having to pay any charges. On all these occasions the Maharshi is present and he has breakfast and dinner along with the others. There is no special menu for him. He is served last after all others are served. He is there like a venerable patriarch delighting in a large company of sons, grandsons and great grandsons enjoying peace and plenty. The work in the kitchen is attended to as in a big joint family by all the members who are capable of attending to it. It is the devotion and love of the disciples that enables the authorities of the Asramam to make the stay of visitors as comfortable as possible. They are always welcome into the dining hall—even in these days of rationing. It is a privilege.

(Continued on page 5)

Would Receive Attention

Yarn Sales Depot In Jaffna

When the Appropriation Bill was discussed in Committee on Thursday last, Mr. K. Kanagaratnam M P for Vaddukoddai referring to a token vote for the Yarn Sales Depot said that a Cooperative Society in Jaffna had made a profit of Rs. 24,000 in nine months. As there were 800 looms in the Northern Province, he asked the Minister for Industries to consider the opening of a Yarn sales depot in Jaffna.

Mr. Z de H. Sriwardane, Parliamentary Secretary to the Minis-

Public Holidays For Independence

It is understood that in connection with the Independence celebrations in Ceylon next month proposal has been made to declare two public holidays. The dates tentatively fixed are likely to be February 4, which is the "appointed day" and February 10, when the celebrations are expected to reach their peak with the ceremonial opening of Parliament by the Duke of Gloucester.

The final arrangements have not yet been completed.

The Minister for Industries said that the matter would receive the attention of the government.

Para Bhakti

(By SWAMI SIVANANDA)

PARA Bhakti is the biggest form of Bhakti. Ordinary Bhakti which begins with the worship of idols with sandal paste, flowers and arathi ultimately culminates in Para Bhakti.

A devotee of this type does not worship idols. He does not ring bells. He does not wear tilaks or marks on the forehead. He does not visit temples. He does not make Thirtha-Yatra. He is not bound by any rules or conventions.

When the Vaidhi Bhakti reaches its full growth it becomes Para Bhakti. Vaidhi Bhakti is Bhakti as a form of discipline.

The whole world is Brindavana for a devotee who is established in Para Bhakti. He beholds Lord Hari or Lord Krishna everywhere. He beholds himself as Lord Krishna.

Nammalvar had this experience. He would caress the earth and say "O! This is Vamana's earth". He would point to the sky and exclaim "Lo! there is His Vaikunta!" He would caress the cool breeze and say "This is my Achyuta" He consciously embraced the flames and said "O deathless Ananta". He raised his hands to the ocean and cried "Behold the sea where my Supreme Lord reposes". He pointed to the hill and said "Come, Majestic Hari; see, my Vishnu has come". When he saw a black mass of cloud he said "That is my Lord Krishna".

Namaddev was a devotee of Para Bhakti. He saw Lord Krishna everywhere. When the dog ran away with a dry bread, he ran with a cup of ghee to soften the bread with ghee. He saw Lord Krishna

in the dog. So was Tukaram. He said "Just as sugar pervades the sugar-cane juice, Lord Krishna pervades the whole world". Prahlad saw his Hari in the pillar, and so he said to his father "Lord Krishna is in the pillar". Prahlad's devotion was the supreme form of devotion.

Para Bhakti cannot be obtained in a day or two. It takes a very long time for its development. One has to pass through the preliminary stages of Bhakti. He must visit temples, do perambulation, offer flowers and sandal paste and arathi. He must serve Bhaktas, do japa, kiran and meditation. He must study Ramayan, Bhagawata and other holy scriptures which treat of Bhakti. Spiritual evolution is gradual. The sin hardened heart must be softened. The course of Bhakti discipline must be thoroughly undergone with faith, interest and zeal. Then alone Vaidhi Bhakti will blossom into Para Bhakti or supreme devotion.

By listening to and singing the glories of Krishna, a natural feeling of love for Him is created. His feeling of affection (rati) gets intensified and is known by the names bhav prem, Maha bhav.

A Brahma Jnani says "Sarvam Kalvidham Brahmam". (All indeed is Brahma.) A devotee of Para Bhakti declares "Sarvam Vishnumayam Jagat". (The whole world is Vishnu only). "Vasudevam sarvam Iti". (All indeed is Vasudeva.)

Para Bhakti and Jnana are one,

MANAGER'S NOTICE

The offices of the Hindu Organ and Inthusathanam and the Saiva Prakasa Press will be closed on 14-1-48 on account of Thai Pongal.

MANAGER.

WANTED

"Wanted for the Jaffna Hindu Ladies' College Graduates and Trained teachers. Apply Manager, Jaffna Hindu College and Affiliated Schools on or before 31-1-48".

(Mis. 220, 13, 16, 20, 23, & 27.)



Hindu Organ

TUESDAY, JANUARY 13, 1948.

THE NATIONAL FLAG

FEBRUARY 4, 1948 HAS BEEN fixed as Independence Day in Ceylon. The hoisting of the National Flag will find an important place in the celebration of independence. The United National Party under the leadership of Mr. D. S. Senanayake, the Prime Minister with the co-operation of some independents is carrying on the government. Though officially the House of Representatives has not yet formally decided on Ceylon's National Flag, the trend of events shows that the party in power has decided that the Lion Flag of Sri Wickrema Raja Singhe should be the National Flag. The Singhalese claim that a lion was the progenitor of their race and the descendants of the lion were called Singhalese, *Singha* meaning Lion. They hold the lion in great veneration. Nothing need be said to wound their sentiments, although it is doubtful whether modern scientific knowledge can approve such a theory. The British also, as a race, are fond of the lion and the war propaganda machine in Britain was responsible for the phrase, "The Lion has wings" to convey the idea that Britain had a powerful Air Force. In the animal kingdom the lion holds a high place. Little can be said against the choice of the Lion as an emblem to represent the Singhalese in Ceylon.

The question for consideration is: Is Ceylon the land of

NATIONAL FLAG FOR CEYLON

PUBLIC MEETING

A public meeting of the Ceylon Tamils will be held at the Jaffna esplanade on Thursday the 15th inst at 4.30 p. m. to consider the question of National Flag for Ceylon.

the Singhalese only? We shall concede that the Singhalese are the majority community in the Island, but there are other communities as well; Ceylon owes not a little to its Tamil population. In evolving a National Flag the Indian National Congress took particular care not to offend any minorities. Even the Burmans thought it prudent to give a place in their National Flag to the tribesmen. We therefore think that it is fitting that Ceylon's National Flag should be truly representative of the different communities inhabiting the island.

The Jaffna Saiva Paripalana Sabhai at a meeting held on the 11th instant has decided to appeal to all members of Parliament to consider carefully the matter of evolving a National Flag for Ceylon. It is to be hoped that the Sabhai's appeal will not fall on deaf ears and will receive the due consideration it deserves. The Banner of the Bull (අලුපුස්සරාජ) is said to have been the Flag of the Tamil Kings. When one looks back it will appear that at the beginning of the 16th century there were three Kingdoms in Ceylon viz. the Kandyan, Jaffna Tamil and Kotte Kingdoms. The Lion Flag was the flag of the Kandyan Kings and deserves veneration. The Low-country Singhalese are evidently satisfied with the Lion Flag and it may be presumed that it (the Lion Flag) truly represents the Singhalese Community. The Saiva Paripalana Sabhai has decided that the *Yal* (யால்) should be treated as a symbol of the Tamils and that it should be given a prominent place in Ceylon's National Flag. The *Yal* symbolises harmony and concord. It has also a historical significance. Yaladi got as a reward Yalanam (Jaffna) for having pleaded a king by playing on his *Yal*. We commend the resolution of the Jaffna Saiva Paripalana Sabhai to the powers-that-be. We hope that a white stripe in the National Flag preferably on the side nearest to the Flagstaff will symbolise the different communities in the Island and that a *Yal* inset will connote concord, harmony and co-operation offered by the Tamils.

The National Flag

Saiva Paripalana Sabha's Memorandum

In pursuance of a resolution adopted by the Board of Management of the above Sabhai, the President Mr. R. Sivagurunathar has forwarded the following memorandum to the Members of Parliament:

The Jaffna Saiva Paripalana Sabhai is a religious and social and cultural institution that was founded about 60 years ago. During that long period the Sabhai by its manifold activities in the religious, social literary and cultural fields, throughout Ceylon has earned the esteem and regard of the Tamil community resident in Ceylon. The Sabhai can, therefore, with a certain amount of assurance emphatically state that it leads and represents the Tamil community in general and the Hindus in particular in all their literary, social and religious aspirations.

The Sabhai after full and detailed consideration of the question of the provision of a National Flag for a free and united Ceylon has unanimously adopted the resolutions subjoined hereto. I was specially directed to point out to you that the continued friendship and

co-operation of the two major communities in Ceylon are certain to be achieved by giving effect to the resolutions referred to:

Resolutions

1. The Jaffna Saiva Paripalana Sabhai is of the considered opinion that the Lion Flag is the exclusive emblem of the Singhalese community only out of the many communities permanently settled in Ceylon. The Sabhai on behalf of the Tamil Community earnestly appeal to the members of Parliament especially those representing their Singhalese brethren to consider sympathetically their unanimous desire for a share in the national emblem and evolve a national flag acceptable to the Tamils, thereby preserving the friendship and cooperation that have existed between the two communities for thousands of years.

2. The Sabhai therefore earnestly requests the members of the House of Representatives that in a National Flag for a free and united Ceylon the Tamil emblem a *Yal* (யால்) should find a conspicuous place in the National Flag of Ceylon.

WILL MR. SUNTHARALINGAM RESIGN?

If Lion Flag Becomes National

WILL Mr. C. Suntharalingam, Minister for Commerce resign from the Cabinet if the Flag with the yellow Lion passant holding a sword in its right paw is adopted by the majority party as the National Flag of Ceylon? In an interview he granted to the staff reporter of the "Times of Ceylon", Mr. Suntharalingam it is understood hinted at the possibility of his resigning. He said he was not concerned about the type of flag. But, he said, any flag which was made the national flag of Ceylon should be venerated by all Ceylonese. Therefore in the matter of selection those responsible should placate all sections. If the Lion Flag was used as the national flag a very large section of the population would not venerate it.

When asked what he would do if the Lion Flag was chosen despite protests of the minority communities, he said: "If this flag is adopted, it will be a violation of the fundamental rights of the minorities and to that extent I shall act."

Mr. Sittampalam, the other Tamil member in the Cabinet, is also, it is freely stated, of the view that the Lion Flag as it is now should not be made the national flag if it does not have the approval of the minority communities.

In the meanwhile, Senator Dr. E. M. V. Naganathan, Secretary of the All-Ceylon Tamil Congress, has given notice of a motion urging the appointment of a select committee to design a national flag of Free Lanka acceptable to all sections of the people and in keeping with the ideals of the new era.

When asked Mr. Senanayake told the Times of Ceylon correspondent what he had to say about Senator Naganathan's motion: "I cannot see how the Senate comes into this matter. It is for the House of Representatives to dispose of Mr. Sinnelebbe's resolution."

Mr. Sinnelebbe, the M. P. for Batticaloa, has given notice of a

Good News From Burma

Mr. S. W. R. D. Bandaranaike has returned from his trip to Burma where he went to participate in the Independence celebrations. In an interview with a press representative he said the Burmese people were very well disposed towards Ceylon, and he was confident that nothing but the friendliest relations would exist between the two countries.

"While I was in Rangoon," he said, "I met several members of the Burmese Government with whom I discussed matters relating to Ceylon, including the matter of exports of rice and pulses to Ceylon."

The Burmese Government had promised, he continued, to substitute par boiled milchard for the rice now exported to Ceylon on representations made by him that the quality of rice now received from Burma was a variety to which the people in Ceylon were not accustomed. Apart from promising to make every effort to export to Ceylon a better quality of rice the Burmese Government had also promised to despatch shipments to Ceylon more expeditiously than in the past.

Mr. Bandaranaike also discussed the possibilities of importing into Ceylon varieties of Burmese pulses, and received an assurance that Burma would supply all Ceylon's needs in that type of foodstuffs.

Referring to trade between the two countries, Mr. Bandaranaike said: "I also discussed informally with them certain matters pertaining to general trade and I feel optimistic about our ability to establish fair trade with Burma particularly as they need our tea and coconut."

motion urging the adoption of the Lion Flag as the National Flag of Ceylon,

Tamils--Their Future The Tamil Stage

Change in the Social Structure

(BY SRIDHARAN)

IV

TO surrender to the party in power and to avariciously grasp the crumbs of office that fall from the august tables of the U. N. P. caucus is unthinkable, and it would be thousand times better for the Tamils as a community to be in political wilderness" as some people like to call the present position of the Tamils, than in office and responsibility without real power. After all, a few men holding ministerial ranks, without real power is not going to help the Tamils any further. Today Messrs Suntheralingam and Chittambalam are in office, and what concrete benefits have accrued to the Tamils or to the Island as a whole? They are there merely as show boys, and Tamils do not want their accredited representatives in Parliament to be showboys. The Tamils want not only responsibility in the administration of the country, but also their due share of power so that they can, as free and equal citizens in this land of their birth, contribute their share to the well being and progress of the country.

I am afraid the ruling junta is not in a mood to accede to the just demands of the Tamil Congress, and to take it into confidence in the administration of the country for the next five years, during which time the Senanayake party, if should be admitted, will be in power quite undisturbed. Mr. Senanayake has manoeuvred to bring in disruption among the non U. N. P. Members, and has played his cards well to entice the Independents. The leftists are quite unreliable, and I have every reason to believe that the forecast of the political correspondent of the "Hindu Organ" in the matter of Dr. N. M. Perera joining the Cabinet may come true. The attitude of the L. S. S. P. on the Independence motion and on the controversy over the National flag issue, strengthens my belief. Once the vociferous doctor crosses the floor to join the ministerialist party, the opposition will simply end in a fiasco, for the rump will be ineffective and will be only used to enliven the otherwise drab atmosphere of the chamber of the House of Representatives with the repertoire of Dahanayake and the gesticulations of Colvin R. de Silva. Whether Dr. N. M. Perera with his L. S. S. P. crosses the floor or not, I repeat the leftists are not reliable in so far as the safeguarding of Tamil interests are concerned. The All Ceylon Tamil Congress is the "devil" and the Indian Congress the "grand mother of the devil", and as comrade Philip Goonewardane that day exclaimed, the leftists have aligned themselves with the Tamil Congress and the Indian Congress now to grind their own axes. There is absolutely no identity of interests between the Tamil Congress and the leftists, though the former used to adopt some of the slogans of the leftists during its election campaign.

Whether or not the Tamil Congress is in office, it should see that the interests of the Tamils are not jeopardised. The Congressites should see to it that the economic

condition of the Tamil districts are rehabilitated. The Tamil members in the Parliament were returned with the definite mandate to improve the lot of the masses and it is their duty to bring the utmost pressure on the powers that be to transform the present despicable social conditions. The economic plight of the Tamil districts should be remedied forthwith: The Irana-madu Tank should be made capable of irrigating the vast tracts of land at Kilinochchi. It is not impossible to construct a large tank at Poonakery to enable the farmers to cultivate twice a year. Colonisation schemes should be inaugurated; steps should be taken to extract the maximum benefits out of Nilavarai, Pokkanai and other sources of water supply. The Vadamardchy and the Jaffna Lagoon Schemes should be expedited. The diversion of the Mahaweli ganga to irrigate the peninsula is not an impossibility. On the industrial side, the cigar industry should be rehabilitated, a system of standardisation and grading should be adopted without further delay if the industry is to be saved. A factory for manufacturing beedies should be established. A Textile mill should be started. A factory to manufacture sugar out of Palmyrah toddy (unfermented) will go a great way in providing employment to thousands of people. The Northern Ports should be open for passenger traffic to and from India.

On the social side, old age pension should be an accomplished fact before soon. Every man above the age of 55 or 60 should be entitled to a decent pension, and not to a dole of few rupees as the one granted by the Friend-in-need Societies to the disabled and destitute. If a man after serving government for a fixed number of years is entitled to receive a handsome amount of money to keep him going in his old age why should not any other man be entitled to such benefits? He also serves that stand and wait, and the labourer in the wharf is as much an essential unit of the government of the country as the Chief Justice of the Supreme Court of Ceylon. The Services of the Latrine cooly are as much essential to the well being of the community as those rendered by Mr. D. S. Senanayake from his "Woodlands" castle and in the premier's office at the Secretariat. The common man and woman must be provided in his or her old age, and it is the duty of the State to make the provision. Every worker in the land must be given the benefits of an unemployment insurance scheme, and there should be a Health insurance scheme too. In the matter of education, the present free tuition scheme should go for it benefits the rich more and does not give the required relief to the ordinary man. Rich parents who pay income tax should be made to pay tuition fees and other connected fees. The children of workers should be given not only free tuition, but also free food, free books and stationery. By free food

APPEAL FOR REHABILITATION

RAO Bahadur P. Sambandha Mudliar, retired Judge, and the renowned character actor of Tamil Nad writes:—

It is a peculiar fact that after every great war or revolution in any country there is a great stir in the minds of the people of that country. India has had recently not merely a great war, but a great revolution is taking place in our midst unheard of in the history of our country. There is everywhere a desire to shed what is useless and old and remodel everything to suit present day conditions. This feeling of renaissance has affected all our Fine Arts. I propose to discuss in this short article its effect on the future of the Tamil Stage.

Apart from the great war and the Indian revolution if I may so term it, the Tamil stage has only recently passed through a great crisis by the advent of the talkies. Thank God, that it has emerged alive and successfully without being killed by its successful younger sister—the screen!

I propose to place before all lovers of Tamil Stage certain concrete proposals for its rehabilitation for their favourable consideration.

Let us face facts squarely. The talkies have certain advantages over the stage which the latter can never hope to have; for example in the matter of paying high salaries to actors and actresses, and in the matter of lavish expenditure for screen and dress, the stage with its recurring expenses in these matters can never compete with the talkies. So we must try other lines in which to successfully compete with them.

As an old lover of the histrionic art, who has worked in a humble way for the uplift of the Tamil stage, here are some of my suggestions for its improvement in the future.

First of all I should like to cut the length of our dramatic performances to suit modern audiences. I should like to have a time limit to our performances—say two and a half to three hours at the most. The days of all-night performance are over; our modern play-goers cannot stand the strain of more than three hours' attention however good the drama might be; this will also save

supply I do not mean the present scandalous system of supplying stale bread and sambol. The food supplied to the children should be nutritious and should build both their body and brain.

The above are some of the items to which attention should be paid by the Tamil Congress M. Ps. Whether or not they are in office they should see that legislation is introduced forthwith to implement these suggestions. The Congress M.P.s. were returned to Parliament to ameliorate the lot of the masses, and though they are not in power and responsibility, they should endeavour to secure these social benefits. If the party that has installed itself into office cannot and would not be responsive, the only honourable course left open for the Tamil M. P's is to resign their seats and prepare themselves and the masses for the next phase of struggle.

the actresses and actors a good deal of the daily heavy strain. Let us begin our performance by 9 at night and close by 12 midnight (the cinema and even the radio close by that time). Of course, evening performances or matinees, whenever possible, as on holidays or other occasions would be much better; beginning at 6 they can close at p. m.

Next I should like to have better and more comfortable accommodation to our audience in our stage theatres. The cinema theatres as a class are able to provide better conveniences to their patrons, thanks to the supervision of our police authorities and the Censor Board. The rules which govern the cinema theatres in these matters are not at all strictly observed in our stage theatres, with the result that our dramatic performances have won a bad name for overcrowding, ill-ventilation and bad sanitary arrangements. If these things were properly regulated our stage performances will certainly attract a larger and better class of patrons.

Next coming to our actual performances, I must say that there is some improvement in their choice of plays in some of our new theatrical companies especially in boys' societies. The old order has become changed in this respect; of old it was the amateur dramatic societies which set the example of going in for new dramas. Nowadays it is the professional companies which do so; that is a very healthy sign. The old belief which held the ground so long that it is only the puranic and religious dramas, which appeal to Indian stage audience, has become exploded now and social dramas get the first place for their long runs. The next line of improvement which I would suggest in this connection is that we should go in for what I would call 'national' dramas for want of a better phrase—by these I mean dramas which would stir up our national enthusiasm, dramas which would stir up and foster the spirit of independence which has come over our land. All revolutions in every civilised country have created this spirit. Let us utilise the stage also as a just means of spreading this spirit; let the histrionic art help in this way our political advancement. In this matter our stage can play as good a part if not better than the cinema and the radio.

Turning to the question of music in the stage, I have first of all to reiterate what I have been advocating all these years that the Tamil stage should clearly differentiate between Operas and Dramas proper; I think this is the only means by which music lovers will be satisfied. Next a differentiation should be made between stage music and the music of musical parties; the former should reduce raga alapana to a minimum, and completely eschew singing of swaras; these have no place in the histrionic art of the Stage; the idea that every actor must sing on the stage must clean be erased from our minds; and above all when music is sung on the stage, the actor or actress must be acting the emo-

(Continued on page 4.)

Independence and Honours

M. P. Asks for Discontinuance

Mr. K. Kanagaratnam, has given notice to ask the Parliamentary Secretary to the Minister of Home Affairs and Rural Development, whether he will declare that with the inauguration of the New Government under the Independence Bill, the system of conferring Honours will be discontinued.

Mr. K. Kanagaratnam, will also ask the Parliamentary Secretary to the Minister of Home Affairs and Rural Development, whether he will consider the question of recommending a general amnesty to all political offenders in jail on the day of the inauguration of the New Government under the Independence Bill and also to all prisoners who have served a substantial period of imprisonment prior to the said day.

Mr. K. Kanagaratnam, will ask the Minister of Food and Co-operative Undertakings, whether in view of the reported improvement in the rice, flour, and sugar position he will double or treble the rations for the week in which Independence Day will be celebrated and also for the weeks preceding and following the aforesaid week.

Mr. A. Sinnalabbe, M. P., will ask a number of questions in the House of Representatives on January 19 relating to Independence Day. The questions are:

1. Whether the Parliamentary Secretary to the Minister for Home Affairs and Rural Development will declare three public holidays in commemoration of Independence Day;

2. Whether the Minister for Transport and Works will issue free Railway warrants to all Government servants desirous of participating in the Independence Day celebrations from their home stations to Colombo and back; and

3. Whether the Food Minister will issue one week's rations free of cost to all residents in rural areas through the co-operative stores and authorised dealers in connexion with Independence Day.

Hindu English School, Vaddukoddi

The following candidates from the above school have been successful in the J. S. C. Examination held recently.

D. 307. Gnananantharajah S. Dist. Arith.

D. 308. Kanagaratnam S.

D. 310. Kumarasingham C.

D. 314. Shanmuganathan S.

D. 316. Thanbyaiyah K.

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The Tamil Stage

(Continued from page 3)

tion in the lines, all the time.

Coming to acting, the idea that is still prevalent that every good songster can act on the stage, must clean go out. Every person must be trained to act, and the only remedy for this is to start a school for acting. It is an anomaly that while there is a school for teaching every other art there is not one to teach acting as such! There is a diploma course for everything including Journalism, but not one for histrionic art! Our Tamil stage can never improve unless this defect is mended.

Next as regards the make-up of actors, though it is not so bad as it was some time back, yet there is a good deal to be done. I take for example the characters of Sri Rama, Krishna, Arjuna and Draupadi; there is puranic and enough of other evidence to show that these had dark complexions; but in ninety-nine cases out of hundred these are painted fair! I have seen Ravana a Rakshasa, clearly described in our classics as being dark like a black cloud, is painted fair! The vanity of our actors and actresses should be subordinated to the principles of accuracy in make-up.

The time has also come for a rule to be made that male characters in a drama must be acted only by males and female characters only by woman. A male impersonating a female character is bad enough, but a female taking up a character is worse. Simply because a female can sing very well, to dress her up as Narada or Nanda is highly inartistic to say the least of it. It is a pity that even in the talkies when males acting female characters is strictly tabooed by convention, the *vice versa* rule is not followed.

Coming next to scenic arrangements I must frankly admit that the exigencies of the stage cannot allow this elaborate and costly settings of the Cinema, but there is one thing in this line in which our stage can easily equal if not excel the talkies, that is in the accuracy of the screen fittings and arrangements to suit the time and place depicted in the scene.

European critics whom I have consulted on the point are unanimous in the view, that the lighting arrangements for our vernacular performance is really poor if not very bad. They err on the side of using for every scene garish lights. One good critical friend of mine who is an expert on the subject remarked that in our performance, no difference is made even between scenes which are said to take place in day time and night time. In this respect amateur companies are as bad as professional companies. The proper use of lime-light or focussed electric lights is not at all understood. Some stage managers seem to think that these must be used whenever the hero or heroine appears whatever the scene might be—even though it is a forest scene or a prison scene! The worst offence in this line is committed in some professional companies where the lime-light operator turns on in the middle of an important scene, colour after colour on the stage actors or actresses; the effect of this is highly ludicrous at times. So far as I could see the only justifiable use of revolving coloured lights is when a dance is going on on the stage. The gradual lowering of lights in some scenes is never

thought of even by some of our stage managers in charge of lighting effects.

Lastly, let me turn to some stage effects. The Parsee Dramatic companies which used to visit Madras several years ago were adepts in this. An attempt was made at that time to imitate them by Amateur parties. But this has fallen into disuse of late. Let me give a glaring instance.

Recently I saw a dramatic performance in which a ship-wreck was depicted; the sea was there, the ship appeared and went to pieces. All right; but all this was done without the slightest sound effect! They could easily have created the noise of the storm,—tossed waves, the thunder, and the breaking of the ship and the hue and cry of the wrecked crew; without this necessary noise, the whole effect was so bizarre! The background of sound effects is mostly not even thought of. Speaking of sound effects, our stage would do well to imitate the Talkies in their use of what is known as background music. It is well known that some wonderful effects are produced in the silver-screen by means of appropriate background music. These effects can easily be copied for Dramatic performances being more attractive. Nobody would think of a performance of the great Tragedy of Hamlet in English with music, but strange to say some years back I remember a performance of that master-piece of the Bard of Avon, with an accompaniment of piano-music for about every scene, including the soliloquy portion! The effect was wonderful. Of course in adapting this background music, the person in charge of same, has to be very careful in adjusting same to the tempo of the scene, the passion depicted, the place where the scene takes place and the time of the day. In short the person in charge of this must be an artist well versed both in music and acting.

The above are some of the means by which our Tamil Stage can be improved in my humble opinion. I have not the slightest doubt, that if our stage managers, and conductors would "cudgel their brains", they could easily devise various other means, by which our stage can be improved and hold its own with the best productions of our Talkies. The most efficacious means by which the above reforms could best be carried out is by our educated ladies and gentlemen taking to the stage as a profession. This is the time for it and let me hope that they will take time by the forelock and do it by God's grace.

Mr. S. A. Selvanayagam has been elected Chairman of Batticaloa U.C.

Mr. W. T. Wijekulasuriya was re-elected Mayor of Galle on Saturday last.

A Buddhist Bikkhu of Wellampitiya was fined Rs. 250/- for possessing an unlicensed gun.

The All Ceylon Muslim League has decided to take an active part in the celebrations in connection with Ceylon's Independence day.

There are only 3300 British troops in India. It is expected that the last British troops will leave India by the end of next month.

TENDER NOTICE

The Chairman Tender Board, Ministry of Agriculture and Lands, Colombo, will receive tenders up to 12 noon on Tuesday, January 27, 1948 for the supply of 1,000,000 burnt bricks 9" x 4 1/2" x 2 1/2" at the Peasant Colony and the New Staie Farm at Kilinochchi beginning from immediately after the agreement is entered into. Tenders should be made on forms obtainable on application from the Government Agent, N. P., Jaffna, from whom all particulars on the subject can be obtained. Tender forms will be issued only on production of a receipt for Rs. 100 deposited for each form either at the Treasury or a Kachechi.

(G. 141. 13 & 16).

WANTED

"Wanted an Arts Graduate with English and a Science Graduate with Mathematics and Physics for J/Karainagar Hindu College. Apply Manager, Jaffna Hindu College and Affiliated Schools before 15-1-48". (M. 218. 9, 13 & 16.)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

(held at Point Pedro)

Testamentary Jurisdiction
No. 363/P. T.

In the matter of the Last Will and Testament of the late Walliammai wife of Supper Karthigesu Murugesu of Karanavai South.

Deceased.

Supper Karthigesu Murugesu of Karanavai South. Petitioner.

Vs.

1. Chinnathamby Sathasivam
2. wife Chellamma
3. Chinnathamby Sanmugam
4. wife Rasamma
5. Murugesu Rasiah
- Minor: 6. Nallammah daughter of Murugesu
- " 7. Murugesu Navaratnam
- " 8. Suntharam Mahendram
- " 9. Suntharam Somanthan
10. Murugan* Chinnathamby all of Karanavai South.

Respondents.

6-9 Respondents are minors by their Guardian-ad-litem the 10th respondent.

This matter coming on for disposal before W. Thalagodapitiya, Esq., Additional District Judge, Jaffna on the 18th day of December, 1947 in the presence of Messers. Kandiah and Mailvaganam Proctors on the part of the Petitioner and the affidavit of the Petitioner dated 21st day of May, 1947 having been read.

It is ordered that the Last Will dated 11th day of November, 1946 and filed of record be admitted to Probate, that the Petitioner be declared Executor of the said Last Will and Probate issued to him accordingly unless the respondents or any other person shall on or before the 29th day of January, 1948 show cause to the satisfaction of this court to the contrary.

This 18th day of December, 1947.
Sgd. W. Thalagodapitiya,
Additional District Judge.

Drawn by:
Kandiah and Mailvaganam,
Proctors for Petitioner.
(O. 133, 9, & 13).

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 792

In the matter of the estate of the late Kamalambikaipillai wife of V. A. Sinnadurai of Varuthalaivilan Deceased

Veeragathipillai Arasaretnam Sinnadurai of Varuthalaivilan

Vs. Petitioner

1. Sinnadurai Kamala Nothera
2. " Vimala Indra
3. " Nemala Sopitha
4. Tharmanayagipillai widow of Mylvaganamcillai all of Varuthalaivilan Respondents

This matter coming on for disposal before R R Selvadurai Esq District Judge Jaffna on the 23rd day of October 1947 in the presence of Mr.

K. Kanapathipillai, Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner dated 20th October 1947 having been read.

It is declared that the said 4th respondent be appointed guardian ad-litem over the 1st, 2nd & 3rd respondents and that the said petitioner is entitled to have letters of administration over the estate of the said intestate and the same issued to him accordingly unless the respondents or others shall on or before the 27th day of November 1947 show sufficient cause to the satisfaction of this court to the contrary.

This 23rd day of Oct. 1947.
(Sgd) R. R. Selvadurai
27-11-47 District Judge.

Extended and reissued for
15th January 1948.

(Sgd) R. R. Selvadurai
D. J.
(O 131, 9 & 13)

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Printed and Published by Pandit V. T. SAMBANDHAN, residing at Vannarpannai West, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabai, Jaffna, at their Press, the Saiva Prakasa Press, Vannarpannai, Jaffna, on Tuesday, January 13, 1948.

Chief Editor: T. MUTTUSAMPILLAI