

For neat and good Printing of EVERY DESCRIPTION Artistic and Commercial We are specially equipped to give you PROMPT SERVICE A Trial will Convince THE SAIVA PRAKASA PRESS (The "Hindu Organ" Press) JAFFNA. PHONE 56.

# THE Hindu Organ.

(The Only Newspaper in Ceylon for the Hindus)

PUBLISHED EVERY TUESDAY AND FRIDAY

Supplement to the "NTHUSATHANAM"

YOUR REQUIREMENTS PLEASE! ANYTHING IN PRINTING From the Smallest Label to the Biggest Wall Poster. We are equipped to give you Prompt & Satisfactory Service. The Saiva Prakasa Press the Household word for Printing. Please Phone up 55.

VOL. LX

JAFFNA, TUESDAY, APRIL 13, 1948

NO. 4

## Democracy Faces Crisis

### Cabinet Reaction To Mr. Bandaranaike's Utterances

It is learned that at the Cabinet meeting of Thursday last, Mr. W. R. D. Bandaranaike was questioned on certain speeches expressing opinions at variance with government policy.

Two Ministers were especially critical of the conduct of the Minister for Health and Local Government.

Mr. Bandaranaike, it is learned explained that several Ministers had made their own interpretation of the general policy accepted by the Cabinet and he did not see anything serious in his own statements.

He also brought to the notice of the Prime Minister certain unauthorized statements made by Ministers abroad which, in his opinion, were more serious than the statements made by him.

It is learned that this assertion caused heated discussion and the Prime Minister had to intervene. Mr. D. S. Senanayake, it is understood, promised an early declaration of policy and the settlement of disputes which had resulted in various members of the Cabinet making unauthorized statements.

### The National Flag

#### Questionnaire Issued

Mr. S. W. R. D. Bandaranaike, Chairman of the National Flag Committee, in the course of a questionnaire, asks whether Ceylon had a National Flag in the past and if so, whether it could be adopted as the National Flag of the Dominion of Ceylon.

The questionnaire further asks:

Is it on the other hand, preferable to have a new flag designed having no relation to any that might have existed in the past?

What should the new Flag be: token: the Land, the People, or any abstract Idea or Ideas?

What abstract idea will be forceful enough to win and retain the allegiance of all sections of the Island's population, and will be in accord with the distinctive historical, religious and cultural traditions of each.

Should the representation of the selected subject or subjects be by means of colours, symbols or a combination of the two?

Or, Ceylon, being a member of the British Commonwealth of Nations, is it appropriate for her to have a National Flag of her own, altogether different from the Union Jack?

The Flag Committee consists of Mr. S. W. R. D. Bandaranaike (Chairman), Messrs. J. L. Kotewala, T. B. Jayah, J. R. Jayewardene, Dr. L. A. Rajapakse, R. C. Messrs. G. C. Ponnambalam and S. Nadesan.

## Dangers Staring It

### DICTATORSHIP & COMMUNISM

(By PRAN NATH BHATNAGAR M. A.)

DICTATORSHIP and Communism are the ills of the ills of the modern world. These have brought about a crisis in the world affairs. Annihilation and destruction threaten the human species from both sides. Over emphasis on either is bound to lead to disaster. What is required at the present time according to the writer is a synthesis between these two antithetical ideas.

A danger that stares democracy in the face is from communism, which is nothing more than extreme socialism. Communism means the dictatorship of the proletariat and the seizure and control of the means of production and distribution by the State in the interests of the masses. Democracy to the communists is an ideal incapable of realization until the power of property is overthrown. The ideal of democracy on the other hand, implies private gain. Some hold that democracy and socialism are identical. This is rather true. Democracy is compatible with socialism in all its forms except those which like the communistic totally eclipse the individual by denying his self regarding impulses and his desire to possess some thing of his own. In fact, if democracy is to remain and mean anything, individualism must survive.

The fact that modern democracy is confronted with the problem of property above all else is no cause for surprise. The problem is not merely a demand for their rights on the part of the unfavoured classes who at long last have become suddenly aware of their deprivation and suffering. It is not so simple as that. The crux of the problem is that the unfavoured classes have come to hold that democracy means the control by the middle classes of the population. How has this come about?

### RELIGION AND COMMUNISM Both Have A Place In The World

(Continued from last issue)

We must learn to distinguish between religious institutions and religious experience. Both are not identical. The former only aid the aspirant to realise the truths of religion. Their form and method may change from age to age. They are the hand-marks left behind by those who have gone before us. But, the spiritual experience which a mystic gains with the help of these institutions are not circumscribed by them. They transcend all forms and aids. It is irrational and wrong to confuse institutions of Science with the Laws of Science. No man of any understanding will ever consider the Laboratories, the test tubes, the chemicals and other appliances and the Laws of Nature which are discovered with the aid of these as the same. Similarly, it is loose thinking to identify religious truths with Temples, Priests, Kutubhams and Prasadams. No doubt, institutional religion tries its utmost to do so but the rational man of knowledge and

### Sidhanta Philosophy

#### For Civil Service Exam.

The Jaffna Saiva Paripalana Sabha at its recent meeting has passed the following resolution and submitted to the authorities concerned.

The Jaffna Saiva Paripalana Sabha resolves to request the Public Service Commission to be good enough (a) To include Sidhanta Philosophy of St. Meikandar as one of the alternative subjects prescribed for Philosophy III for the above examination, (b) To include Tamil Culture and Civilisation as one of the additional subjects for the above examination. (The Life and Culture of the Tamils from the 6th century to the present time and their contribution towards Ceylonese Culture and civilization to be studied in particular.

### Nehru Not Visiting U.S.

Official circles at Delhi deny the report emanating from foreign sources that the Prime Minister, Pandit Jawaharlal Nehru, is likely to visit the United States of America. They suggest that, though President Truman would welcome Pandit Nehru visiting U. S. A., such a visit is not possible at this juncture due to the latter's heavy preoccupations and the additional burden imposed upon him on account of the illness of the Deputy Prime Minister, Sardar Patel.

It is understood that Mr. A. M. A. Azeez, Assistant Secretary to the Minister of Health and Local Administration will shortly retire from the Civil Service to take up the Principalship of Zahira College, Colombo. Mr. Azeez is an old boy of the Jaffna Hindu College, and is the eldest son of Kabli S. M. Aboobucker, J. P. Jaffna.

extravagant emotions. It exalts us above the common place routine of our daily life, and it makes us supreme over the world. But, like love also, it is a little ridiculous to those who are unable to experience it. And since, they can survive quite well without experiencing it, let them be thankful, as we also are thankful.

Julian Huxley, the great biologist, summing up his view of religion, writes, "First, religion is an important higher function of man. Secondly, the form which religion takes will and must vary with changes in human life and human outlook. Thirdly, there is usually a serious time-lag in adjusting that form to new conditions as they arise. And, finally, the time is ripe over-ripe for a radical change in the form of the official religions of the Western World."

What Huxley says in reference to the official religions of the Western World applies equally well to the "official religions" of our country. The urge towards the Divine is co-eval with man and in the Myric this urge finds its highest realisation and expression. The only change we can hope to effect in religion, therefore, is in its institutional forms. (Continued on page 4).

### 'Russia Has Atom Bombs'

#### British Scientist's Statement

Hyman Levy, Professor of Mathematics at the London University, told Socialist scientists that he was "convinced" Russia has atomic bombs.

He said, however, there would be no atomic war because the workers of all western countries will refuse to fight against Russia.

Levy according to Prague papers, said he was "convinced" that the U. S. S. R. knows how to produce atomic bombs and has some of them.

### Excess of Revenue

According to the Treasury Returns issued on Friday last excess of revenue over expenditure for the five months, (October, 1947 to February 1948), was Rs. 61,441,171.

The expenditure was Rs. 145,978,857. This does not include food subsidies and losses on the railway and advance accounts ultimately chargeable to votes (amounting to approximately Rs. 16,000,000 a month to end of January and at the rate of about Rs. 13,500,000 a month thereafter).

The revenue for the period was Rs. 207,420,030.

### BANE OF OUR COUNTRY

True progress from a social point of view should consist subjectively of the recognition of the equality of all human beings as members of God's household and objectively, of the passage from caste to castelessness or human brotherhood. Hence it is time that our learned and pious men, Pundits and philosophers, critics and commentators of scriptures, of whom our country is so full, had examined themselves by this touchstone of what genuine progress is or ought to be, and dislodge themselves from the fools' paradise in which they love to dwell. It is this divorce between their professions and practice—between their liberal expositions of spiritual truths and their conservative methods of life, bristling with all sorts of crude and primitive practices, taboos, exclusions, and complexes—that is the bane of our country and it is this that in a great measure accounts for its degraded condition.

—Vivekananda.

### Congress of Universities

At the Congress of the Universities of the British Commonwealth of Nations, to be held in Oxford in the week beginning July 19, the University of Ceylon will be represented by the Vice-Chancellor, the Dean of the Faculty of Oriental Studies, Professor M. D. Ratnasuriya; Mr. H. A. Passe, Lecturer in English; and Dr. C. J. Eliezer, Lecturer in Mathematics, states the Vice-Chancellor of the University of Ceylon, in a Press Note.

### Draft Proposals Sent To India

Following agreement between the Prime Ministers of India and Ceylon on broad principles of citizenship rights of Indians in Ceylon, the Government of Ceylon have forwarded draft proposals for approval of the Government of

### TO STAGE A COME BACK

Mr. H. W. Amarasinghe, the UNP Secretary, who was defeated at Galle in the General Election by Mr. W. Dahanayake, has been invited by industrial party officials to stand for election to the Avissawella Seat in the House of Representatives—the vacancy caused by the imprisonment of Mr. Philip Gunawardene and his consequent disqualification.

Already in the field, is Mrs. Philip Gunawardene, wife of the ex-member, who is the nominee of the Lanka Sama Samaja Party.

India. The proposals after approval would be introduced in a Bill form at the next session of the Ceylon Parliament, meeting on May 18.

## The Great Victory Of Love

IT IS REAL LIFE

### Establishes Goodwill, Happiness And Peace

(BY SWAMI RAMDAS)

LOVE is the grandest of all. It is grander than the grandest—the one pre-eminent ideal which alone can establish goodwill happiness and peace on this earth.

The quality of true Love ever-lasting Spirit. In fact consists in the exercising of respect, tolerance and patience towards the person or persons whom we regard with affection. Love is the basis of unity among people. It is the one great cementing force that brings individuals belonging to different creeds, races and nationalities together in a common bond of brotherhood. When this Love is absent, strife and chaos are the result. As it is, humanity is lost in a maze of conflict and confusion and the consequence is suffering, want and misery.

Love is unselfish, for its votary finds joy in sacrificing his own interests for the behoof or benefit of others. So it is rightly said Love is its own reward. To live and move by the power of Love is to be inspired and guided by the Divine Reality. Love for ives and is ever kind. It sheds its benevolent rays upon all alike. Because it is all-enveloping and all-comprehensive.

To bear Love in your bosom is to install God Himself in it. Love is the light that dispels all darkness of the soul. The base passions, desires and ambitions that possess and agitate the hearts of people leave them when Love to Love



Swami Ramdas

holds sway. Love is a supreme giver of all that is good, great and glorious. Love makes life pure and holy. Compassion towards the weak and grief-stricken flows spontaneously from this eternal source. Love is real life. Without it the soul is inert, diseased, ignorant and bound.

High-flown talks and ostentatious works are of no avail. Love alone counts. Love alone triumphs. Love is the unique discovery in the final analysis of human life. Love is grander than the grandest—the one pre-eminent ideal which alone can establish goodwill, happiness and peace on this earth. All victory of people leave them when Love to Love





DEMOCRACY FACES CRISIS

(Continued from page 1) nineteenth century were the grant of religious freedom and the extension of political equality. Yet these in no way provided a clue to the solution of the major social and economic issues, the results of purblind industrialism. The masses still remained in the hands of a few rich men. The extension of the franchise, however, gave rise to a movement towards social and economic equality, a movement which received great impetus by the spread of doctrines like that of Karl Marx, the organization of the working classes into trade unions, and the anxiety of the political parties to enlist the goodwill of the worker who by virtue of his newly acquired right to vote was fast becoming a factor to be reckoned with in politics. In the early part of the twentieth century the fulfilment of the economic wants of the worker by the State was the central theme of debate. The minimum wage, the regulation of hours of work, legislations about health, unemployment, education, housing, and public utilities all represented the efforts of the State in this direction. But these efforts in no way gave equality to the worker, but only mitigated the worst consequences of unhampered industrialism. At best these efforts may be called the concessions made by capitalist democracy to the worker without in any way compromising its own economic supremacy.

The dilemma of parliamentary democracy was due to the fact that the class which dominated it could not meet the demands made upon it. The germs of future trouble were sown when capitalist democracy offered a share in political authority to all citizens on the assumption that equality involved in the democratic ideal did not mean economic equality. But this assumption was altogether untenable. The demand for equality in the economic sphere was a logical outcome of universal suffrage. The socialist creed thus grew out of democratic theory. The demand for economic equality struck at the roots of capitalist democracy, in that it meant the denial of the right of private profit, which the capitalist, who dominated it, was in no mood to forego. The new class, the proletariat, sought to reorganize the State in its own interests. In fact, the rise of a new class to political power meant social revolution and a re-orientation of economic power. This phase of the crisis is indeed very grave because it strikes at the very foundations of democratic theory. A new society is emerging out of the confines of the old; but it finds the bounds of the old too tight to admit of easy outlet.

In the establishment of the communist regime in Russia the new class has secured a signal victory against representative democracy. Indeed the theory of the Russian experiment is the most complete challenge to the democratic principle. The Russian experiment has, however, produced its anti-thesis in various forms, the most striking of which is the fascist dictatorship in Italy. The underlying principle of fascism is the defence of the power of the middle classes against the onslaughts of the masses. It is the outcome of the realization that the trend of democracy is to fasten an increasingly heavy burden on the rich and the well-to-do. Thus the dictatorship it establishes is a deliberate attempt to mitigate this condition. There are, however, some who look upon dictatorship as the last

resort of capitalism in its fight against communism.

In the Western democracies—in England and France—socialist legislation has been enacted, a fact which clearly shows that, despite his obsession for profit-making motive, the capitalist is fully alive to the gravity and magnitude of the attack from this quarter. The success of communism in the Western democracies and the dictatorship, in fact, in all capitalist countries would depend upon the wholesale conversion of the masses to the new ideology. It would depend upon a complete change of heart. And the Russian experiment is still only twenty years old while capitalist democracy has a long tradition of remarkable achievements and its back. Besides, communism is but a novel experiment and human nature is especially chary of novelties and is essentially conservative. Still, in spite of its infancy, the Russian experiment has given a new momentum to the agitation for social and economic equality not only in the Western democracies but also all over the world.

Whether democracy will emerge triumphant from the crisis is hard to say. The reason is not far to seek. The general temper of the world is one of profound distrust. The faith of the present age in the beliefs and standards of the nineteenth century has been completely shaken. Man's social and political and cultural ideas are in the melting pot. Disillusionment is discernible in art, literature, science, and religion. It does not end there. In the post-war period the contagion has spread to political and social spheres. In the political sphere, there is a strong reaction against parliamentary democracy as a form of Government. In the social sphere, an intermittent fight is going on between communism and capitalism. In Russia communism seems to be entrenched for ever and its success there has considerably strengthened communistic forces all over the world. Besides, the awakening of the democracies to the danger from communism is making the possibilities of a communistic revolution as visualized by Karl Marx, remoter and remoter. As a result of the enactment of socialist legislation, the lot of the worker has now greatly improved; he is better fed and better housed than in Marx's time.

The deadliest war in the whole of human history has been fought out with the professed aim of making the world safe for democracy. But will force really decide an issue which lies in the world of the spirit, a conflict which is one of two opposite ways of living a crisis which, in the ultimate analysis, resolves into a struggle—virtual tug-of-war—between exaggerated individualism and an equally exaggerated cult of socialism? Annihilation and destruction threaten the human species from both sides. Over-emphasis on either is bound to disaster, especially when it has been demonstrated that the democratic ideas and values of advancing industrialism have failed to cure the ills of the modern world. The solution of the human situation thus demands a synthesis between these two antithetical ideas, a just *modus vivendi*, a middle path between these two extremes, in fine, a review and a re-statement of the relations of the individual vis-a-vis society and *vice versa*; for it is only in a new awareness of the interdependence of personality and community, of individuality and sociality that mankind can feel its way forward.

Religion And Communism

(Continued from page 1)

The un-necessary and outworn doctrines and practices which are clinging round the eternal aspects of spiritual religion should be changed, and if necessary destroyed. The Brahminical Dogmatism in Hinduism must be destroyed if true mystical religion is to grow and develop in Hindu Society. We are in complete agreement with the Communists when they denounce institutional religion as a tool in the hands of exploiters to control the downtrodden, the poor and the ignorant. But, we fail to understand them when they main aim that religion, even in its higher and pure aspects, is an evil and danger to human progress, solidarity and happiness. The curse of untouchability and the organised exploitation of the illiterate masses in the name of religion, no doubt, should be condemned and eradicated from society. But, why should the Mystic and his sublime teachings which inculcate Universal Love and Self-Sacrifice be considered a barrier to social, economical and political well beings? What is wrong with the teachings of Buddha, Christ, Mohamet, Marickavasagar, Appar, St. Francis of Assisi, Sri Rama Krishna, Vivekananda and Gandhi? All Mystics have taught Spiritual Communism. They transcended the limitation of nationalism and political ideologies and embraced the whole world as one. What is it that a Communist finds difficult to accept in the following stanza:

சொல்லா விதத்தில்  
தலையெடுக்க விரும்பாத  
எல்லார்க்கும் சொல்லுவதென்ற  
என்னைப் பார்ப்போம்  
எல்லாருக்கும் உரிமை உண்டென்று  
சொல்லும் பார்ப்போம்  
அன்புடன் செய்யவேண்டும்  
யாணாக்கி விட்டுவிட்டால்  
குடும்பத்தில் துன்பென்ற  
தெய்வம் பார்ப்போம்  
எல்லாருக்கும்  
நிற்கக்கூடிய படித்துவெ  
அல்லாமல் வேறென்ற  
நறிவேண்டும் பார்ப்போம்.

People who, by nature and training, are satisfied with the conclusions of Science can only understand and appreciate the philosophy of Materialism. Their attitude towards life and its problems are a ways circumscribed by their knowledge of the laws of Nature and their reactions on human conduct. This attitude is labelled as Scientific and very few dare to question the conclusions of the Scientists. The man who desires to inherit the earth with all its comforts and pleasures, will find in the discoveries of science a source of immense help to achieve his purpose. But, the man who seeks to inherit the kingdom of God and live a life of inward peace, power and joy, the Mystic Way is of undoubted value and help. The man of the world (Materialist) and the seeker after the Ultimate Reality (Spiritual Idealist), both because of their different aims, travel in opposite directions and can never meet at any time. The man who has no urge for the life of the Spirit, should not sit in judgement over those who feel the urge and strive to realise it. To decry the contributions of the Mystics towards the Universal Harmony and Well-Being of Humanity is a waste of time and labour. Equally vain it is to decry the benefits of science and the scientific culture of those who seek the pleasures of life. Therefore, let us not quarrel over the issue whether Scientific Materialism or Mysticism (Spiritual Idealism) is of value to Humanity. Both have a place in the world. To the seeker after the pleasures of life, Materialism as a Philosophy of Life will appeal more than Mysticism. To the seeker after the Ultimate Reality and the Supreme Ineffable Peace and Bliss, Mysticism is the only thing that will appeal and nothing else. Therefore, let us learn to disagree with calmness and goodwill and try to appreciate both points of view.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 833  
In the matter of the intestate estate of the late Nagammah wife of Velupillai Nagalingam of Vaddukoddi West who died at Segamat in Malaya Deceased.  
Velupillai Nagalingam of Vaddukoddi East presently of Kuala Selangor Malayan Union by his attorney Ampalavanar Velupillai of Vaddukoddi East  
Vs.  
Petitioner.

- 1. Subramaniam Arumugam of Tholpuram
- 2. Vaithilingam Krishnapillai of Araly West
- 3. Vaithilingam Sivasubramaniam of do
- 4. Vaithilingam Thiruchittampalam of do
- 5. Vaithilingam Ragunathan of do
- 6. Vaithilingam Thirunavukarasu of do
- 7. Vaithilingam Suriyamurthi of do
- 8. Velupillai Chelliah and wife
- 9. Maheswary both of do
- 10. Murugesu Ambalavanar and wife
- 11. Amirthalochchumy both of do
- 12. Saravananam Subramaniam of Vaddukoddi West
- 13. Vettivelu Velupillai and wife
- 14. Parupillai both of do
- 15. Rasamma widow of Nagalingam of do
- 16. Thambiah Marugapillai and wife
- 17. Rasangam both of do
- 18. Sinnathamby Marathapillai of do
- 19. Thamotharampillai Vairavanathar and wife
- 20. Ratnam both of Batang Berjuntai Selangor
- 21. Sinnathurai Kandasamy of Vaddukoddi West
- 22. Nagalingam Kanapathipillai and wife
- 23. Rasaleedchumy both of do
- Minor, 24. Ambalavanar Sanmugaraiah of Vaddukoddi West
- 25. Ambalavanar Sivasubramaniam of do

NOTICE

This is to inform all my clients and public that I have shifted from Vannarponnai to my permanent place behind Railway Goods-shed No. 133 Stanley Road (End).

R. Papayah,  
Attorney,  
No. 133 Stanley Road (End) JAFFNA.  
(Std. 42, 23 to 30-5-48)

ramaniam do  
26. Ambalavanar Thavamani do  
27. V. Sannappu Ambalavanar do  
Respondents.  
This matter coming on for disposal before R. R. Selvadurai Esqr. District Judge Jaffna on the 9th day of January 1948 in the presence of Mr. S. Kandasamy Proctor on the part of the petitioner, and the affidavit of the abovesaid petitioner dated 8th December 1947, having been read.

It is ordered that the 2nd Respondent be appointed Guardian-ad-litem over the minors 5-7 Respondents and the 27th Respondent be appointed Guardian-ad-litem over the minors 24-26 Respondents, and the petitioner be declared entitled to have letters of administration to the estate of the said deceased and that Letters be issued to him accordingly unless the Respondents or others shall on or before the 12th day of February 1948 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the 2nd Respondent produce 5-7 minor Respondents and 27th Respondent do produce the 24-26 minor Respondents in Court on the said 12th day of February 1948.

This 9th day of January 1948  
R. R. Selvadurai  
District Judge.  
The foregoing Order Nisi is hereby extended to 30th April 1948.  
12th February 1948  
R. R. Selvadurai  
District Judge.

Bank of Ceylon

(Incorporated by Ordinance No. 53 of 1938)  
Banciers to the Government of Ceylon  
Subscribed Capital Rs. 4,500,000.00  
Paid up Capital Rs. 3,000,000.00  
Reserve Fund Rs. 2,600,000.00  
Head Office  
Briscoe Street, COLOMBO.  
Foreign Department  
G. O. H. Building  
York Street, COLOMBO.  
BRAN HES-PETTAR (COLOMBO), KANDY, GALLE, TRINCOMALEE, PANANUWA, KURUNEGALA, BADULLA, AND  
LOCAL BRANCH OFFICE  
242 HOSPITAL ROAD, JAFFNA  
The Bank offers special facilities to Customers  
Current Accounts Cheques payable in all principal towns in Ceylon (except Trincomalee and Badulla) collected free of charge.  
Savings Deposits Maximum Rs. 10,000/- Interest 11% per annum. Withdrawals on demand.  
Fixed Deposits Rates on application.  
Loans & Overdrafts Against approved securities.  
Foreign Exchange Our Foreign Department is specially equipped to undertake all classes of foreign exchange business. Agencies established all over the world. London Agents—Barclays Bank Ltd. New York Agents—Irving Trust Co. Special facilities for T. T. and draft on India and Malaya.  
T. S. Muttulingasamy  
Agent  
(Std. 29, 1-8 to 30-3-48)

NOTICE

N. S. THASAN & CO.,  
2ND CROSS STREET, JAFFNA  
English Red Hand Cement in Original Bags of 112 Lbs.  
Available at Rs. 8.50 Wholesale & Rs. 8.75 Retail  
(Std. 43, 12-3 to 9-4-48)

The Jaffna Apothecaries Co.

We beg to announce our numerous patrons that we have been appointed agents by M/S Wijayarathna & Co., Bookellers and Stationers, Colombo.  
A new section has been opened with a comprehensive stock of Novels-Periodicals-Magazines-Journals-etc.,  
A wide range of the following are available at competitive prices.  
Daily Mirror Picture Post  
Empire Digest Popular Science  
1 Job Digest Practical Mechanics  
Readers Digest Penguin and Pelican Books  
World Digest World Review  
WOMAN'S JOURNAL, WISE AND HOME, WOMAN AND HOME MY HOME  
and many other books that will interest you.  
Customers who wish to have the weekly issues of the above magazines posted, please be good enough to register now.  
(Std. 38, 8-1-48-8-4-48).

NATHAN'S ANNOUNCING

Cost of Passage to Malaya now Reduced  
FACILITIES INCREASED  
JAFFNA TO PENANG  
Via MADRAS Rs. 170/-  
Via NEGAPATAM Rs. 115/-  
SECOND CLASS RAIL TRAVEL JAFFNA-MADRAS OR PLANE OPTIONAL AND STEAMER DECK Rs. 190/-  
You Travel in Comfort Whilst We Serve  
S. R. S. Nathan,  
21/3 Stanley Road, JAFFNA  
Branches & Agencies in MADRAS, NEGAPATAM, COLOMBO and SINGAPORE.  
Std. 22, 6-6-47-6-6-48.

SUBSCRIPTION RATES

"HINDU ORGAN" & "INTHUSATHANAM"

	Town Delivery	Ceylon	Malaya & India
Hindu Organ	Rs. 6-50	Rs. 9-50	Rs. 10-50
Inthusathanam	Rs. 6-50	Rs. 9-50	Rs. 10-50
Both Editions	Rs. 10-50	Rs. 13-50	Rs. 15-00

RATES OF ADVERTISEMENT ON APPLICATION

Please make remittances to the Manager and not to the Editors or individuals.  
Matter for publication should be addressed to the Editors, legibly written or typed on one side of the paper.  
MANAGER,  
Hindu Organ & Inthusathanam.

IF YOUR RADIO SUFFERS FROM:-

- 1. LACK OF SELECTIVITY
- 2. POOR TONE QUALITY
- 3. LACK OF VOLUME
- 4. EXCESSIVE HUM
- 5. NOISY RECEPTION

Please Bring It To:-

M/s Clive & co.

(Engineers)  
139 Beach Road, JAFFNA  
We Undertake House-Wiring and Everything Electrical  
(Std. 44, 16-3-13-4-48)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)  
BANKERS.  
Authorized Capital Rs. 800,000.00  
Amount of Calls made Rs. 134,367.00  
SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.  
CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.  
FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6% respectively.  
DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.  
INDIAN MONEY bought and sold  
LOANS on the security of Jewels a speciality. Interest charged at 9% per annum (Part payments accepted.)  
FOR FURTHER PARTICULARS APPLY TO:  
S. KANAGASABAI,  
Shroff.

ENJOY THE LATEST MUSIC  
FINEST SELECTION OF VIOLINS GUITARS & VEENAS  
VISIT OUR MUSIC SALON  
V. T. Fernando  
11, MAIN STREET, MUSIC DEPT. JAFFNA.  
(Std. 30, 1-8 to 30-7-48)

Printed and Published by Pandit V. T. SAMBANDHAN, residing at Vannarponnai West, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabai, Jaffna, at their Press, the Saiva Prekasa Press, Vannarponnai, Jaffna, on Tuesday, April 13, 1948  
Chief Editor: T. MURTUSAMILLAI.