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SHRI AUROBINDO ON WAY TO PEACE

India Can Guide The World

THE Asiatic Society has done well in awarding the Peace Medal to Sri Aurobindo. It is a fitting recognition for the 'sadhana' that he has been doing practically all his life, and manifestly since he retired to Pondicherry in 1910. Even his debut in politics for a few years had its ultimate aim as the uplift of humanity, for he felt that India's independence was necessary for a mighty change in the world. Is it not a fact that India has played a conspicuous role in human progress since the dawn of civilization? And Sri Aurobindo visioned even in his early youth that independent India would again unleash a tremendous spiritual force, which would bring about profound changes in human psychology creating a sure base for permanent peace.

But what really is the effective way to peace? The ideal of peace is not new. It has been very prominent since the time of Buddha. Kings gave a practical shape to it. Utopias too have been written in the West from the time of the Greeks. Really speaking, the effective way—the psychological method—was discovered in India in the 'dip' past; when the Rishis who wrote the Upanishads realised that it was through the realisation of the Super Self, from which emanates the creation, that one can identify oneself not only with humanity but with the world itself. This later found a concrete expression in the 'Viswaraupa darshana' of the Gita. Practical guidance about one's personal conduct by following the doctrine of Ahimsa can of course be found in the later teachings of Buddha and Christ; but for an overwhelming realisation, for being immersed, so to say, in the very Self of Sivam by transcending the human limitations, recourse to Purushottama of the Gita is undoubtedly profoundly effective—for realising the macrocosm within the microcosm and identifying oneself with all creation and consciously following the lines of evolution.

Prophetic Conclusions

The problem is not new, only in this age it has assumed the greatest dimension. In his own way Sri Aurobindo is handling it in the deep silence of his being since World War I. He is remembered that he did most of his major writings—both metaphysical and sociopolitical—during this period. And one cannot but be struck by the analysis of the fundamental facts of human nature made by him. He never poses as a prophet, but some of his conclusions proved prophetic, while others are in the process of being proved. For example, he hinted during the pendency of that war the formation of the 'Parliament of Man' and indicated the causes which would lead to its failure. Unlike many others he did not enthuse over

the Armistice of 1918 and dream of a new heaven, but in his essays on "War and Self-determination" showed why it won't mean the end of the war, but the beginning of a new one. Because, as he said, "war is yet a psychological necessity". Now indeed we are in the thick of the "psychological necessity."

Radical Solution

But what he himself has been doing was in a positive way—should we say, in a counter-balancing way? There is of course no counter-balancing or compromise with him. As he was a radical in politics from his teens, so he is a radical as regards the solution of the toughest problem humanity has faced since it idealized Eternal Peace through its spiritual and religious figures. Finding of the master key to the riddle has been his all-engrossing passion and he has dedicated an entire life to its quest. He is often called a mystic but appears so from the level on which we move. "He has nothing hazy about him. Truly he is a yogi and his yoga aims not only at the attainment of the highest consciousness but attempt to make it operative in the human medium, so that it may be transformed in course of time into a divine figure, possessed by the divine consciousness. He affirms that this is the only way to make our age-old vision of peace concrete and dynamic not only in the individual figure, but ultimately in the collectivity. Short of this, any other ideal, mental or moral, is transitory—a makeshift. At most it is merely a step in the forward march, but there is the constant danger of a relapse again and again, as history proves it; and as there is a grim chance yet after the two world wars. In spite of the League of Nations and United Nations and all the spate of idealism, does not a third world war stare us in the face?"

It may be argued that this highest goal, i.e. divinisation of man can be attained only by the individual. But Sri Aurobindo visualises—not only in an idealistic but a realistic way too—gradual mass transformation. How, it may be questioned. Sri Aurobindo replies that by the steady growth of the new consciousness from the individual to groups and collectivities until it becomes the predominant principle of existence even in this world. For in this process something mysterious happens which the mentality has no capacity to divine—for the consciousness which starts growing itself takes the lead, just like the growth of civilization (moral and material even) which gradually spreads from one section of mankind to others. Or in a poetic imagery it may be compared to the advent of spring, whose first sign is visible on the

(Continued on page 3)

THE DOCTRINE OF REBIRTH

Exposition To American Audience

THE Hindu doctrine of Karma was explained by Swami Nikhilananda, leader of the Ramakrishna-Vivekananda Centre of New York, in the course of a lecture at the Centenary Celebrations of the University of Rochester, New York.

A vital feature of Hinduism is the doctrine of rebirth. According to the Vedanta philosophy, the soul, in its essential nature, is pure, perfect, without beginning and end, and identical with the Universal Spirit. But through a metaphysical ignorance, called Maya, it has forgotten its divine nature and appears to be individualised. Thus it is committed to the life of relativity, or repeated births and deaths. During its early embodiments, it practises righteousness gradually ridding itself of impurities, and at last attains to perfection.

Why The Rebirths?

The births meanwhile are controlled by what is called the law of Karma, or action according to which good eventuates in good, and evil in evil. These consequences of action are carried beyond death. Hence men are not born equal, but with unequal characteristics, both physical and mental. Birth in a particular family and environment also is determined by this law. Neither a blind destiny nor a whimsical God is responsible for human inequalities. Rightly understood, the law of karma encourages a man to accept with serenity what is unavoidable in the present and to strive to better his lot in the future. The law of karma does not conflict with a man's self-effort; for, which is commonly known as destiny is the expression of efforts made in a previous life.

The influence of the doctrine of rebirth and karma is seen in Hindu law. In the place of fundamental rights, much prized in the West, the Hindus conceived the idea of fundamental duties or obligations. An inferior position in the present life was ascribed to unethical deeds in the past life. Let an inferior man discharge faithfully the duty of his station and he will in future attain to a superior position by the same law of Karma. Further if a man of superior position abuses his power, he will by the same law of karma, assume an inferior birth in the future. The Bhagavad Gita states that if a person performs his own duties perfectly, whatever they may be, regarding them as a religious discipline, he may attain even the highest freedom in this present life.

Evolution of Soul

The laws of the State should protect the different members of society in the performance of their respective duties, permitting them to work with warmth and love, without let or hind-

rance from others, and in a spirit of dedication, so that both their individual liberation and the total welfare of the group may be assured. I am of course aware that the law of karma and its implications are considered as being opposed to fundamental human rights and democratic principles by Western thinkers who give a naturalistic and mechanistic interpretation of life. Certainly, if a man's existence is confined to the present life alone their contention is justified. But the Hindus believe that the soul is immortal and the present life and its experiences are a passing, but significant phase of the soul's evolution.

What The World Needs Today

Philosophy Professor of the Madras University, Dr. T. M. P. Mahadevan's remedy for present day sufferings of humanity is to make people religious minded. He says:

The greatest need of the world to-day is religion. For the many ills from which modern man suffers the surest remedy is spirituality. Having lost his soul, he is in search of substitute which, he fondly believes, will with him be a solace, little knowing that nothing else will save him more than the regaining of what he has lost. Neither a careful cultivation of his physical tastes nor an assiduous nurture of his mental abilities will be of any avail, if the spirit in him is stifled and starved. The salvage of the soul then, is what requires to be accomplished if the future of man is to be made secure; and this task cannot brook any delay.

Test For The Topsy

What is claimed to be a fool-proof test for drunkenness has been designed by scientists at Yale University. They call it an intoxication-meter.

An individual suspected of drunkenness has to blow into a tube. From the percentage of alcohol in his breath the machine calculates exactly the alcoholic content of his blood.

These are the recognized percentages of absorbed alcohol: 05, sober to 15, a little tipsy; above 15, indisputably drunk.

While intoxication meter tests will obviously not help drunkenness it is pointed out that they will be useful in clearing people who may be staggering or incoherent for other reasons.

PLACE NAMES IN EASTERN PROVINCE

By A. V. M.

WE know that several villages in the Northern Province still retain Sinhalese names though they are hundred percent Tamil in population. But the villages of the Eastern Province are not so. They are still inhabited by an appreciable percentage of Sinhalese and most of their names still remain Sinhalese. In this article I shall deal on such villages in particular and a few others in passing.

My readers will recall to memory certain information about villages in Damilabaf Puttu in the Puttalam district, which had a bearing on place names in the Sinhalese districts. A similar phenomenon occurs here also. The inhabitants in remote villages are the descendants of the Veddas of the Bintenne. They speak a crude form of Sinhalese intermixed with Tamil. They dress like the Tamils and live almost like them.

Palchenai—There are three villages by this name. But the important one is on the way to Trincomalee about 42 miles away. It is essentially a Vedda village and the inhabitants are still uncivilized. They desire to have a Government School only now.

Panana—This is far in the interior of the jungles similar to Puliankulam village on the western side of the island. The family is highly mixed. Hinbanda, Suppiyah, Mudanse and Rasiyah may be found to be children of the same parents. Their speech is essentially Sinhalese though they know Tamil also.

Manloon—This is essentially a Tamil village with a sprinkling of Sinhalese population. This is an ancient town as the name suggests and is famous for its temples. There are a kind of trees called 'Mandu' which grow wild in the jungles. The seeds from the fruits are gathered and pounded into powder which is used for various kinds of sweets.

Valaichenai—In times past this village had a number of plantations full of plantain trees. But at the moment there are only few trees. Even the coco nut palm appears to be fast disappearing.

Mirisetta was the garden of chillies once.

Komana is the village where a particular kind of grass called kumanagrows.

Kombana Here we find a large number of Margosa trees and the village has derived its name from these. This has been an abode of the exiled chieftains after Keppitipola's insurrection.

Hobika—The word must have derived from Kelika which means—to play.

Padiya Talawa—There are several place names with this

suffix which means a plain of either sand or stone. In this particular case it is a raised plain (padiya=pad) round which there is low-lying land.

Uhana—This is a corrupt form of Uthiyana (உதியனா) meaning a grove and is traditionally known as the abode of the descendant of the soldiers who were defeated in the rebellion of 1818 at Uva. We find here Podisinhams and Babysinams living harmoniously in Hindu atmosphere and working for the upliftment of their own society.

Kumana—Birds of rare species and beautiful women are found here. A certain geography of Ceylon refers to another village here Kiruman veli "as having the beauties of the Eastern Province. But the present writer prefers to contradict that statement having seen Kumana and its beauties in a natural setting.

Lahuga's—This is essentially a Tamil colony though originally it was a Sinhalese settlement. The literal meaning of it is a stone beautiful to look at! It is not the stone only that appeals to the heart but much besides.

Padagoda—This village too rivals with the previous ones in respect of beauty and the appreciation of all that is nice and fine. However, the whole village is low lying jungle.

Keenathmulai—This was a place of very many extensive paddy fields where especially the 'keennatty' variety of paddy was grown. But now all the variety is being cultivated here.

Kaluthavalai—This village-name has more than one speculative derivations. It was a Sinhalese village originally and was named after the black sand found along the coast here. Also, there is a tank in which a pot is supposed to have been dropped long ago—Kala+da+Vela literally meaning pot-dropped-tank. Another explanation is that when the Portuguese first landed here they were treated with toddy by one Vellaian and all of them in a chorus shouted கலுதவலை! This phrase after many epieties changes became Kaluthavela.

One other strange thing here is that all or most men wear one portion of an eight cubit width of cloth round their waist and use the other portion as their shawl! They do not have a separate cloth for a shawl. Civilization has not yet smiled on them.

This portion of the land is very fertile and betel is grown in abundance. The people depend on their betel enclosures for their livelihood. It is only now they are agitating for an English school. I hope their efforts will be crowned with success.



Hindu Organ

FRIDAY, MARCH 17, 1950

Treasure These Thoughts

'May we O gods, hear with our ears what is auspicious! May we, O worshipful gods, see with our eyes what is good! May we, strong in limbs and body sing your praise and enjoy the life allotted to us.'

—UPANISHADIC INVOCATION—

SAIVA ASHRAM

THE VALUE AND IMPORTANCE of the services rendered by Sri La Sri Arumuga Navalar to Hindu religion and Tamil literature it will be impossible to overestimate. He and he alone was the first to realize that Hindu children should be taught in Hindu Schools. The Tamil School founded by him in 1849 and now known as Navalar School has been in existence for over 100 years while the English School inaugurated by him about the same time had to be closed for want of support from the state as well as the Hindu public. The *Udayapānu* which was the first newspaper for the Hindus was also founded and established by the great Navalar and its publication ceased within a few years of its being founded. Though Navalar Peruman died in 1879 Hindus in Ceylon as well as in India did not fail to appreciate the noble causes for which Navalar dedicated his life. In Jaffna leading Hindus founded the Saiva Paripalana Sabai in 1888 and the Sabai continued to work for promoting the same causes for which Navalar worked. In 1899 the Sabai founded and established the Hindu Organ and Intusathanam as successors of the *Udayapānu* and the Jaffna Hindu College was founded by the Sabai in the following year. Although the Management of the Jaffna Hindu College has been transferred to the Board of Directors of the Jaffna Hindu College, incorporated in 1902 the credit for founding the College belongs to the Sabai. From the time the Sabai was founded, it has jealously guarded the interests of Hindus, done all it could for preventing proselytisation of Hindu children by Christian Missionaries and published a large number of text books for use in Hindu Schools. The books are in Tamil and are used as readers in Tamil schools and for teaching Hindu religion in English and Tamil Schools. It may be stated without exaggeration that the Saiva Paripalana Sabai continues to do the noble work done by Sri La Sri Arumuga Navalar for Hindu religion and Tamil language.

The Sabai has existed for more than sixty years but its meetings have been held at the Jaffna Hindu College. The Saiva Prakasa Press was

IN THE MUNICIPAL COUNCIL

NUISANCE BY LOUD-SPEAKERS BANNED

At the monthly meeting of the Jaffna Municipal Council the following resolutions were adopted.

Mover Mr. E. T. Hitchcock. In order to combat the nuisance caused by the inconsiderable use of the wireless, loud-speakers, gramophones etc., I move that the following by-laws be adopted by this Council and brought into effect as early as possible.

No person shall—

(a) in any street or public place or in connection with any shop business premises, or other place which adjoins any admitted or

(b) upon any other premises by operating or causing or suffering to be operated any wireless, loud-speaker, gramophone, amplifier, or similar instrument, make or cause or suffer to be made any noise which shall be loud and so continuous or repeated so as to cause a nuisance to occupants or inmates of any premises in the neighbourhood.

Provided that no proceedings shall be taken against any person for any offence against this by-law in respect of premises referred to in Paragraph (b) thereof, unless the nuisance be continued after the expiration of a fortnight from the date of the service on such person of a notice alleging a nuisance, signed by not less than three house-holders residing within the hearing of the instrument aforesaid.

Any person offending against any of the foregoing by-laws shall be liable on summary conviction to a fine not exceeding rupees fifty and to a fine not exceeding rupees twenty five for every day during which the offence is continued after such conviction.

Mr. A. M. Broodie Seconded; 7 Voted for None Against. Carried.

"I move that for the purpose of preparing a set of up-to-date by-laws revising and consolidating the existing by-laws made by the previous Local Authorities of which the Municipal Council is the successor and for suggesting

also housed in a part of the Hindu College building for many years. With the help of collections from the public the press has been moved to a new site about 10 years ago. Suitable buildings where the Sabai could hold its meetings, preserve valuable books and house a library and reading room, and accommodate visitors from outstations have been a long felt need. The Sabai bought a land in September 1946 and commenced building the Saiva Ashram. The building is nearing completion and the hall attached to the Ashram is to be named Navalar Hall in commemoration of the great services rendered by Sri La Sri Arumuga Navalar. It is fit and proper that the Saiva Paripalana Sabai should have its own headquarters and at the same time enshrine the memory of Navalar Peruman by naming the hall of the Saiva Ashram after Navalar. Funds are urgently needed for giving the finishing touches to the building and also to redeem a mortgage to which the land, where the building is being put up, is subject to. We therefore fervently appeal to all Hindus to contribute liberally towards the Saiva Ashram fund of the Saiva Paripalana Sabai.

the provision of further by-laws which are found necessary in terms of the Municipal Council Ordinance No. 29 of 1947, the Legal Draftsman's Department, which has undertaken similar work for the Colombo Municipal Council be approached and the stipulated fees for the work determined to enable the Council to proceed with the work as in the absence of up-to-date, amended and new set of by-laws, the members of the Council's Staff will be handicapped in entering prosecutions and establishing charges against contravention of the Council's by-laws."

Mr. A. M. Broodie seconded and spoke in support of the motion 6 voted for None against. Carried.

Pursuant to notice Mr. J. Sebastampillai moved,

"That this council request the Government to open a Veterinary Hospital at Jaffna."

Mr. T. S. Durairajah seconded. Mr. E. T. Hitchcock with the permission of the Mayor suggested the following amendment.

"That this Council request the Government to open a Veterinary Hospital at Jaffna on a land that would be given free by the Council."

The mover and seconded agreed. 8 Voted for Against. Carried.

"That this Council request the Hon'ble the Minister for Industries, Industrial Research and Fisheries and Member for Jaffna to be good enough to have an Auction Sale Room for the sale of fish, constructed at the Passaiyur Beach."

Mr. E. T. Hitchcock seconded 7 voted for None Against. Carried.

"This Council resolves to declare the area round the Jaffna Civil Hospital a 'Silent Zone' and request the authorities to pass the necessary legislation for this purpose."

Mr. S. R. Thalayasingham seconded. 7 voted for None Against. Carried.

The Council considered papers regarding the first official visit of the Prime Minister to Jaffna in the second week of April, 1950.

It was decided to meet the expenses of the Civic Reception from Head 12 (d) The Mayor and Mr. R. R. Nalliah were appointed to draft an address which was to be presented in a silver casket.

Considered letter of 2-3-50 from Mr. V. Navaratnam, Proctor and Notary Public of 285 (9) Dam Street, Colombo, regarding claiming of damages for refusing the Town Hall for Mr. C. Vanniasingham for holding a meeting on 22-1-50.

The Council unanimously decided to contest the action if and when the damage is claimed in a competent Court of Law.

Pursuant to notice Mr. J. Sebastampillai moved—

"This Council is of opinion that the present Acting Commissioner is discharging his duties satisfactorily at present and requests the Local Government Service Commission to postpone the making of permanent appointment till July, 1950 when the Commission can review the suitability of the present Acting Commissioner for being made permanent."

Mr. S. R. Thalayasingham seconded. 11 voted for. R. R. Nalliah voted against. Carried.



Minimum Budget For Middle Class Employees

Sir.—The Representative Committee of Middle Class Employees has published what they call an irreducible minimum budget for middle class employees. The Committee has taken the three salary grades of the Clerical Service as the main data for the computation of figures. The three grades have initial salaries of Rs. 70/-, Rs 120/- and Rs 300/- together with rent allowance and cost of living allowance. The recommendation is that the initial salary scale be increased by 75%, 50% and 50% respectively and that the cost of living allowance of Rs 68/45, Rs 85/- and Rs 85/- be increased to Rs 105/13, Rs 190/15 and Rs 190/15. It is unfortunate that the Committee has not considered payment of salary on a different basis, namely, standardisation of salary, payment of rent allowance and family allowances.

The time has come when Ceylon should adopt such a scheme. Under the present system of payment and under the proposed system of payment, Government Servants will continue to be in debt. Even if their debts are paid for them by government and they are given a fresh lease of life on the proposed system of payment they will again revert into debt and the problem will start anew with more formidable reactions.

If Public Servants are to be free of debt they must be paid such a living wage that will enable them to keep off from debt. The best way to reach this state is to adopt a new system of payment of salaries, namely, standardised salaries, rent allowances and family allowance. To take the three grades of the Clerical Service as the basis for this computation also their initial salary should be increased to Rs. 250, Rs. 360, and Rs. 500 respectively with family allowances; for wife 1/5 of salary, for first child 1/5 of salary, every other child up to four children 1/10 of salary, thus an employee with wife and two children will start off with Rs. 375/-, Rs. 540/- and Rs. 750/-. This cannot by any stretch of imagination be considered to be too high in view of the increased cost of living and the expensive nature of modern living conditions.

What is required for the middle class is not "a model-middle class budget" nor "an irreducible minimum budget" but a new set up of salaries based on "amenities and living standards" under the present existing conditions in Ceylon.

Under such a scheme the cost of administration is bound to increase but those factors a modern state must be prepared to reckon with. Ceylon is now a new Dominion and "one of the progressive countries of the world". Well then let the middle class employees get a share themselves of the benefits that those at the top are allowed without any obvious reason or necessity.

Yours faithfully,

VALENTINE S. PERERA,

WHERE BACTERIA IS A BLESSING

Friendly Gesture To Farmers

BY PERAMPALAM NITHIANANTHAN

At a time when Ceylon is becoming more and more an agricultural country farmers must practice the scientific method of agriculture which is largely developed in countries like America and England. Why do most of our farmers follow the old methods of farming? Is it due to lack of able training or to the absence of agricultural schools? If all our farmers follow the modern scientific methods indeed in a short time our own Lanka will become a self supporting country.

The development of science has played no less part in the field of agriculture. Scientists have shown that small organisms called bacteria play an important part in improving the nitrogen content of the soil. The important role that is played by bacteria in farming is really ignorant to most of our farmers.

Bacteria are extraordinary small organisms of simple structure occurring in all sorts of situations in the water, in the soil, in hot springs as well as in ice. One gram of our garden soil contains millions and millions of bacteria. Only very little is known about the internal structure of bacteria. The chief causes for their wide distribution are rapid multiplication, the effective resistance to unfavourable conditions and their ways of feeding.

Different Types

Among the bacteria there are useful and harmful ones. Though their structures are simple their powers are great. These organisms help the farmer in everyday life as far as nutrition is concerned. Bacteria can be divided into two groups, the autotrophic bacteria and heterotrophic bacteria. The auto-trophic bacteria are of immense importance to the farmer.

All farmers would have noticed for a long time that the growing of leguminous plants like pea, beans, sun hemp increases the fertility of the soil and hence cause a better yield among the crops later. What is the advantage in having these plants? How do they help the farmer in improving the soil?

If the roots of such leguminous plants as pea, beans and sun hemp are washed and then examined carefully there will be found in many places small nodules. These nodules contain bacteria and this is of immense help to farmers in enriching the soil. This type of bacteria is usually found in fertile soils and in soils where leguminous plants were recently grown. When these bacteria enter the roots of leguminous plants they begin their activity and convert the free nitrogen present in between the spaces of the soil particles into simple nitrogenous food materials for the use of the plants. It is quite clear that ploughing the soil helps the farmers to a great extent. One is mixing the soil and the other to trap atmospheric nitrogen in between the soil and hence aerating bacteria. The nitrogenous substance that are thus prepared from the free nitrogen that was trapped is used by the cultivated plants. The quantity of nitrogen that is fixed in this way by bacteria for the benefit of other plants is very great. If leguminous plants are allowed to rot or even grow and then ploughed into the soil there is a great increase in fertility. Even in paddy fields if leguminous plants that are economically important

are cultivated before cultivating paddy the paddy grown there will certainly give a better produce.

Hence we find that rotation of crops help farmers to a great extent and it is an old agricultural practice to grow leguminous plants and cereals alternatively in the same plot of land. The manures that are supplied by these bacteria to other plants are natural manures the above type of bacteria is only the symbiotic form.

There are certain types of bacteria which convert the ammonium compounds to nitrates which are made soluble and the used by the cultivated plants. Certain other types of bacteria that are useful in another way are also found. For example the proteids, carbohydrates fats etc would have remained the same but for the activity of a certain group of bacteria. Dead bodies are acted upon by different kinds of bacteria and are able to give organic substances from the dead bodies. As such it is advisable for farmers to bury dead bodies of animals close to the plants that are economically important. The conversion of cow-dung and other waste products from domestic animals and the formation of humus or leaf mould are due to the activity of bacteria.

We may safely conclude that it will do good to the farmers if most of the leguminous plants are grown. The fruits of all economically important leguminous plants can be used as food. At all possible opportunities the soil must be thoroughly ploughed. A certain group of bacteria also causes various types of dreadful diseases in man animals and plants. They are known as pathogenic bacteria. Hence we find that bacteria is both a blessing and curse to mankind.

Madura Tamil Sangam Examinations

Madura Tamil Sangam Entrance Intermediate and Final Examinations for the grant of the Degree of Pandit will be held as usual at the Colombo, Centre, the Maligakanda Govt. School Hall, from 6th to 8th April 1950. 17 candidates both men and women will sit for the Examination from all parts of the Island.

Pundit V. S. Raja Aiyangar, a member of the executive committee of the Sangam, and the Hon. Secretary of the Board of Ceylon Tamil Scholars will preside and conduct the Examinations.

NOTICE

I, Kandiah Kathiravelu of Palugadu Karainagar, Jaffna, Ceylon, at present residing at Taiping, Malaya, do hereby inform the general public that I have cancelled the Power of Attorney, dated 4th June, 1946, given to my brother Kandiah Marikandu of Palugadu, Karainagar, Jaffna, Ceylon, and that I will not be held responsible for any act done by him on my behalf.

K. KATHIRAVELU.

(M 227 17 & 21)

Shri Aurobindo On Way To Peace

(Continued from page 1)

op of a tree until the entire crest bursts into a blaze of green.

Facts of Human Development

Do these assurances sound trite? Then have the patience to follow the facts of human development surveyed by Sri Aurobindo in the series of essays entitled "The Psychology of Human Development" in the pages of "Arya", published during the penultimate years of World War I which have recently come out, with minor alterations in a volume called "The Human Cycle". The word 'cycle' gives the true key to the riddle and gives the justifiable (and logical indeed) assurance of human evolution from the material-cum-vital-cum-mental to the spiritual. This does not imply escapism, as the Spirit comes not only to fulfil itself through the medium of the material, vital and mental but unleashes the hidden spirituality of each level, thereby effecting spiritual transformation of each. For this conviction of course one must have the central faith in the ancient realisation that all is the involution of the Spirit. Without this faith, life and world can be explained as nothing but a purposeless nullity or a field for blind and transient egoistic self-satisfaction.

Emphatically says Sri auro-

bindo, "If mankind is to be spiritualised, it must first cease to be the material or the vital man and become the psychic and the true mental being." (The Human Cycle, p. 314). This must not be mistaken for "false socialisation of religion", which "has been always the chief cause of its failure to regenerate mankind." What is wanted is "not a humanity leading its ordinary life, what is now its normal round, touched by spiritual influences, but a humanity aspiring wholeheartedly to a law that is now abnormal to it until its whole life has been elevated into spirituality....."

Follow Gita's Ideal

In Free India untrammelled by the distorting influences, we have to carry further and following Gita's ideal make our whole life yoga. Our ancient land must be the base of the spiritual evolution, our people must become vehicles of the Spirit. By this alone we would transcend the narrowness of religions and won't fall into the abyss of cress Materialism. We would become a new race. This is the way to make the earth through a radical change of human consciousness, the home of peace; for Spirit is indeed the abode of Satyam, Sivam, Sundaram. For this great task a growing number of individuals will have to take to inner life until the new consciousness takes hold of for entire nation and ultimately the entire humanity. This is the task undertaken at the Pondichery Ashram, and it is not a mere hermitage and the abode of escapists. And it is growing round the great yogi Mother India has produced for great human fulfilment.

Students' Historical Tour

A party of 30 students' of Urumpirai Hindu College returned after an extensive historical tour of Anuradhapura, Mihintale, Sigiriya and Polonnaruwa. Mr. T. Kanagalingam was in charge of the tour.

OBITUARY

Mrs. S. Ve'upillai wife of Mr. S. Velupillai Retired Shroff Mudir. Jaffna Kachcheri passed away at Karukampanni Tellipallai West on the 10th inst. She leaves behind an only daughter Manonmani wife of Mr. K. Vyravapillai S. M. Polonnaruwa, A. Sinnatambay Teacher Urumperai Hindu College her brother, a sister and a grand-son. The cremation took place the following day at Keerimalai.

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.

WEDDING

Balasubramaniam -- Pathmakomathy

Mr. S. Gnanasegaram of Fiscal office, Jaffna and Mrs. Gnanasegaram will be pleased to have the company of their friends and relations on the occasion of the marriage of Mr. S. Balasubramaniam (Son of the late Mr. M. S. Durai of Kokuvil, brother of Mr. S. Gnanasegaram of the Department of Government Electrical Undertakings with Miss Pathmakomathy daughter of the late Mr. K. Sinnathurai (F. M. S. Pensioner and member U. C. Jaffna) of Colombogam on Monday the 20th inst. The bridegroom will leave his residence at No 22, Natchimarkoil Road by 8.30 p. m. No individual invitation please. 17-3-50

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1123 P. T. Sambandam of Kopay South. Petitioner.

Vs. Minor 1. Saravanapavar, son of P. T. Sambandan 2. Aiyampillai Sinniah of Kopay South.

Respondents. In the matter of the estate of the late Thangammah wife of P. T. Sambandan deceased of Kopay South.

This matter coming on for disposal before S. S. J. Goonesekera Esq. District Judge on the 1st day of December 1949, in the presence of Mr. C. Subramaniam Proctor on the part of the petitioner and the affidavit of the abovementioned petitioner dated 1st December 1949, having been read.

It is ordered that the 2nd respondent be appointed guardian-adlitem over the 1st respondent and that the said P. T. Sambandan petitioner is entitled to have letters of administration issued to him unless the Respondent or others shall on or before the 20th day of March 1950 show sufficient cause to the satisfaction of this court to the contrary.

This 20th day of February 1950. Sgd. R. R. Selvadurai District Judge

Drawn by Sgd. C. Subramaniam Proctor for petitioner. (O. 144, 17 & 21).

NOTICE

"Shareholders of The Jaffna Co-operative Stores Ltd., 150 Hospital Street Jaffna are hereby informed that the Company is issuing 250 additional Shares at a premium of Rs. 50/- per share (ie Rs. 100/- plus Rs. 50/-). Applications should be made on or before 31st. March 1950 on prescribed form obtainable at the Company."

A. ARULAMBALAM, Secretary. (M. 271, 14 & 17.)

A Grand Variety Entertainment

In aid of the Building Fund Come One and all!! Beautiful Dances Music, Drama & Comics, BY THE STUDENTS OF The Jaffna Hindu Ladies' College At the Coelge Campus on Saturday the 18th March 1950 at 6-30 p. m. Tickets Rates:—Rs. 3, 2, & 1. Don't miss this rare opportunity. (M. 270, 14 & 17)

Wedding

Manikkavasagar -- Pushpavathy

Dr. K. Rajah of Vannarponnai East Jaffna will be pleased to see his friends and relatives at the marriage of his son Manikkavasagar Advocate of Colombo with Pushpavathy daughter of Mr. R. K. Subramaniam of H. M. Customs Colombo at his residence on Monday the 20th inst. at about 10 p. m. Reception at his residence on the following day from 5 p. m.—8 p. m.

No individual invitations.

K. Rajah (M 269 14 & 17)

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

No. 427 T

In the matter of the Last Will and Testament of the late Ulugakunathakurukkal Ponnusamy kurukkal of Kerudavil Deceased

Sinnathamby Iyer Kanapathipillai of Kerudavil Petitioner.

Vs. 1 Packiam wife of Sinnathamby Iyer Kanapathipillai of do 2 Ponnuchamykurukkal Nadaraja thesiger of do and now of Kurukkal-Madam in Batticaloa

Respondents

This matter coming on for disposal before P. SriSkandarajah Esq. District Judge, Jaffna on the 30th day of August 1949 in the presence of Mr. V. K. Subramaniam Proctor on the part of the petitioner, and the affidavit of the abovementioned petitioner dated 30th August 1949 having been read. It is ordered that the 2nd respondent be appointed guardian-adlitem over the minor 1st Respondent, and that the said petitioner be declared entitled to have letters of administration to the estate of the said intestate as husband, and Letters of Administration be issued to him accordingly, unless the respondents or others interested shall on or before the 20th day of October 1949 show sufficient cause to the satisfaction of this court to the contrary.

It is ordered that the said Last Will be declared proved and the petitioner be declared entitled to obtain probate thereof and that probate be accordingly issued to the said petitioner unless the respondents or any other person shall on or before the 30th day of March 1950 show sufficient cause to the satisfaction of this court to the contrary.

This 28th day of January 1950 (Sgd.) P. SriSkandarajah, District Judge. (O. 141, 14 & 17)

R. K. M. Vaidyeswara Vidyalaya Jaffna

Wanted an English Trained Lady Teacher and a Tamil Trained Lady Teacher with S. S. C. English. Apply before the 25th inst.

THE MANAGER, R. K. M. Vaidyeswara Vidyalaya, Jaffna. Jaffna, 13-3-50. (M. 271, 14 & 17)

House To Let

House with two rooms, two verandahs, and kitchen with two rooms, one verandah at No. 46, Arasady Road, Vannarponnai. Apply:

K. Peryathamby & Bro. 509, K. K. S. Road, JAFFNA. (M 261, 7, 14, 21 & 28)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1086

In the matter of the estate of the late Rasopakiam wife of Visuvalingam Kanagaratnam of Vaddukodai East Deceased.

K. Visuvalingam Kanagaratnam of Vaddukodai East Petitioner.

Vs. Minor 1. Kanagaratnam Wignarajah and 2. Nagamuttu Murugesu both of Vaddukodai East Respondents.

This matter coming on for disposal before S. S. J. Goonesekera Esquire District Judge, Jaffna on the 30th day of August 1949 in the presence of Mr. V. K. Subramaniam Proctor on the part of the petitioner, and the affidavit of the abovementioned petitioner dated 30th August 1949 having been read. It is ordered that the 2nd respondent be appointed guardian-adlitem over the minor 1st Respondent, and that the said petitioner be declared entitled to have letters of administration to the estate of the said intestate as husband, and Letters of Administration be issued to him accordingly, unless the respondents or others interested shall on or before the 20th day of October 1949 show sufficient cause to the satisfaction of this court to the contrary.

This 2nd day of September 1949 Sgd. S. S. J. Goonesekera, District Judge. 20-2-50 Time to show cause extended to 20th March 1950 Sgd. R. R. Selvadurai, District Judge. (O 147 14 & 17)

IMPORTANT ANNOUNCEMENT

Messrs. Hoare & Co. (Engineers) Ltd, Colombo, have pleasure in announcing that their engineering representative, Mr. K. A. Sanders, will be available in the Jaffna Rest House from 12 to 1 p. m. and 5 to 6 p. m, on Fridays for the purpose of dealing with trade enquiries and giving advice on engineering problems. All assistance will be gladly given FREE AND WITHOUT OBLIGATION.

(M. 264, 7, 14, 21 & 28)

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(Std 29 10, 14, 17 & 21)

Our Astrological Feature

WEEKLY FORECASTS

"SRIPATY"

FROM 19TH MARCH TO 25TH MARCH 1950

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

Except for petty health troubles and misunderstandings with friends this is a good week. Personal reshuffles shown. You can gain a lot through the surrounding around you.

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

This week looks a little cloudy. You will have to be on guard against an inclination to let things slide. Don't let emotional feelings lead you astray. A change of place or a small trip also shown.

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

You will handle more money this week. There will be many happy adventures and pleasant times. An old friend will reappear in your life to good purpose. Go ahead with your new plans.

CANCER Panarpoosa 4, Poosa, Aiyilo [Kataka Rasi]

You will be in want of money this week. Avoid constant misunderstanding with wife. You will be made a scapegoat if you do not handle things carefully.

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

The first two days of the week may upset you a bit. Avoid scandals and official troubles those days. Things will improve from Tuesday onwards. Mental harmony and financial gains shown week end

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

It will pay to concentrate on business this week. The first two days of the week may be utilised to push in any new venture. Tuesday and Wednesday must be spent with care. Things will be alright again from Thursday.

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

This will be an outstanding week for all your undertaking. Long awaited news must come in within a few days. Easing of financial position and hope of new business deal shown. Avoid official troubles and quarrel week end.

SCORPIO Visaka 4, Anusha, Ketta [Vrischika Rasi]

A good money week but health must be given particular care. Do not be in a hurry to make any far reaching change now. Better concentrate in work at hand if you want to succeed.

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

Anger and argumentative situations must be scrupulously avoided this week for if you get involved in any such problems you will find it difficult to come out victorious. Domestic harmony also will be far away from you.

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

Easy to make a good impression on people this week. Business opportunities also will increase. Fortunate changes in the family and official circles also shown. Problems will clear up.

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

Somewhat stormy but highly successful week. Increased prosperity and ruin to enemies also shown. Conditions favourable for romantic adventures also.

PISCES Pooraddati 4, Uttiraddati, Revathi. [Meena Rasi]

There is some danger of loss through a dishonest associate or employee this week. Domestic conditions also will not be very favourable. Health must be given particular care.

THE TALE OF THE TOOTHBRUSH

Different Forms Of Dentrifice

THE eloping bride may be flustered, excited, in a happy daze. She may forget about everything else, but—so the saying goes—before leaving on her trip she will be sure to grab her toothbrush! Without it she feels she cannot leave, writes W. Schweisheimer in the *Hygia*.

This feeling may be a little exaggerated since we know from actual experience that people who otherwise considered a toothbrush of more importance than food and drink were very well able to get along without this hygienic instrument when they had to. But the feeling described is an indication of the fact that today the toothbrush is part of the everyday life of the civilized person.

It has not always been that way. In all probability the toothbrush was not known to European and American mankind before the middle of the eighteenth century—and its inventor never left the obscurity of anonymity.

Unknown to Western civilization the first toothbrush with real bristles standing at right angles to the handle, had been constructed in China about the year 1500.

In Ancient Rome

We are told that Aristotle, who lived 384-322 BC, taught his royal pupil, Alexander the Great of Macedon. "After getting up in the morning thou ought to wash hands, mouth, nose and eyes. Following that rub thy teeth with a thin linen towel which is somewhat rough." These "Health Rules of Aristotle for Alexander the Great," however, were probably not written until the middle of the twelfth century A. D.

Long before Aristotle, 700 years before the birth of Christ the Assyrians were advised to rub the teeth with the fingers besides cleansing mouth and nostrils. In ancient Rome, teeth were usually polished with some soft material. The poet Ovid objected to its being done in public—just as today someone will raise objections when girls and women put on their make up in public. At that time as at this such superstitious advice was unheeded.

Among Hindus

The Hindus have many rules for health and beauty in their book about love and marriage, *Kama Sutra*, which was written in the first century A. D. They recommended in this book the chewing of a certain kind of wood to clean the teeth in order to improve the relation between husband and wife. The eating of betel leaves is also recommended with other things that give fragrance to the mouth.

The Buddhist teachings long before Christ said that a kind of toothbrush should be made of a fresh branch, not worm eaten, from a tree or bush without knots, twelve fingers long and the thickness of the little finger. The properties and taste of the wood should correspond to the season.

The Muslim Way

The Mohammedans had to use, in obedience to religious prescription, the *siwak* or *miswak*, the dental fibre pencil. The *miswak* is made as follows, according to Dr. C. Proskauer: From the end of a properly cut little stick of the wood, flexible and knot-free, a piece of the bark is removed. After the stick has been soaked

in water for twenty-four hours, the peeled portion is pounded with a stone or hammer until the plant fibres unraveled to form a kind of small paint brush. The unbeaten part of the stick serves as a handle.

The Koran gives definite instructions for the use of the *miswak*. The Moslems clean first the front teeth then the side surfaces. Mohammed said: "You shall clean your mouth for that is the way to praise God."

Walnut Barks

Even modern Turks still chew the root of the walnut tree to clean their teeth. All through medieval times rags were used to clean the teeth. Mouthwash or toothpowder was usually put on the rag to make the cleaning more effective. Aromatic barks were used for the same purpose in the Middle Ages.

Although Erasmus of Rotterdam (1466-1536) recommended dental care for both children and adults, he objected to the popular usage of rubbing the teeth with a napkin publicly at table. He considered the best method of cleansing the mouth to be rinsing with clean water early in the morning.

At about the same time Giovanni della Casa, an Italian writer, objected to the habit of cleaning the teeth at the table with napkin or table-cloth, and especially with the fingers. At that time it was customary at the end of the meal to serve pure wine to rinse the mouth—surely no bad idea.

A plant which for many centuries has been used for dental care is sage, *Salvia Officinalis* generally cultivated in gardens.

Folk Medicines

The popular seventeenth century German novel *Simplicius Simplicissimus* by Grimmelshausen, reports that the hero "hath broken a leaf off a sage plant, rubbed his teeth with it and made it know that its taste was delicious, fragrant and healthy—and also that his teeth and gums had been cleansed and freed of everything he had eaten".

In one of the poems of the Nuremberg shoe-maker poet, Hans Sachs, he mentions a man who rubbed his gums, teeth and whole mouth with a leaf of sage.

In folk medicine sage is still used today as mouthwash and gargle for inflammations of the gums and throat, and it is a widespread opinion that massage of teeth and gums with fresh sage leaves is most helpful.

German Custom

A German book about tooth care that appeared around 1530 recommended a coarse linen cloth for cleansing the teeth. But a dictionary published in Leipzig in 1719 gives information about the use of the toothbrush.

By 1895 it was essential for the well-groomed English gentleman to own a toothbrush. To a certain degree it replaced the toothpick which had been popular.

From that time on English toothbrushes were highly valued in elegant circles, and by 1800 they were exported from England into almost every country. Since then the use and the production of the toothbrush has spread all over the civilized world.

Some primitive peoples have not yet adopted the use of the toothbrush. Instead they clean their teeth by chewing certain kinds of wood, and it is amazing to see how this primitive method of cleaning keeps their teeth splendidly white and beautiful.

CAPITALISM & COMMUNISM IN PEACEFUL COMPETITION

Soviet Swing Towards Stability

FOREIGN observers in Moscow studied and attached special significance to the declaration by Vice-Premier Malenkov regarding Soviet readiness to engage in any genuine peace negotiations.

His id: "The Soviet Government, faithful to the cause of universal peace, will not abandon further efforts directed at ensuring peace and is ready to be an active participant in all honest plans, measures and activities to avert a new war and to preserve the peace of the whole world".

Malenkov charged that Anglo-American imperialists were feverishly preparing for war. He said their conspiracy against peace would be thwarted by the combined efforts of the Soviet Union, China the people's democracies and the ordinary people everywhere.

Taken in conjunction with a somewhat similar statement by Marshal Kliment Voroshilov who stressed peaceful co-existence of the two competing systems and M. Lavrenti Beria's statement that even certain strong anti-Soviets like United States Senator Millard Tydings favour peace, the observers saw a bid for possible resumption of East-West negotiations in Malenkov's words.

A bid for a new attempt to talk over peace problems with the attendant question of atomic controls could not come from more authoritative spokesmen than Messrs. Malenkov, Beria and Voroshilov unless they be Stalin and Molotov.

If Malenkov's remarks are correctly interpreted, diplomatic observers said, the Soviet Government is ready and willing to accept any invitation—within the framework of the United Nations, the Council of Foreign Ministers, or top-level executives—to re-examine possibilities of international tranquility and co-operation.

Molotov Becomes Weary of War

Vice-Premier M. Molotov said that as long as capitalism existed there would be the danger of war. He added therefore that corresponding measures must be adopted by partisans of peace to avert a war.

Speaking at a meeting in anticipation of the Parliamentary election M. Molotov said that capitalists were sending out threats with the atomic bomb and that to-day they were threatening with the nonexistent Hydrogen bomb. They forgot that while they boasted, the Soviet people did not waste time but mastered the secret of atomic energy and the atomic weapon. However, M. Molotov continued, the Soviet Union believed in the friendly co-existence of the two systems, capitalism and communism in peaceful competition. He emphasized that the Soviet Union was interested in long-lasting peace to carry out its great constructive programme.

As broadcast by Radio Moscow and recorded in London, M. Molotov said: "The Soviet Union is vitally interested in long-lasting peace".

Mr. Molotov's speech, in which despite his criticisms of

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 1081

In the matter of the estate of the late Muttucumaru Sellathurai of Hospital Road, Jaffna. Deceased.

Sivapakkiam widow of Muttucumaru Sellathurai of Hospital Road, Jaffna. Petitioner

- Vs.
- Minor 1. Selvapakkiam daughter of Sellathurai
 - " 2. Selvamani daughter of Sellathurai
 - " 3. Sivasothy daughter of Sellathurai
 - " 4. Selvanayaki daughter of Sellathurai
 - " 5. Selvarani daughter of Sellathurai
 - " 6. Sellathurai Nadarajah,
 - " 7. Sellathurai Selvarajah all of Hospital Road, Jaffna and
 - 8. Muttucumaru Rajadurai of Chundicuty. Respondents.

This matter coming on for disposal before S. S. J. Goonesekera, Esquire District Judge of Jaffna on the 12th day of August 1949 in the presence of Mr. V. K. Subramaniam Proctor for Petitioner, and the affidavit and Petition of the Petitioner having been read:-

It is ordered that the above named 8th Respondent be appointed Guardian-ad-litem over the minors the 1st to 7th Respondents for the purpose of protecting their interests in this case, and that the Petitioner be declared entitled to have Letters of Administration to the estate of the said deceased as widow, unless the Respondents or any others shall appear before this Court on the 5th day of October 1949 and show cause to the contrary.

This 4th day of September 1949.
Sgd. S. S. J. GOONESEKERA,
District Judge.

28-2-50.
Time to show cause extended for 21-3-50.

Sgd. R. R. Selvadurai,
District Judge.

(O 143, 14 & 17.)

GAL OYA DEVELOPMENT BOARD

Applications are invited for the post of Chief Peasant Settlement Officer. Applicants must be Ceylonese except in the case of Government officers or pensioners and must have at least ten years' experience in responsible administrative posts, including some years' close contact with villagers. Services will be in the Gal Oya area. Salary Rs. 16,200-600 18,600. Applications must be made on forms to be obtained from this office and must reach me by 13th April 1950

H. J. HUXHAM
Chairman.
Gal Oya Development Board
Commisariat Street
Colombo
G. 129, 17 & 21).

the capitalist world, he emphasized Russia's desire for peace came on the heels of an election speech in which fellow Vice-Premier George Malenkov said that Russia was ready to engage in any genuine negotiations towards peace.

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Chief Editor T. MUTTUBAMPILLAI