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THE Hindu Organ.

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WHAT IS RELIGION?

Surrender Of Self--Signpost To Salvation

Do you suppose this generation really wants a religion? Swamiji, or needs it?

"Of course. Everybody needs a religion", said Swami Prabhavananda, Head of the Ramakrishna Mission in Hollywood, who was on a visit to the city.

"I think what we, I am speaking personally of course, want is a way of life, not a religion as it is usually meant."

"Religion is a way of life".

"I meant what we want is a workable everyday formula for safeguarding our souls from drifting into chaos."

"Why?"

"Because we have neither the time nor the energy for God. God like Art, asks the whole person. And, moreover, our reason won't permit us to give ourselves wholly to something we neither see nor hear nor feel."

"Why not? Are you afraid then of coming face to face with your True Self?"

"What is my True Self?"

"The God within you. The Great Permanence."

"I don't understand you".

"It is the Inner You which is Real, which is everlasting, Imperishable. All else is Unreal Maya."

I took a deep breath.

"Swamiji", I said, "What I want to ask you is this. Must Religion necessarily involve a God, something divine and supreme and all powerful? I have no time for formal religion as you know it. I am not able honestly to believe in lighting lamps before only images or breaking coconuts. What is the matter with me, with all of us?"

"You don't believe in something more than man?"

"No."

"Why did you come here?"

"I told you. I am a journalist."

"But it was not mere work which brought you here. No mere curiosity. Wasn't there something else?"

"Was there? I am still trying to answer that question without being hypocritical, embarrassed or ashamed."

Plagued by Doubts

I admit most people like me, by which I mean you and you and you, are from time to time

plagued by doubts about fundamental things which we, at our less bewildered moments, take for granted. There comes to us from nowhere a troubled question which trembles on the rim of our understanding till distraction drowns it. A time, a place, a situation, a simple everyday query or a moral brings it up again and suddenly all shape and form, all concrete evidence of reality as we know it, seems to disintegrate before our eyes and only the question remains blocking our very blood-stream. Why? Why did such and such a thing happen? The answer also, we often feel, is deep within our own consciousness but we are afraid, reluctant, to fish it out. And so we stop wondering why. For if we continue to wonder we would come by a logical process to the next why which would lead to a third and so forth on and on like a row of houses leading to a dead end. There is a friend of mine who in such moments of introspection goes for a walk and sweats it out of his system. There another who visits the nearest temple and peers long and earnestly at the image in the half-lighted darkness of the adytum trying to find his answer there. I think most of us have these moods and the fortunate thing about them is that they are only moods and needs must pass after a time. This brief passionate collision with the wall at the dead-end constitutes, I suppose, our transitory, intermittently alive, religion. I dare say that is what Swami Prabhavananda meant, that asking questions is the beginning of faith.

Lame Hands of Faith

I often wonder what has happened to us which did not happen to the last generation. They were able to "stretch lame hands of faith" and "faintly trust the larger hope." We do not use our hands now. We use that shining, precise, brittle mechanism that we call the brain-box and that takes no cognisance of the indefinable anonymity which our parents called God. "Once a person has faith he has achieved anything", said Sri Ramakrishna Paramahansa. We now disown that faith in a higher power, we are ashamed almost to possess it, because dragged to the bar of Reason which we have learnt to swear by, it dissolves like mist under the sun. And so we call ourselves atheists, skeptics and non-believers. God is a word which is fast getting out of fashion. Huxley in his *Brave New World* prophesied a time when the old Mother would be thought an obnoxious used only out of a vulgar desire to shock people. The word God has reached that stage of evolution. But because we renounce God it does not necessarily follow we deny the need for Religion.

The Question

So first let us ask ourselves the
(Continued on page 4)

Teachers Must Be Paid Adequately

Advised To Fight Under One Banner

"The teachers do a great service to their country and it is reasonable that they must be adequately paid", said the Hon. Mr. C. Sittampalam when addressing the 10th Annual General Meeting of the All Ceylon English Swabhasha Trained Teachers Association held at the Barati Basha Vidyalai last Saturday.

Mr. K. Somasundaram presided. The Minister continuing said that the government was like an engine. Its battery was consumed by more than 50,000 teachers; its financial situation did not permit the increase of salaries. "Hungry teachers," he said, "cannot educate the young and I shall do whatever I can for them."

Mr. K. Kanagaretnam M. P., Parliamentary Secretary to the Minister of Education said that the block grant system was introduced as an economic measure as the direct payment required the services of thousands of clerks. "Measures will be adopted" he said, "to safeguard the interests of the teachers."

The Hon. Mr. G. G. Ponnambalam advised the teachers to rally under one banner and fight for their rights through a central body. "The block grant system will deprive teachers of their rights" he said, "as they will have

Indian Nathaswaram Artists

Entry Into Ceylon Causes Concern

Presiding at a public meeting of the All Jaffna Isaiyalar Co-operative Thrift and Savings Society Mr. S. Comarasuriyar Proctor SC demanded immediate action to be taken by the Ceylon Government to prohibit the entry of Indian Nathaswaram and Tamil Artists for making their livelihood in Ceylon.

A very large number of members of the Society attended the meeting and passed a resolution requesting the Ceylon Government to prohibit the entry of Indian Nathaswaram and Tamil musicians into Ceylon with a view to making their livelihood by means of their skill in music as such a state of affairs has reduced the local musicians to abject poverty.

Mr. V. Selvadurai Proctor, Mr. V. Sathasivam Chairman, Kankesanur Town Council, Mr. R. N. Sivaprakasam and Mr. R. C. S. Cooke, A. R. Co-op Societies addressed the gathering.

to be at the mercy of the managers.

Mr. R. T. Subramaniam when proposing a vote of thanks rebuked the politicians who got the services of the teachers and failed to help them in return.

Mr. R. Kandiah Principal, R. K. M. School, Kokuvi also spoke.

MUDALIAR S. SABARATNAM J.P.

A Short Life Sketch

(By J. V. Jambulingam Pillai)

It struck me a few days ago that a short life sketch of the late Mudaliar Sabaratnam who was one of the organizers of the Hindu Organ and a contributor of worthy articles in the columns of that paper (both English and Tamil editions) should find a place in the journal. Accordingly, I hasten to give the following sketch.

Mudaliar was born in the village of Kokuvi in 1858. He was the son of Subapathi Pillai who was Head Clerk of Mullaitivu Kachcheri. His mother Atchammamma belonged to a rich family. He had his early education in Tamil under one Swamybunathar of Kokuvi, then a famous Pandit. Later, he had his English education at Cuck's School which now goes under the name of Central College. He did not neglect Tamil culture as present day students do but took interest in the study of Tamil as well as English. He was for sometime a student of Navalar School in Jaffna. His classmate was T. Kandaswami brother's son of Navalar. The

Darshan of Navalar inspired in him a religious fervour which continued to exist all through his life. He began to work for the uplift of Saiva Religion in his 19th year as Navalar did and continued it till his death.

Joined Govt. Service

In the early eighties of the last centuries seeds of atheism were sown in India, Ceylon &c., by Charles Bradlaugh a great materialist. He carried on his mission by means of pamphlets, some English and Tamil Journals, also came into existence advocating atheistic views and decaying Hinduism &c., Christian Missionaries were then in full swing carrying on their scheme of proselytization. At this critical juncture, Mudaliar Sabaratnam wrote volleys of articles in the "Rising Sun" and other journals denouncing anti Hindu views. After sometime atheism began to decline owing apparently to the opposition raised against it by Mudaliar. The critical and logical articles and rejoinders then written by

(Continued on page 3)

BRITISH GENERAL ELECTION AND AFTER

(By ERNEST ATKINSON)

OTHER countries' Parliaments have more experience in dealing with the kind of situation that the General Election has produced in the United Kingdom. The fine balance between the two great Parties would seem to suggest to many logical political minds that they should begin some process of bargaining and Party arrangement. Yet it is most unlikely that anything that other legislatures might have to teach on this matter will serve the Mother of Parliaments now.

For whereas certain Continental and other systems are based on the continuity for regular terms of the legislature itself, the British system is intended to produce an assured and sufficiently strong Government based on a working majority in the House of Commons whose confidence the Government of the day must retain. If the Government does not retain that confidence it must resign.

The Leader of the Opposition would then be called upon to form a Government. If he, too, cannot command the continuous support of the House, he must resign. Failing a third party—and the British electorate has just shown a decisive view on third parties—the issue must be put to the electors.

So now if Mr. Attlee and his Government were shown at some stage of Parliament's career not to command a majority in the Commons, authority would pass to Mr. Churchill, who would have to show that he could command a majority, or else go to the country to ask for more Conservatives and their allies to be elected to enable him to carry out the policies he proposed.

In all this question need arise of any bargain or arrangement between Parties. It is not inconceivable. It is, however, unlikely; and the system does not call for it. The responsibility lies with the Government of the day to propose measures that will commend themselves to the House of Commons. Until the point comes when it wishes to force an issue, or the Opposition chooses to say that the time is ripe for a change and enforce its view with a vote in the House, that Government can continue in office.

The somewhat unpredictable workings of the simple

British voting system have produced this time a logical result. The percentages of popular support for the two major Parties are not greatly different. For once, the balance of opinion in the country has produced almost exactly a balance of Party membership in the Commons. It will provide during the next few months some interesting developments in the current stage of the history of Parliamentary procedure. This will be, too, a Parliament of personalities. Most of the important figures on both sides are back. The Conservative leaders who have been for five years deprived even of the satisfaction of giving leadership to an Opposition in the Commons are here again encouraged by the hope of office.

The two-Party system is in for some experiences of its working. There was almost an exact balance between the Liberals and Conservatives in 1910, but there were other Parties in the House who supported the Liberals. The nearest parallels were in 1847 when the Liberals with a majority of two remained in office for five years; and in 1852 when the Conservatives began five years of office with a majority of eight. Conditions of political life were, however, somewhat different then and the House of Lords counted for more in current legislation. Political interest will centre

(Continued on page 3)

Industrial Workers Rally And Carnival

To bring about an Industrial awakening in Jaffna, the North-Ceylon Industrial Development Board is going ahead with plans for a Grand Rally of Industrial workers followed by an Exhibition.

The Rally is timed to take place at 3 P. M. on 25th inst. at the Jaffna Hindu College Hall, where the Hon. Mr. G. G. Ponnambalam, Minister of Industries is expected to address the workers and distribute cash prizes and certificates to such products of Cottage Industries as reach a certain standard and finish.

Thereafter the workers and others would march in procession to the Kokuvi Hindu College, where the Minister is expected to declare open, inter alia, the Industrial Exhibition.

A representative Committee with Mr. A. T. Vethaparanath, as President, Mr. E. P. Rasiah as Secretary and Mr. V. Mahesan as Chairman (Reception Committee) is making all arrangements.



Hindu Organ

TUESDAY, MARCH 21, 1950

Treasure These Thoughts

"Peace is what all desire: but all care not for those things which appertain to true peace. God's peace is with the humble and meek of heart; thy peace shall be in much patience."

THOMAS A KEMPIS.

THE FAMILY BUDGET

THE EARNING MEMBER OF a family and the not-too-less important house-wife seldom fail to disagree with each other where matters relating to their financial problems are concerned. Hence if the watchful managers of the home gets upset by the inaccuracy of the facts and figures furnished by men-computers of family budgets, it need not afford us any undue feeling of surprise. What causes us amusement is that those who are saddled with the responsibility of making the nation's budget balance should attempt at affording relief to particular groups or classes of citizens in their inability to equate their needs to their earnings. It is not a recent discovery that the economic position of the nation is thoroughly unsatisfactory and causing concern to all and that immediate and thoughtful action should be taken to study the causes contributing to such a state of affairs and to devise ways and means of remedying the anxious situation. If in this context, piece-meal attention is given to solving the national problem it would only be betraying the incapacity of those engaged in easing the incidence of over-expenditure. In the language of Economics, the phrase 'cost of living' suggests much more than what these words ordinarily imply.

It is not the middle class Government officer alone who looks up to the State for its help to find his bearings. The top-ranking officers themselves join the crowd in the general cry of 'less income and more expenditure' and appeal for assistance from the nation. But there is a class of citizens outside the glamorous group of earners of living who either draw the Nation's Rupee or the Capitalist's Coin. To this uncared for and unrecognised humble class belongs that plodding peasant, the man who has to assemble all his limbs together to dig harder for his food defying the scorching rays of the tropical sun. In his 'vocabulary' there exists not that popular word 'budget'. He certainly has two ends, but neither the State nor his socialist patron ever cares to know whether he can make them meet.

If the cost of living is on the upward rise, it is for the

Government to collect necessary data and study the facts to find out whether the pressure of rising cost cannot be brought down. Experts in National Finance should know that increasing the revenue to catch up with soaring expenditure would be the surest means to an economic crash. For the earning capacity will have to be extended year after year until it reaches breaking point. The socialist solution to an economic problem cannot be merely to increase earnings leaving expenditure unchecked. With great care and administrative precision figures are collected by the Government year in and year out to get at the elusive 'living index'. But similar anxiety and concern have not been evinced by the State to keep down the cost of living in any tangible form. Rice, coconut, oil, firewood, spices, all these necessities of life are as dear as they ever have been. The ordinary man has now come to regard these bare necessities as luxuries of life. What has the Government done to ease the situation beyond making the stereo-typed periodical propaganda appeal for a nation-wide 'Grow more food campaign'. This appeal the ordinary man now looks upon with indifference and ridicule because the call has not as its background the necessary genuineness of purpose in the form of real governmental assistance. What has the Government to say to this in answer?

Education Chief At Vaddukkodai

He Has Submitted A Plan

Speaking at the prize distribution of the Jaffna College, Vaddukkodai, at which Dr. H. W. Howes the Director of Education was the chief guest, the Principal made a plea for the continuance of the London examinations.

Speaking about education in Ceylon Dr. Howes said he had made plans to a number of things which befall demanded priority. Primary education in hundreds of villages needed immediate reform. Buildings were poor generally, and few were designed as schools where classrooms existed. There had been little observation of nature roundabout, and less practical activity. Teachers needed a fuller, and in some respects better training than they now receive. The secondary schools were still, as a whole, too academic.

He had drafted a plan for a radical reform of his Department on a function basis, and also one which would raise the professional dignity and status of the inspectorate, which should be allowed to devote the major and not the minor part of its time to maintaining and raising standards in the school.

He ventured to say that before 1950 was out, they would be able to observe some of his ideas beginning to show signs of coming into being. "Do not expect me to be a magician, not expect that all the reforms can be brought about at once. However, once we get started, I am convinced momentum will be gathered," he said.



By YALPADI

News Presentation

A sidelight on news presentation was thrown by Pandit Nehru in his speech in the Indian Parliament on Indo-Pakistan problems. He had been referring to the excited and emotionised reports of happenings in East Pakistan and said that he could not commend, as he had done sometime before, the conduct of the Indian newspapers in this business. Pandit Nehru, the responsible Prime Minister, could not approve of the banner headlines and scare titles of reports. The only paper he said that presented hot news in cold, detached sober fashion was the *Hindu*. His remarks drew hot opposition from several members who thought Panditji was doing an injustice to the Indian press, but he stuck to his guns. Him, if a journalist and hardly ever free from emotion and excitement in his previous career, the Prime Minister felt that the situation required calmness and sobriety, and the press needed much restraint in the presentation of news. The average journalist would demur as his sole existence depends on the sear and sensation he can raise every hour of everyday. Oh, journalism!

A Disappearing Ideal

Deploping the prevalence among the practitioners of medicine of primarily the profit motive as their object in life, our Prime Minister paid a generous tribute to the few younger doctors who in spite of modernity still preserved the commendable old fashioned ideal of practising the art of healing primarily for the benefit of ailing humanity. The old pariyayari and vedarala took relief to the people in their homes and hardly ever cashed in on their service. Today it is all cash in and go out!

Doctors!

Meeting an old Malayan friend I discussed old times and men. "Your friend A, he's married a second time. His brother-in-law is a thriving doctor in Colombo" he was saying. When I was going to say something about doctors he added, "You know, doctors in Colombo, mint money, they are not for the likes of you and me. Fees, nothing less than sixteen rupees whether they ask you to put out your tongue or scribble on your prescription paper. And people queue up at their places!"

Doctor's Eye on Money

This week it looks like being all about doctors. I have in my time tried to avoid the doctor's office. Somehow I feel quite many of them are akin to policemen and bailiffs, they have their eyes on your purse. I once accompanied a friend to a specialist's room. The friend had "consulted" him several times before, and this time the advice was continue the same treatment, and take rest. The friend thinking this was the tail-end of a long consultation, just slipped a tenner under the pad. "Fifteen, sir, if you please," roared the specialist, and the poor man shelled it out, and alas!

The Jealous Tribe

Never tell a doctor you have seen some other doctor before.

It hurts them, and hardly one can bear to hear another doctor has been to see you. That's medical jealousy. I once went to a specialist and thinking I would give him the history of the case mentioned my treatment under his predecessor, a great acknowledged specialist, just to show what line the treatment took.

Humour the Doctor

"Oh, then, you are Col. So and So's patient; why do you come to me?" This was in a tone that indicated I ought to have learnt wisdom. Far back, one doctor to whom I had gone often before, looked over his glasses, and withered me by telling, 'you are Doctor X's patient, he's your doctor, hi, hi'. That's because once I had been at X's for something else and my regular doctor passing in his car had seen me. These doctors have keen eyes, clave you noticed the doctor who frowns on you if you or your family have not been to him for some time? He does not like to be neglected. If you don't become ill, drop in of a morning and pass the coin, that will humour him! And the doctor who smoothes you with a mixture, a powder, a lotion, a tonic and what's-the-next, each time you are unfortunate enough to seek his advice. He thrives on practice, waipractice if you like, but practice all the same!

Tonsillitis Debunked

How many young people have been agonising over tonsils? Hardly any one escapes it, and hardly anyone misses an operation. Doctors thrive on this practice. Hertfordshire (Eng.) school medical authorities, however, have found that no child in their list seemed to have suffered through delay of the operation, and too many children awaiting operation had recovered meanwhile. So they think this tonsil operation business is needless. Doctors may need it!

And Now Bridegrooms Strike!

Too many bridegrooms and too few white horses created a piquant situation in Jammu as the grooms refused to tie the marriage knot unless they had their traditional eve-of-the-wedding ride on caparisoned white horses to the accompaniment of trumpets and band.

Their shy, stricken brides wiped their tear-filled eyes. The mothers argued with the mothers of the grooms. The elders coaxed the disappointed youths to ride ponies instead.

As a 'compromise', the substitutes were covered with white muslin and the queerest 'strike' in the world was called off.

Man Killed In

Lorry Accident

An old man P. Eliathamby of Vannarponnai who was alleged to have been knocked down by a lorry on Sunday died instantaneously.

GANDHIJI'S CONCEPTION OF UNTOUCHABILITY

(By V. VISUVALINGAM)

Hinduism never claimed to be a universal religion and has never proselytised. It is a way of life and a system of ritual observances, practised in the framework of caste by the inhabitants of Hindustan. Mahatma Gandhi did seem to recognise an authority superior even to Hindu tradition—his own social conscience, the Inner Voice which often spoke to him in tones that demanded obedience. Thus he rejected absolutely the whole doctrine and practice of untouchability. After he had condemned it on grounds of humanity, he argued that it is a corruption of the authentic gospel of Hinduism. As I have previously proved in an article in the *Hindu Organ* (or is it *And Another*) that the 10th Kandam in the Rig Veda which speaks of caste division is an interpolation inserted by some person or persons after the 3 Vedas had been written, for this particular Kandam makes mention of the 3 Vedas as well. The Mahatma's attitude to the sanctity of the cow is well known. He maintained that "cow-protection" is the central fact of Hinduism and one of the most wonderful phenomena of human evolution. The cow is for him the symbol of the entire "sub-human world". By learning to revere an animal, man is taken beyond his species and is enjoined to realize his identity with all "that lives" of the first importance to him was the vow to make an end of untouchability. He declared that "So longer Indians retain this institution, every affliction under which they labour is a proper punishment for the crime they are committing". In his battle against the curse of untouchability he had won many victories even in the priest-ridden South India. The most startling of these occurred at Vaikam in Travancore. There the main highway which passed close to a temple and the quarters inhabited by Brahmins, had been closed for centuries to untouchables. A disciple of Gandhiji, George Joseph, a Syrian Christian, tried to open it by escorting an untouchable along it. He was beaten, arrested, and with others who afterwards joined him, sentenced to imprisonment for terms up to 12 months. Then the police and volunteers had to stand guard over this road, and after 16 months the Brahmins gave way, and the highways were opened to the untouchables, not only here, but all over Travancore.

Untouchability Described

Mahatma describes untouchability in these terms.

"Socially they (the untouchables) are lepers. Economically they are worse than slaves. Religiously they are denied entrance to places we miscall 'houses of God'. They are denied the use, on the same terms as the caste Hindus, of the public roads, public schools, public hospitals, public wells, public fairs, public parks, and the like. They are relegated for their residence to the worst quarters of cities and villages, where they practically get no social services. Caste-Hindu lawyers and doctors will not serve them. Brahmins will not officiate at their religious functions. In some cases their approach within a measured distance is a social crime, and in some other rare enough cases their very sight is an offence. The wonder is that they are at all able to eke out an existence, or that they still remain within the Hindu fold. They are too down-

trodden to rise against their oppressors". Mahatma is an orthodox Hindu who venerated tradition, and accepted the scriptures as revelation. When such a one argued that untouchability is a blot on a noble and divinely ordained social system that it is not ancient and that the scriptural texts which support it are not authentic, Indian masses instinctively listened to him and accepted his word. He was not the first of the Hindu reformers to reject untouchability. The Brahma Samaj, the servants of India Society, and many others had done it before him. Though they were intellectuals and rationalists, they never reached the mass mind. Because the Mahatma was a man of faith and emotion, inspired by a burning love for his fellowmen, above all for the down-trodden and oppressed, his words had a penetrating effect on the masses. He did break in his own person, and encouraged other high-caste Hindus to break, all the traditional taboos which separated them from the lower castes. He took a low caste girl to live in his house, he loved to make his dwelling in the Sweepers' quarter of Delhi. He renounced the lower castes harjans (God's children) and gave that title to his own weekly paper. He did more than any other single person to rouse public opinion among Hindus against it, and to shame them into putting into practice a more enlightened and human relationship.

I fervently pray that the enlightened Members of Parliament forming the committee to enquire into Hindu Temporalities—untouchability being one of the subjects of enquiry, will take into consideration the weighty words of the Mahatma, apart from the appeal of humanity and recommend that this blot on the Hindu Religion may be wiped out, lock, stock and barrel.

Variety Entertainment At Hindu Ladies' College

There had been a grand variety entertainment at the College Campus on 18-3 50 in aid of the College Hostel building Fund, when the students of the College staged variety of beautiful dances and music. A tableau depicting the ideals of Mahatma Gandhi and scenes from Nandanar were greatly appreciated by the public present.

With a vote of thanks and asking the public to cooperate with the good work done by the College by Mr. A. Arulampalam and Mrs. T. P. Masilamany the function came to a pleasant end.

Trade New-Comers' Plea For Withholding of Licenses

A resolution requesting the Government to withhold the issue of general licenses was passed at the inaugural meeting of the North Ceylon Newcomers Import Traders' Union held at Bharati Basha Vidyasalai Jaffna.

If general licenses are issued the new comers would not be able to compete in trade with the capitalist merchants from foreign countries as all available shipping space would be booked in advance by those traders the resolution said.

Several other resolutions also were passed at the meeting.

TREE OF LIFE & KNOWLEDGE

GARDEN IN U. S. A.

A GARDEN where every tree and plant gives off invisible radiations is growing in the United States. It constitutes one of the newest laboratories of the U. S. Atomic Energy Commission. Scientists are keeping close count of all radiations given off by the growing plants and trees, carefully checking the processes by which radioactive elements from the soil or atmosphere are transformed into plant tissues, leaves, flowers, and fruits.

These radioactive plants and fruits are then fed to laboratory animals. Medical scientists trace the progress of the same radioactive elements as they are broken down by acids in the animal's stomach and then recombined in new forms to make blood and bone and fleshy tissue.

The scientists hope to find out exactly how essential organic chemicals and minerals are used to make up plant and animal bodies. Their goal is to find a way to make more food for mankind and a way to combat disease and the degenerative processes that shorten man's life.

Among the medicinal plants growing in the garden are the opium poppy, used, to make radioactive morphine; manila hemp, from which is produced radioactive marijuana; foxglove, from which radiodigitalis, a powerful heart stimulant, is extracted; and belladonna, a source of radioactive atropine, useful in spasms and heart failure.

Common Plants

Common plants, such as tobacco, alfalfa, sugar beet, and buckwheat also grow in the garden. From the tobacco, medical scientists extract radioactive nicotine, with which they are studying the effects of excessive smoking. From the buckwheat, they extract radioactive rutin, a new drug found to be effective in preventing hemorrhages.

The radioactive drugs thus produced will be fed to test animals to discover how these drugs conquer disease in the body.

The garden is at the radiological experiment station of the Argonne National Laboratory, by the operated U. S. Atomic Energy Commission near the city of Chicago. "In this atomic garden of Argonne every tree is at the same time a tree of knowledge and a tree of life," says the *New York Times*. "Every one of the radioactive fruits... is designed to shed the invisible light of its powerful radiations on some specific natural processes in the complicated labyrinth of life, hitherto barred to the proings of man."

WEDDING

MANIKKAVASAGAR— PUSHPAVATHY

The marriage of Mr. Manikkavasagar, Advocate, son of Dr. and Mrs. K. Rajah of Vannarponnai with Miss Pushpavathy daughter of Mr. K. K. Subramaniam of H. M. Customs Colombo was solemnized according to Hindu rites at the bridegroom's residence on Monday the 20th inst. at 10 p. m. A large number of friends and relations attended the wedding. We wish the new couple long life happiness and prosperity.

British General Election And After

(Continued from page 1)

now on what the Government judges it can persuade the House of Commons to accept. The common and reasonable assumption is that more controversial matters will be included at the beginning only if the Government wants to go to the country soon. There must, in any case, be a Budget by about the middle of April and certain regular measures must be passed. The Budget could be controversial. The other Bills are not immediately necessary.

To run, however, with any certainty that it could not be defeated save by the defection of its own followers the Government would have to have a majority of anything up to 50, instead of the seven or thereabouts it has secured. Some margin is necessary because members, from Ministers down, cannot all be present within 10 minutes' call of the division lobbies all the time. Ministers in particular have their legitimate reasons for absence whether in their offices or on missions abroad or in the country.

Politics and Government in Britain these next few months will offer a fascinating study. The political sagacity of the British people and especially of their elected representatives will be put to some new tests and Ministers and Parliament will have to develop and display in their day-to-day work their capacity for distinguishing between the unimportant and the fundamental. Democracy's servants will have all the opportunities they could hope for to show that they know the difference between party politics and statesmanship.

— From the *Sunday Times*

PERSONAL

Dr. Krishnar D. I. M. S. has been appointed Registrar of Births and Deaths Vaddukottai and Registrar of marriages for Valigaman West from 1-4-50.

Auction Sale

IN THE DISTRICT COURT
OF JAFFNA
No. 5/19

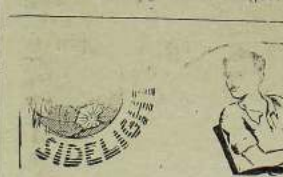
1. Chellappah Rasiah and wife
2. Chellathapillai of Kastooriar Road, Jaffna Plaintiff
Vs.
Thuraisamy Sinnathurai and 4 others Defts.
Under and by virtue of the Commission issued to me in this case I shall sell by public auction the undermentioned mortgage property on Saturday the 22nd day of April 1950 at 4 p. m. at the spot.

PROPERTY REFERRED TO:
All that piece of land situated at Vannarponnai East in the Parish of Vannarponnai called "Moothanvalavu" in extent 1 ms V. C. and 6 kls. with house well and cultivated plantation and bounded on the East by the property of Sinnachy wife of Vaitthilingam, North by Lane, West by Road and South by the property of Thevanapillai wife of Mutiah.
V. A. Duraiyappah,
Auctioneer, Broker, Valuer and Commissioner.
Jaffna, (5-3-50).
(M. 280. 21)



Minister's Vow

Sir,—The Press report on the lighting of Sri Pada says that 70,000 cried "sadhu" as the Peak was lit up; and that the Kapural then formally read the vow made by Sir John Kotalawela and appealed to the guardian deity Suman Deviya to accept its fulfilment. It would be interesting to know whether this vow was made by Sir John in his personal capacity or in his capacity as Minister in charge of the hydro-electric scheme, particularly in view of the fact, that both the Governor-General and the Prime Minister were represented on that occasion. The expenses incurred on the necessity for the lighting of the Peak is not the concern of this letter; in fact it was a great boon conferred by the Government on the pilgrims. But the propriety of Ministers of state making (probably) unofficial vows and fulfilling them in an official manner calls for comment; and the attempt to make it appear that the lighting was a subsidiary matter which followed the vow deserves censure. We have heard of chieftains of old making vows to particular deities before starting on their ventures—like the one Duttu Gemunu made at Kataragama. In those days it would appear that they made the fulfilment of such vows a personal matter in which the people may participate; but in the case of Sir John one could not say that he had divested himself, in this matter, of his position as minister of state. At any rate the practice of ministers making vows before embarking on governmental undertakings seems to be contrary to the practice of modern governments. It is an unhappy way of mixing religious beliefs with politics while its effect cannot be conducive to increasing the efficiency of the masses. The speech of the Home Minister stating "the Transvaal Minister and several excellent examples in showing how to get things done by the aid of Gods where human efforts alone were insufficient" shows the type of feeling which such vows and their fulfilment creates in an ordinary mind. In this connection one remembers Premier Nehru's refusal in a and where a large majority believe in astrology, to countenance the objections of a large number of persons on astrological grounds to closing January 26 in 1950, for inaugurating the republic of India, saying that India did not consult stars.



(By Squint Eye)

The Librarian of the British Information Service in Bucharest, Mrs. Constantine, and her husband, having "disappeared" the disappearance, says Reuter, is being studied in London.
If she was not connected with a Library London authorities would simply have considered the disappearance. Now they "study" that is topical writing!

Rebel Karens in Burma had requested that the exposition of the Buddha relics sent by Ceylon to all parts of Burma, be taken to rebel areas also. The request was not like to be complied with.

Who knows the taking of Buddha relics to rebel quarters would not have obtained peace? Here's an idea.

The president of the Security Council of the U. N. for March is Dr. Homero Vieri la Fronte. India and Pakistan hope Homer won't nod, as a new front will now open on the

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 Markandu 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)

GOVERNMENT TENDER

Government Agent, N. P. Jaffna.
Supply of Agricultural Implements to colonists Iranamadu Paranthan New Colony.
For full particulars see Part I-Section II advertising of Government Gazette; March 17, 1950 (G. 130 21)

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
Commissariat Street
Colombo
G. 129. 17 & 21.

things done by the aid of Gods where human efforts alone were insufficient" shows the type of feeling which such vows and their fulfilment creates in an ordinary mind. In this connection one remembers Premier Nehru's refusal in a and where a large majority believe in astrology, to countenance the objections of a large number of persons on astrological grounds to closing January 26 in 1950, for inaugurating the republic of India, saying that India did not consult stars.

Yours etc.,
K. NAVARATNAM.



(By Squint Eye)

Kashmir discussion.

Conservative M. P. Leonard Gammans fears that if hostilities between India and Pakistan develop over Kashmir "The result will be that the Hammer and sickle will be flying over the Cape Comorin from which the Union Jack was pulled down only two years ago."

In Ceylon we might catch hold of the flying sickle for the grove more paddy effort. And the Hammer to nail some foreign lies to the coudler.

Westerling, the Dutch Commandant, arrested in Singapore for landing without a permit and assaulting an Indonesian cellmate, pleaded that he lost his temper when the Indonesian refused to shake hands with him.

Formerly Indonesians had cause to lose temper because the Dutchman refused to shake hands with them. Now both sides will shake fists!

Mudaliar S. Sabaratnam J. P.

(Continued from page 1)

Mudaliar were subsequently collected and presented to the public in a book form in 1896 under the name of 'Ishwara Nitchayam', a book of great merit and messee.

His Contributions of Work

In 1873 Mudaliar joined government service as an ordinary clerk. By dint of earnestness and hard work he rose to higher ranks. He held responsible posts at Mullaitivu, Kandy, Colombo and other places. He was for sometime Kachcheri Mudaliar in Jaffna, subsequently he was made deputy Fiscal of Jaffna which appointment he held for over 10 years prior to his retirement in 1921. It is a pity that he did not live long to enjoy the fruits of his work earned pension. In 1905 he was conferred the title of Mudaliar by the Ceylon Govt. in recognition of his good services. In 1917 he was made a Justice of Peace and again in 1919 raised to the status of Govt. Gate Mudaliar. Even after retirement, he was selected as a member of Headman Commission formed for revising the rules of village headman.

His contributions to the Tamil world of Saiva Philosophy are numerous. He has written several articles in English and Tamil in the columns of Indian Patriot, Siddhanta Dipika, Hindu Organ, New Reformer and other journals if collected will present volumes. His long article on Religion of the Ancient Tamils which appeared in the Hindu Organ in 1917-18 is one of great research. This was translated by me into Tamil and published in the columns of Hindu Organ (Tamil) some years ago. He had a facile pen and an easy style of presenting matters whether in Tamil or English. His publications in English and Tamil are:—

- 1) Jivanma Bodam (Tamil) The difference between soul and God pervading the soul. Printed in 1890.
- 2) Iswara Nitchayam (Tamil) Atheism refuted and Saivism proclaimed. Printed in 1896.
- 3) Essentials of Hinduism in the light of Saiva Siddhanta (English) Printed in 1913. An elaborate treatise on every conceivable subject relating to Hindu Religion and Philosophy.
- 4) Prapancha Visarvam. (Tamil) A book presenting the tenets of all religions from Materialism to Christianity and refuting them in the light of Saiva Siddhanta.
- 5) Life of Tirugnana Sambandar in English Printed in 1920. All the above books are now out of print.

Authority on Saivasiddhanta

Mudaliar Sabaratnam was considered to be an authority on Saiva Siddhanta Philosophy during his time. He had the honour of presiding over the Saiva Siddhanta Conferences held at Tuticorin, Jaffna, Madras and other places in 1913-1935. Mr. J. M. Nallasiswami Pillai who translated Saiva Siddhanta Sastras into English had great regard for our Mudaliar. He was held in great reverence by veteran Tamil Scholars of his time like Chunnakam Kumaraswami Putavara, T. T. Kanakasundaram Pillai and Swaminatha Pandithar. He was connected with various religious institutions like Saiva Paripalana Sabai, Jaffna Hindu College,

Ceylonese Honoured In Malaya

O. B. E. For Dr. A. Viswalingam

Dr. A. Viswalingam, the well-known ophthalmic Surgeon of Malaya was presented the Insignia of O. B. E. on February 21, by the High Commissioner Sir Henry Gurney at the King's House Kuala Lumpur. While presenting the Insignia, Sir Henry said:

Throughout the whole of his service, Dr. Viswalingam's work has been of a very high quality. In 1929 he published a very useful paper on the incidence of yaws among Malays in the State of Perak and he carried out one of the first of the extensive campaigns for the eradication of yaws in this country. He has also done very useful original work in the investigation of nutritional diseases.

For a period of about ten years before the Japanese occupation, Dr. Viswalingam was the leading ophthalmic surgeon in the Federated Malay States and he resumed work in this capacity after the liberation.

Since his retirement Dr. Viswalingam has taken a leading part in public affairs and is a member of the National Society for the Prevention of Blindness, Malaya, the Tuberculosis Advisory Board and of the Council of the Malayan Association for the Prevention of Tuberculosis.

"In recognition of his services His Majesty the King has been pleased to approve the appointment of Dr. Viswalingam as an Officer of the Order of the British Empire."

House To Let

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

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JAFFNA.
(M 261, 7, 14, 21 & 28)

&c. He was himself a trustee of Kirupakara Siva Subramania Swami Temple at Kokuvil.

It is much to be regretted that our Mudaliar who had spent his lifetime for the upheaval of Saiva Religion should have met with several calamities in his family his retirement from Govt. Service. Within a short period of 2 years he lost his brother, younger daughter and wife. All these calamities one after another in quick succession, proved to be a shock to him and he passed away rather prematurely in 1922 (15-11-1922)

A copy of the condolence letter of 16-11-22 written by me to his son on hearing his death is subjoined:—

"It is with intense feelings of sorrow that I have received this morning the shocking news of the death of your beloved father who was to me a devoted and venerable friend even cherishing a fatherly affection towards me for the last 10 years or more. He was also my preceptor for it was he that had created a religious fervour in me through his writings. I consider his loss more a personal one than to the Tamil and Saiva world for whose cause he had devoted his life entirely. I could not wish further as I am overpowered with feelings of grief.

With deepest sympathies for the great loss sustained by you which is the third calamity that has befallen you during the present year,"

WHAT IS RELIGION?

(Continued from page 1)

question, what exactly do we mean by religion? Dr. Percy Dearman calls it "the synthesis of ultimate values." Webster calls it "practical piety." A. S. Neill explains it as being closely related to happiness. And all orthodox religions recommend surrender of the self as a signpost to salvation. Surrender. Acceptance. An unquestioning suppression of self. If that is religion then we are not lost at all. For though we are reluctant to accept the God which our grandfathers bequeathed to us, we have found a number of remarkably satisfying substitutes for it which we have gladly accepted like Country, Humanity, Service. In other words, we are making our own religion now, a religion no less powerful, no less gratifying and no less absorbing than what we have had for so long. But it has no Heaven in it nor Hell. It has only Peace and Death. We live and die for a cause, in an adventure, by order of government. It amounts to this, that we are no less religious than our fathers; our gods are different, that is all. The patriot who surrenders his body and soul and life for his country, deserves of heaven as unquestionably as the monk who, renouncing the world, throws himself upon the mercy of an unseen power in the silent wilderness. The crux of the matter lies in whether our new-found religion can give us complete spiritual satisfaction, whether when the garlands wither on our brow, there is not an emptiness, an inner vacuum, an unfilled pocket of feeling.

But the tragedy is that not all of us have even this all-absorbing interest which demands and takes our whole person. Even the consolation of a material god is denied to most of us. And it is these drifting fragments of humanity who are constantly nagged by this everlasting question: *Is there really a God?*

The Theme Song

The temptation to believe there is a God is irresistible. Everything around us proclaims His being. Our reason might not suffice to comprehend it but the instincts of our soul which are going down and down under the heavy weight of newer and newer knowledge, secretly accept the belief. And, moreover, it makes everything so much simpler. The dead-end becomes a Royal high-way and in the distance twinkle the lights of Heaven. But to acquire this belief without acquiring alongside with it the sustaining moral power of a tradition of superstition and formalism, is difficult indeed. For acceptance of a mythical deity of unknown power naturally involves acceptance of the myth itself, the legends, the wonders of orthodox religion, its worship, penance, sacrifice and its denials. The downright heretic is not so much to be pried as such of our indeterminate fellow creatures who have neither the consolation of a material refuge nor the strength of soul to refuse to accept the gods of the Faithful.

"What will be there to remember Of us in the days to be?
Whose faith, was a trodden ember,
And even our doubt not free?"

It is the theme-song of the spiritual wilderness in which we, escaped, brain-mad animals wander as lost souls damned in the fire of our own doubt.

I am not writing in defence of this generation or of this time because as I see it there is nothing to defend. It is a stage in

human evolution, it is as simple as that. If some of us are on the way to destroying ourselves, well, there will be others to carry on in their place and a new life will rise again. The mind, the intellect, the thoughts of people all over the world are growing and changing and developing at a pace never known before. We have begun to think like machines and have learnt to make machines which think like us. Life in many of its aspects has become a face of infinite and entrancing vulgarity. But the soul has remained a constant factor, changeless, perpetual, inviolate. And feeding this elusive, troublesome, fixed part of our changing physical being has become our one big problem. And since we are unable any longer to accept established religious codes and systems, we are for ever on the quest for a new creed, a new doctrine. The spiritual satisfaction we derive from country or service to humanity or devotion to science is not, I am convinced, by itself complete. It is to some extent external, it is outside of us. We want something for our inside, something personal, a belief or a thing of adaptable beauty, a source of strength and solace.

Realisation Precedes Repentance

No, Swamiji, what we want is not profound platitudes and clever clichés and talks about You and I and of Vision and Maya and Avidya, True Self, Sin and Salvation. These words find no echo in our hearts. And even the faint desire in us to believe in these mysterious-sounding words is for ever being thwarted by the corruption and lack of integrity and common decency even in the circles of men professionally dedicated to God. Temples are being built, incense burnt, a never ending barter carried on with a clay image, but an awful thought comes to us that Jesus of Nazareth walked among the humble and the lowly and spoke to them under an open sky about the simple things of living. He spoke of love and tolerance and forgiveness and gave us the assurance that the Kingdom of God is within us. How can we accept the short-cut to salvation which self-appointed 'sky-pilots' offer us or even be beguiled by entrancing words like Self and Permanence or talk of the Vedanta and Purana schools of religious thought? Sri Ramakrishna Paramahansa bid us renounce the unrighteous among us. He said: "God undoubtedly dwells in the hearts of all—holy and unholy, righteous and unrighteous; but a man should not have dealings with the unholy, the wicked, the impure. He must not be intimate with them. With some of them he may exchange words, but with others he shouldn't go even that far. He should keep aloof from such people." Apart from the moral acceptability or otherwise of such an injunction, the advice is not practicable. How do I judge who is good and who is wicked? But firstly, how dare I judge? Is there any one of us who is completely good or completely wicked? Even granting a man is completely wicked, what is it happen to him if all the good people shun him and refuse him guidance? Virtue which is so frail and corruptible that it dares not bring itself into contact with vice for fear of breaking itself is not virtue at all. Again, the Master has advised us to "go into solitude now and then and think of God..." Which God? And where is the solitude which is to shelter us? The Bible, said the Master, talked about "nothing but sin.... He who says day and

night, 'I am a sinner, I am a sinner' verily becomes a sinner.' That pale Galilean who died on the cross spoke of forgiveness and his bosom was warm enough and wide enough and deep enough to shelter the sick the humble and the wicked. To be constantly humiliated by the thought of one's own shortcomings is the first step in man's attempt to get rid of them. Realisation precedes Repentance.

I have answered my question without embarrassment, after all. It was not my work alone which took me to the Swamiji from Hollywood. It was to consult him about my soul. It has been giving a little trouble lately it is restless, irritable, discontented. I looked at his handsome countenance and the halo round him which comes with years of clean, healthy living. I looked at his tender pretty feet and his fine complexion. I saw the devotees come marching in a line to make him obeisance, and the baskets of fruits and offerings placed on the table for his acceptance. I thought: Here is a man who is not entirely of the other world, he can tell me what I want to know. But I don't think he understood what I wanted. He spoke like all the rest a language which sounded to me like the language of a book written many, many years ago. What I wanted was a religion, not of God, but of Man; not of Heaven but of the good, warm Earth; not of Fear but of Hope and Freedom. Are there no such gods, Swamiji?

(From the Swatantra
By Sant-Rangacharya)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1123

P. T. Sambandam of Kopay South. Vs. Petitioner.

Minor 1. Saravanapavan son of P. T. Sambandam
2. Aiyampillai Sinniah of Kopay South. Respondents.

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

This matter coming on for disposal before S. S. J. Goona, 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-ad-litem over the 1st respondent and that the said P. T. Sambandam 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).

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(M. -64. 7, 14, 21 & 28)

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Chief Editor T. MUTTUSAMPILLAI