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(The Only Newspaper in Ceylon for the Hindus)
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JAFFNA TUESDAY MAY 9, 1950

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THE LORD BUDDHA AND SRI RAMANA RISHI

(By ARTHUR OSBORNE)

IT is reported that Bhagawan Sri Ramana Maharshi was once asked why the Lord Buddha refused to answer questions about the after-life, and that he replied: "Perhaps he was more concerned with the real work of guiding men to self-Realization than with satisfying useless curiosity". It has not been sufficiently remarked how close the teaching of this Vedic Sage born in modern times is to that of the Blessed One. And there could be no better proof that it was the pure essence of Hindu spirituality that the Buddha re-affirmed, leaving aside only the accidental.

Sri Bhagawan also refused to satisfy men's curiosity and constantly insisted that it was not theoretical understanding that was needed but only enlightenment. When asked: "What shall I be when I die?", he answered: "Why do you want to know what you will be when you die before you know what you are now? First find out what you are now." By which he meant: "Seek the deathless, formless Truth of Nirvana, which alone is behind the appearance of this life or any other life." When asked about the nature of God he replied: "Why do you want to know what God is before you know what you are? First find out what you are." Nay more, he has even been heard to say: "There is no Ishwara". By which he meant: "There is no God apart from the Self which alone is, just as there is no you apart from the Self."

True, he often spoke of God, but that was a concession to ignorance for so long as the conception of the individual self as a real and separate being continues, the conception of God as Creator, Master and Lover of that individual self must also continue; but for those who were willing to understand he always came back to the final truth that there is only the Self. Therefore he said: "There is no God apart from the Self, for if there were he would be a Self-less God,

which would be absurd." He also insisted that you have no being apart from the self. The conclusion is obvious, however frightening.

There is, indeed, an apparent contradiction, for Sri Bhagawan proclaimed that there is only Atma whereas Lord Buddha declared that there is no atma; but such a contradiction between two Masters who both point the way to the Absolute Truth can never be more than verbal. In this case, Sri Bhagawan used the word Atma to mean the Universal Self, which is Nirvana, whereas Lord Buddha used it to mean the individual soul. And Sri Bhagawan taught also that there is no individual being, not only in the sense that it will not endure but that is not now; "Never mind what you will be when you die; find out what you are now."

Knowledge, Not Theory

The Buddha was very little concerned with theory. His purpose was not to erect either a theology or a social order but simply to show men the way from suffering to peace. And yet theorists have descended upon his teaching and argued it out into patterns which help neither themselves nor others to escape from the wheel of suffering. It is possible that they will fasten on the teaching of Sri Bhagawan also, but it will not be his real teaching that they expound, for his real teaching was to avoid the inessential and follow the way to Self-realization. "But people do not like even to hear of this Truth, whereas they are eager to know what lies beyond, about heaven and hell and reincarnation. Because people love mystery and not the Truth religions cater to them so as to eventually bring them round to the Self. Whatever be the means adopted, you must at last return to the Self, so why not abide in the Self here and now?" Even more explicitly he said: "Just as it is futile to examine the rubbish that

(Continued on page 4)

THE FEAR - HYSTERIA IN U. S. A. & U. S. S. R.

India Should Learn From The Lessons Of China

WE had the privilege of meeting Mrs. Pearl Buck, the renowned novelist and well-known friend of India, in the office of the East and West Association in New York. Pearl Buck spends most of her time in the countryside doing social and cultural work in the American villages; she attends her office in New York only once a week.

When she knew that we had been to China en route to the United States, Pearl Buck turned her thoughts to China and gave her own analysis of the existing situation. "The failure of the Nationalist Government", she observed, "was mainly due to its corruption and inefficiency." The high officials of the Government, including Chiang Kaishek, led a luxurious life, cut off from Chinese masses. They did not follow the laws of the State themselves and, thus, set a very bad example of indiscipline even in the ordinary rules of public traffic.

"Chiang Kaishek's gravest mistake was over-centralization", added Pearl Buck. "The

Principal Agarwal of War-dha who had been touring U. S. A. lately relates in the latest number of the Modern Review his interview with Mrs. Pearl Buck the famous novelist.

Chinese as a nation hate centralization of economic and political power; they are full of local patriotism and individual interests. The Nationalist Government, in their inordinate anxiety to curb the forces of Communism, trampled on the local interests of the Chinese people and earned their wrath and indignation.

"Do you think Communism would succeed in China under these circumstances?"—was my natural question.

"I am afraid, Communism could be successful on the Chinese soil only if the new Government brought about decentralization of political and economic power. Otherwise there is every possibility of prolonged conflict between the individual and group interests. Communism of the Soviet type is hostile to the national traditions of the Chinese, and unless the new administration adapts itself tactfully to the genius of the people, it may invite unnecessary trouble and difficulties".

"Why did America not help Nationalist Government in China?"—was my next question.

"The United States could not have effectively helped Chiang Kaishek without precipitating a third world war" replied Pearl Buck. "The U. S. S. R. has been actively working on the side of the Communist forces and it was impossible for America to stem the tide of Communism in an indirect fashion. Open assistance would have surely meant armed conflict between the two major power blocks".

And, then after a few moments of serious silence, she added:

No Mass Contact

"I must also frankly admit that the American people knew that Chiang Kaishek had lost vital touch with his own people, and it was impossible to give him any substantial help without the co-operation of the Chinese masses. When Madam Chiang Kaishek came to America for soliciting our financial assistance, I told her plainly that she must try to live in America in the simplest style if she really wanted to succeed. But, despite all warnings, she lived in the most luxurious hotel in a lavish style. The American people, therefore, hate her and are very reluctant to support a lost cause."

Pearl Buck's thoughts, then turned to India whom she loves

(Continued on page 3)

Title Of King George

"No Reason For Any Change"

The Australian Government sees "no reason for any change in the title of the King." Mr. Percy Spender, External Affairs Minister, stated in Canberra.

"I am of the opinion that any alteration will be prejudicial to the present loyalty to the Crown," Mr. Spender told the House of Representatives.

Mr. Spender, who was answering a question, added that he was not aware of any consultations taking place between the British Commonwealth countries to consider altering the title of "King of Great Britain" to include other Commonwealth countries. Australia had not been approached in the matter.

Dr. Daniel Malan, South African Prime Minister said on Monday that the King was no longer the link between sovereign countries of the Commonwealth and "no doubt" there would be a change in his present title.

Ask And It Shall Be Given

The Glorious Grace of the Lord

THE eastern sky is aglow with the rising of the full moon. Soon her silvery radiance lits up the vast, green plain and a tiny row of huts, on its border. An ethereal stillness pervades the air. An old, old man and his little grand daughter are sitting on the raised pedestal in front of their hut.

"Grandpa, where is my mummy?" inquired little Pushpa in a soft and plaintive voice.

There is silence. The old man is agitated. His eyes become moist and two drops of tears, like pearls, stand in them.

"She is with God in heaven," he replies, almost in a whisper.

"Why is she not with us, Grandpa?" the little one asked.

"God took her" he replied simply.

"But why? Is not God strange?"

"God may be strange, my child, yet He is all love and goodness. He is the real father and mother of all. All

SWAMI RAMDAS
in the Vision

of us have to go to Him at the end of our earthly life."

"I don't understand," says Pushpa with a bewildered look. "I want my mother. I will ask God to take me to her."

"No child. Leave all things to Him. He knows what is good for us. He is all wise.

(Continued on page 3)

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FREEDOM FROM MADNESS

With madness for Thee hast Thou freed me
of madness for the world; grant me now the cure
of all madness, O Arunachala!

Where is my ignorance or Thy Wisdom, if
I am blessed with union to Thee, O Arunachala?

(a) My mind has blossomed, then scent it
with Thy fragrance and perfect it, O Arunachala!

(b) Espouse me, I beseech Thee, and let this
mind now wedded to the world be wedded to per-
fection, O Arunachala!

—SRI RAMANA MAHARSHI



Hindu Organ

TUESDAY, MAY 9, 1950

Treasure These Thoughts

Our so-called Pandits will talk big. They will talk of Brahman, of God, of the Absolute, of Jnana Yoga, of philosophy, of ontology, and the rest. But there are very few who have realised what they talk about. They are dry and hard, and good for nothing.

—SRI RAMAKRISHNA.

OVERSEERS AS CONTRACTORS

THE MAGISTRATE OF Jaffna could not suppress his feelings of surprise when in the course of a trial in his Court it came to his knowledge that the supply of metal to the Government had been allowed to be undertaken by overseers employed by it. Overseers are public servants and are therefore generally presumed to be governed by all the regulations binding on Government officers. Hence this group of officers known as overseers cannot themselves hold contracts with the Government in any form or manner. But the Minister of Transport in his reply to the 'stormy petrel' of peninsular politics, —Mr. C. Ponnambalam, the Mayor of Jaffna—has made the whole matter full of further surprise by stating in definite language that the best method of ensuring regular supply of metal to the Government was by the different departments entering into contracts with overseers.

It may be that by long tradition the term 'overseer' has come to signify contract work, for in the days of old this officer was considered to be a semi-Government servant having dual personality, one in his private capacity holding an agreement with the Government for the execution of works agreed upon and the other in public role as an officer employed by the Government to supervise certain public works. With the many changes that have come in the Public Service, the overseer also has become to be recognised as a public servant in the full significance of the phrase 'public service' and divorced of the privileges he had been allowed to enjoy during the past as holder of contracts with the Government.

The correspondence that passed between the Mayor of Jaffna and the Minister of Transport and Works has not been released for publication for us to follow the exact implication of the Minister's statement. But the report of the speech made by the Mayor on the occasion of the annual meeting of a Community Centre in Jaffna seems

to indicate the official opinion of the Minister in regard to the method of supply of metal to Government. If the holding of contracts with the Government in any capacity direct or disguised is regarded as a disqualification for membership of Parliament, Municipality and other local government institutions it is inexplicable how the Minister of Transport and Works can help officers in his Department defy Public Service Regulations openly and without being challenged. The 'Calling for Tender' method has been acknowledged to be the most democratic way of giving Governmental works on contract and has been followed by Government Departments. It is now for the eagle-eyed Mayor of Jaffna to probe further into the matter by making continued enquiries from the Government how and why a practice which is in essence directly in conflict with the principle of public service should be allowed in the matter of the supply of metal to Government.

Bribery From Top To Bottom

Mayor Ponnambalam's Charge

The Government was mainly concerned with the lot of the rich man and Ministers of State had a soft heart for their kith and kin said Mr. C. Ponnambalam Mayor of Jaffna in the course of his speech on the occasion of the Sri Vigneswara Community Centre Annual meeting.

Continuing Mr. Ponnambalam warned the people against indifference to political events and advised them to return to Parliament men of character and selflessness. He also recalled the judgment of the Jaffna Magistrate in which he expressed surprise at the practice current in the P. W. D. whereby overseers held contracts with the Government for the supply of metal.

Mr. C. Vanniasingham, M. P. criticized the provisions of the Citizenship Acts.

Mr. T. Gunaratnam, Proctor, Chairman V. C., Achchuvayal, presided.

Legal News

Appeals in Criminal Cases

Indian Supreme Court's Indication

The Supreme Court gave an indication about its guiding principle to use the "wide" power given to it under the new Constitution when Mr. Justice Fazli Ali said that the Court should use its "wide discretionary power" sparingly and only in exceptional cases.

The Supreme Court was delivering judgment dismissing the appeal of Pritam Singh against his death sentence confirmed by the East Punjab High Court.

In the course of the judgment Mr. Justice Fazli Ali remarked that there should be a "uniform standard" in granting special leave to appeal, and that a "uniform standard" could be laid down in accordance with "circumstances".

His Lordship said that the facts of a criminal case should not be reopened in the Supreme Court particularly when the two courts (High Court and lower court) had already agreed in their conclusions.

New Indian Cabinet

Munshi And Mehtab Find Places

C. R. Also Invited

A new Council of Ministers consisting of 14 Cabinet Ministers and five Ministers of State was appointed by the President on May 3.

The new comers are Mr. K. M. Munshi and Mr. Hare Krishna Mehtab.

Mr. C. Rajagopalachari has been invited to join the Cabinet and the hope is expressed he will agree to do so.

The following communique has been issued from Government House:

The President, on the advice of the Prime Minister, has appointed the following persons to be the other Ministers in the Council of Ministers:

- (1) Sardar Vallabhai Jhaverbhai Patel,
- (2) M. L. J. Abdul Kalam Azad,
- (3) Dr. John Mathai,
- (4) Sardar Baldev Singh,
- (5) Sri Jagjivan Ram,
- (6) Sri Rafi Ahmed Kidwai,
- (7) Shrimati Amrit Kaur,
- (8) Dr. Bhimrao Ramji Ambedkar,
- (9) Shri Narhar Vishnu Gadgil
- (10) Shri Narasimha Gopalaswamy Ayyangar.
- (11) Sri Jai Ramdas Daulatram,
- (12) Shri Hare Krishna Mehtab,
- (13) Shri Kanialal Maneklal Moushi.

Ministers of State

- (1) Shri Charu Chandra Biswas,
- (2) Shri Mohanlal Saksena,
- (3) Shri Kasthuriranga Santharam,
- (4) Shri Ranganath Ramachandrar Diwakar,
- (5) Sri Satya Narayana Sinha.

Dr. John Mathai, who had expressed a desire not to continue in office, has, at the Prime Minister's request agreed to remain in office till the end of his month.

Shri Jai Ramdas Daulatram and Shri Mohanlal Saksena have agreed to continue in office till alternative arrangements are made.

A New Language Claim

A new "world language", which he claims can be learned with equal ease by Asians, Europeans, Africans and Eskimos in a couple of hours, has been invented by a London portrait painter John E. Williams.

John calls his language "Picto". It consists of only 600 master words in alphabetic and hieroglyphic form.

He says: "My 600 master words are the bricks with which I am building a dictionary of 50,000 new international words. Each compound is clear from its construction. One has only to learn about 100 words not already familiar to read anything in the new language".

Gandhi Memorial in London

Europe will have its first memorial to Mahatma Gandhi when a new Indian students union and hostel building rises in Fitzroy Street, London, in an area marked for University residential halls. The memorial will take the form of an assembly hall, with a seating capacity for 400.

The foundation stone of the Union was laid by the High Commissioner for India, Mr. V. K. Krishna Menon. On the marble slab had been inscribed these words once used by Mahatma Gandhi: "I do not want my house to be walled on all sides nor my windows to be shut; I want the culture of all lands to blow about my houses as freely as possible; but I refuse to be blown off my feet by any of them."

CHILD DEVELOPMENT PSYCHOLOGY

New Outlook On Early Education

[The Quarterly Journal of the All-Ceylon Union of Teachers in its latest number discusses the problem of the child under seven in the context of Education. Here we reproduce it.]

Teachers—or many teachers—in the western countries do not have the same aims in their job to-day as their predecessors, of twenty-five or thirty years ago, and these different aims are reflected in their classrooms, more particularly in the classrooms of the younger children. It is probable that the ways of the modern younger teacher would shock his predecessor profoundly, and also probably many, or most Primary teachers from Ceylon; and similarly the up-to-date young English or American teacher would be shocked by the methods, and presumable aims, of Primary education here, which resemble those of the older generation in the West. The difference is real and fundamental; whereas to the older generation a class which sits still and silent, listening to the information which is given out by the teacher is the highest achievement, and a child who plays is a problem, to the younger generation a child who sits still and silent is a problem, and play is the most important and valuable attribute of childhood. And it is claimed—with statistically sound evidence to support the claim—that children taught by the new play-centred methods do consistently better in attainment, even in such formal subjects as the 3Rs than children from old-fashioned schools. It is also claimed, and considered vastly more important, that under the new methods problems of discipline dwindle to vanishing point, and children are emotionally and socially advanced; that is, that these schools provide the beginnings of a solution to the problem of raising people who shall not only live in a democratic State but have the democratic virtues; a problem that is relevant to Ceylon as well as to England.

Rationalisation of Teaching Methods

This new outlook on education does not owe its origin to the inspiration of any one person; it is based, as any advance should be, on a solid background of facts, in this case facts of the psychology of learning, and of child development, collected by many different people working in fields as different as remote South Sea Islands and most highly urban cities of the West, and investigating problems as far apart as the movements of the eye in reading, and the effect of different family systems on child personality. The integration of

so much material—and investigations are going on at an increasing speed—and the spread of the knowledge from the research workers to the teachers, necessarily takes time, so does the devising of methods to meet all the newly appreciated needs of children which will also take into account the particular circumstances of any teacher's particular class; so modern education is experimental and vital, varying from one school to another. Its general trends are however fairly uniform, and correspond to what is at present known of the general development of children; thus it has been shown that the teaching of reading before the age of six is a waste of time for most children, and any formal teaching at all before the age of five is more likely to be harmful than beneficial, and upon those facts modern practice is based. Such rationalisation of teaching methods in the light of modern knowledge has gone a long way, and been infinitely beneficial; however, perhaps the most important advance has been in focussing teachers' aims, not on instilling academic knowledge to pass examinations, but on developing mature, so called personalities, people who are incidentally knowledgeable. "Character formation" has always, of course, been to some extent an aim of any conscientious teacher; but in the past his methods have been based rather on his own upbringing and his particular psychological make-up than on the facts of child development and were as likely to be bad as good; now there is available, not complete knowledge, but sufficient to be a reasonably secure guide.

Acceptance of the new outlook will involve breaking with many well established customs in teaching, which are beginning to gather round them the authority of tradition, but which are nevertheless, obsolete. It will also involve experiment.

Jaffna Muniyeeswaran Temple

It has been decided by the Authority of the above Temple that Animal sacrifice in any form will not be permitted in the temple or its precincts after the 1st August 1950.

The devotees who desire to fulfil their vows in this respect should do so before 1-8-50.

Registration of Ayurvedic Practitioners

Committee of Fifteen Appointed

The registration of Ayurvedic practitioners who do not possess any recognised certificates will in future be considered by a committee of 15 appointed by the Minister of Health.

Mr. Donald Obeyesekere is the Chairman and the other members are Messrs. P. A. W. Prathiraja, G. K. C. Somaratna, B. D. Charles Waidyasooriya, Rev. M. Gooneswara, Messrs. K. D. P. Piyarena, P. M. P. Abeyasinghe, D. J. Ranaweera, K. B. Gajjanayake, D. W. Prathiraja, Ovitigala, Gunasegara, K. S. Paripoorananda, V. Ponnudurai, M. A. Saheed, and A. A. Cader.

It is proposed to register practitioners in two different categories—general practitioners and specialists.

Although the Indigenous Medicines Ordinance of 1941 provided for the registration of practitioners, no reliable register of practitioners has so far been kept. The Ayurvedic Medical Council, however, compiled a register later on, but practitioners as a body were opposed to this, as they maintained that it sought to admit into the profession men who were not entitled to admission.

An applicant for registration should be the holder of a diploma granted by, or a certificate issued before December 31, 1938 by the Ayurvedic Medical Council under the Ayurvedic Medical Ordinance, or a diploma or certificate granted by a College, hospital or other institution in Ceylon or India, which has been declared to be an approved institution.

Those who do not fall within these two categories, have to satisfy the Committee now appointed by the Minister of Health.

Colombo Central By-Election

Dr. Kaleel Wins

Dr. M. C. M. Kaleel (U. N. P.) was declared elected to the House of Representatives for Colombo Central. The by-election was necessitated by the appointment of Mr. T. B. Jayah as High Commissioner for Pakistan.

Dr. Kaleel polled 1796 votes to Dr. S. A. Wickremasinghe's 1250; Mr. M. S. Abu Buckar's 2768 and Mrs. Ayrsha Rauff's 1232.

Tiruketheeshvaram Temple Restoration Society

Devotees from Mauniar and Vavuniya Districts and other parts of Ceylon have expressed a desire to donate paddy to the Tiruketheeshvaram Temple Restoration Society. A Sub-Committee has been appointed by the Society with Mr. V. K. Chellappah as organiser to collect the paddy. Mr. Chellappah has started on a tour of the paddy growing areas of Ceylon for purposes of collection. He has also been requested to enrol members for the Society. A substantial amount of paddy is expected to be collected by Mr. Chellappah who has been an ardent worker for the restoration of the sacred shrine and who is superintending the Society's Madam at Tiruketheeshvaram in an honorary capacity.

THE FEAR—HYSTERIA IN U. S. A AND U. S. S. R.

(Continued from page 1)

and admires. Because she is a true friend of Gandhi's country, she could not help sounding a note of warning to the new Government of India.

"May I say a word about your own country?"—remarked the distinguished lady. "I sincerely feel that your Congress Government should learn a timely lesson from the tragic failure of Chiang Kai-shek in China. Your leaders must live a very simple and honest life and should maintain contact with the masses. People should feel all the time that something good is being done to them by their leaders and the Government."

She paused for a while and then continued:

"And good to the people must be done quickly; delay would be highly dangerous. Indian leaders cannot afford to forget that time is of the essence."

"Don't you think that a policy of decentralization in India should be followed by our Government?"—enquired.

"I have not the slightest doubt about this," observed Pearl Buck emphatically. India cannot afford to blind herself to the lessons of China. If she also commits the grave mistake of over-centralizing economic and political power, she will have to repent at leisure. India has been a land of decentralised economy and democracy since times immemorial, and these healthy traditions should not be disturbed in the interest of national welfare."

Our conversation had so far been focussed on the East. I therefore, wanted to change the topic of our talks asks a few questions about the situation in America. But, before, doing so I wanted to know whether Pearl Buck had any plans of visiting India in the near future.

"Won't you like to come to India and as a sincere friend, give a timely warning before it may be too late?" I quietly asked.

She smiled and answered: "At present, your Government is engrossed with the stupendous problems arising out of partition. I hope to visit India after a year or two when she settles down to do real work of nation-building."

"What is your message to our country at present?" enquired Mrs. Agarwal.

"It is not for me to give messages and tender advice to your great and competent leaders. But I would, if I may, certainly give a friendly warning, and it is this: let simplicity of life be the watchword of the new Government both at home and abroad."

We thanked Pearl Buck cordially for her sound advice and timely warning. Our talks, then, turned on the problems of America in relation to the impending world war.

No More Global Conflict

"What do you think about the possibility of a global conflict in the near future?"—I asked.

"It is very difficult to answer such questions, indeed. But all that we can do to avert the next war is to educate the masses in our own countries. For example, the country-folk in America know

very little about Soviet Russia or Communism; they are, perhaps, the most ignorant people on earth. They get all their half-knowledge from the American papers which are full of sensational propaganda against the Soviet Union. I am, therefore, doing my bit in educating our village-folk in the right sense of the word."

"Don't you think that Fascism is fast growing in the United States in the name of suppressing the so-called 'Un-American' activities?" I hesitatingly enquired.

"Of course, yes," replied Pearl Buck in an emphatic tone. "You should know that America is being armed rapidly for 'ensuring peace.' 81 per cent of our National Budget is spent on war preparations, and only 19 per cent on social welfare activities like health and education. For every dollar spent for Peace at the U. N. O., 1000 dollars are being used for armaments. There is a constant clamour for compulsory military training in the educational institutions. The military leaders are tactfully fostering all this vicious propaganda by spreading fear among the people. And the pity of it all is that even the most powerful Women's Organizations in America have fallen into the trap of military authorities by recently voting for conscription. When this measure is passed into Law, the control of military leaders would be complete."

"What about Russia?"—I asked. "I do not think the Russian people want war, although their military leaders also are preparing them for another global conflict. The Americans fear that Russia would precipitate war; the Russians fear that America may force war on them. So this fear-complex is going from bad to worse, day by day. Our work, therefore, should be with the masses who must be helped to get rid of this fear hysteria."

We had spent more than one hour with Pearl Buck, and so we thanked her for sparing so much time for our conversations. It was, indeed, a matter of deep satisfaction to have met this great lady about whom we had heard so much all these years.

WEDDING

Thavarajah—Maheswary

Mr. & Mrs. T. Thiruchittambalam of Ayanarkovilady, Vannarponnai request the pleasure of the company of their friends and relations on the occasion of the marriage of Maheswari daughter of the late Dr. S. Thiruchappai with Mr. R. Thavarajah (of C. G. R. Kottagala) son of the late Mr. V. Rajaratnam on Friday May 12, at 8.30 p. m. at the bride's residence.

No individual invitations please.
Ayanarkovilady
Vannarponnai 8-5-50
(M. 28, 9.)

Ceylon Governmenta Rikway

Level Crossing Repairs

The level crossing at 251 miles 24 chains 17 links. (Railway mileage between Jaffna and Chunnakam Stations, on Chunnakam-Puttur Road, will be closed for vehicular traffic from 10.00 p. m. on Saturday, 13-5-1950 till 12 Noon on Sunday, 14-5-1950.

During this period, traffic will be assisted over the crossing.
E. C. WIJESSEKERA,
General Manager C. G. R.
P. O. Box No. 355,
Colombo, 4-5-1950,
(G. 14, 9.)

The Home for the Aged in Jaffna

(K. KANDIAH)

The public Home for the aged in Jaffna was established in 1936 particularly through the efforts of the then Government Agent N.P. Mr. E. T. Dyson. Its management was entrusted to a committee of which the Govt. Agent was also a member.

The site of the Home is about 2½ miles from Jaffna, rather a sequestered spot away from the amenities of town life. In this habitat of the decrepit old people, or in its near vicinity there is hardly anything enlivening except the perpetual lagoon by its side and the morning fish market which assembles for about two hours daily. The environment is as gloomy as the inmates of the Home. The place is very poorly lighted as electric lighting has not reached this part which is well away from dwelling quarters.

The building and premises are occupied on a rent of Rs. 30/- per month. It does not appear that the place was planned for the purpose of housing old and feeble people. The rooms have no windows, and are dark and dingy with a minimum of furniture in them. There are two blocks, one for men, and the other for women. The former has 16 rooms, each providing accommodation for two inmates, and the other has 6 rooms large enough for three inmates each. This present number of inmates is only 39 although the total of 50 inmates could be accommodated.

Admissions are made irrespective of nationality, caste or creed. Although no form of worship or religious observance seems to be practised, there is absolute freedom in religious matters. Provision is made for medical attendance, but sick people are as a rule sent to the Jaffna hospital where they receive free treatment and return to the Home when they get well. The Home is maintained by subscriptions, donations etc by the public and an annual grant by the Government. Besides these, the keeper of the Home is allowed to collect free of cost, bread, fish, curry stuffs etc, from the sellers of these commodities who are willing to help this charitable institution. The keeper tells me that the average cost per inmate is about Rs. 20/- a month. There seems to be no complaint about the quality or quantity of food supplied. Two rice meal a day and a light morning meal with tea are provided. Mine was a surprise visit, and the meal which I saw ready for that evening seemed to be a satisfactory one.

The inmates of the Home have nothing to do except eating, sleeping, chatting and moaning. They seem to be simply marking time for their exit from this world. This sort of existence will certainly hasten their departure. There is nothing in the way of work or recreation. Certain of them may not be fit to be engaged in any handicraft. But the majority of them could be put on to home work which will keep them occupied beside bringing some money to the general fund. The life of these people is as dull as it could be without any song or laughter.

It is very desirable that the Minister of Labour and Social Services pays a visit to this place and considers the question of taking it over. The matter was considered once before by Mr. T. B. Jayah, and it has probably been laid by since then. Until such time as this becomes a government institution it cannot be regarded as a Home—a happy Home—for the aged and the unfortunate.

Calcutta Bharathi Tamil Sangham

Portrait of Swami Vipulananda Unveiled

Scholar Who Wrote The Science Of Yaj

THE Bharathi Tamil Sangham, Calcutta, celebrated the unveiling of the portrait of Swami Vipulananda of Sri Ramakrishna Mutt amidst a big gathering on Sunday the 30th April, 1950 at 5.30 P. M. at the Sangham premises.

Sri S. D. Srinivasan president of the Sangham presided over the function. Honoured guest Swami Jyotirmayananda of Divine Life Society of Rishikesh, and Sri Venkataramana Iyengar, Sangham's ex-president were present on this solemn occasion. The latter had the opportunity of being present in the same capacity when Swami Vipulananda presided over the first annual celebration of the Sangham in 1942.

With mangalacharan, the function was started and the president after a few words of introductory remarks requested Swami Jyotirmayananda to unveil the portrait which the latter did amidst the chanting of 'Om'. Swami Jyotirmayananda addressed the audience in Tamil explaining Brahman with suitable examples to prove that Brahman was in all and everywhere. A poem specially composed by him on Swami Vipulananda's greatness was also read.

Sri Venkataramana Iyengar then spoke briefly about Swami Vipulananda. The main speaker of the day was Sri P. Suppiah Pillai, (Editor, 'Jyotisha Bodini', Calcutta), a native of Jaffna, famous for his pure Tamil as Swamiji also hails from there. At first, he addressed the audience a brief account of Ceylon and then about its earliest Tamil scholars and poets to the present day. Paying high tribute to Swami Vipulananda, Sri Pillai drew the attention of the audience to his most valuable work viz., 'YAZHNOOL' (The science of Veena) for which the Swamiji had to devote nearly 14 yrs. on researches to complete it.

Then Sri Suppiah Pillai further said that Swamiji was a profound scholar in Tamil, English, Sanskrit, Bengali and also well versed in some of the European languages such as French, German etc., which had helped him in his researches. Swamiji said Sri Pillai, was a poet and a writer, had composed many poems and written many books of high intellectual and literary value. Continuing Sri Pillai said that Swami Vipulananda was a Professor in the Annamalai University for some years and had served "Prabudha Bharata" as its Editor, and written many interesting articles on various subjects in the Modern Review, Calcutta.

Sri Pillai, added that it was the Swamiji who first gave a Tamil rendering of Ravi. Tagore's Gitanjali and translated some works of Swami Vivekananda and said that by his fourteen years' strenuous work Swami Vipulananda had rendered a great service to Tamil Music by unearthing the treasure 'YAZHNOOL' (Science of Veena).

In conclusion Sri Pillai, expressed that the Tamilians were very much indebted to Swamiji and in memory for him the Yajhnool should be translated into English so that it might be

Ask And It Shall Be Given

(Continued from page 1)

Pray to Him to make your life here pure and holy. He will take you where your mother is, in his own time," replies the old man.

"What is life for me here, Grandpa, without her?" again asks Pushpa.

"You will grow up, child, and the world will need you. There is so much misery in it. Become a ministering angel to relieve the suffering and bring heaven upon earth. Your mother was kind and noble. Take after her."

"You have been teaching Grandpa," she says, "God's power is supreme. He must make me as you say. I am but a child. He must bring solace to the unhappy. See, Grandpa, there is Sachi, the little girl of our neighbour. She is laid up with fever. I went to her this morning and sat beside her. I prayed that she may get well. Now I hear she is better."

"My dearest child," exclaims the old man, "You have a part to play in the world. Though yet small, you have a heart of gold—it is so full of love. How can God not fulfil your prayers? God is fond of children, because they are so pure and innocent."

Mother of Sachi comes and says, "Pushpa, my little girl wishes to see you. Will you come?"

Turning to her grandfather Pushpa speaks, "Grandpa, I am going."

Pushpa's both hands are clasping Sachi's and they sit in silence, and then their hearts send forth a prayer to Him in whom they have full faith.

Sachi recovers from her fever. Though weak, there is light and cheer on her face.

Pushpa sees there is joy in life—there is also a sweet purpose in it. She lays mentally on God's feet—as an offering of a fresh and stainless flower.

useful to the world at large.

With a vote of thanks to the President and the audience the celebrations came to a close.

Swami Vipulananda was born on 27-3-1892 and attained Mukti on 19-7-1947.

(Calcutta Cor

ORDER "NISI" DECLARING WILL PROVED

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1159

Vaitilingam Velupillai of Kokuvil

vs. Petitioner

1 Ramapillai Kanagalingam

2 Ratnamah widow of Aiyadurai

3 Sornamma wife of Subramaniam

Ponnampalam

4 Subramaniam Ponnampalam

5 S. Iyadurai Sivapathasundaram

6 Pakkialledchmy wife of Kandiah

7 Kanagasabai all of Kokuvil

Respondents,

In the matter of the Last Will and testament of the late Seethevipillai wife of Vaitilingam Velupillai deceased of Kokuvil

This matter coming on for disposal before R. R. Selvadurai Esq., District Judge, Jaffna on the 7th day of March 1950 in the presence of Mr. P. K. Somasundaram Proctor on the part of the petitioner and the affidavit of the above-mentioned petitioner dated 3rd March 1950 and of the witnesses to the Last Will dated 28th February 1950 having been read,

It is ordered that the Will of the late Seethevipillai wife of Vaitilingam Velupillai deceased dated 7th February 1950 and numbered 11916 and attested by P. K. Somasundaram, Notary Public be and the same is hereby declared proved unless the respondents or any other person or persons interested shall on or before 19th May 1950 show sufficient cause to the satisfaction of this court to the contrary.

This 7th day of March 1950

Sgd. R. R. SELVADURAI,

District Judge.

(O 14, 5 & 9)

ORDER NISI

IN THE DISTRICT COURT

OF JAFFNA

Testamentary Jurisdiction No. 1169

In the matter of the intestate estate of the late Ratnapoopathy

wife of Velupillai Kumarasamy

of Karainagar, Jaffna,

Deceased.

Velupillai Kumarasamy of Karainagar

vs. Petitioner

Minor 1 Kumarasamy Nivasan and

2 Ponnampalam Arumugam

of Karainagar

Respondents.

This matter coming on for disposal before R. R. Selvadurai Esq., District Judge of Jaffna on the 28th day of March 1950 in the presence of Mr. S. Visuvalingam Proctor on the part of the petitioner and the affidavit and petition of the Petitioner having been read.

It is ordered that the above-named 2nd respondent be appointed Guardian ad litem over the minor the above-named last respondent and that the said petitioner be declared entitled to have Letters of administration to the estate of the deceased as her husband, unless the above-named respondents or any other person or persons interested shall appear before this Court on the 1st day of June 1950 and show cause to the satisfaction of this Court to the contrary.

It is further ordered that the said minor be produced in Court on the said date.

This 28th day of March 1950

(Sgd.) R. R. SELVADURAI

District Judge.

Drawn by S. Visuvalingam

Proctor for Petitioner.

(O 13, 5 & 9)

THE LORD BUDDHA AND RAMANA RISHI

(Continued from page 1)

has to be swept up only to be thrown away, it is futile for him who seeks to know the Self if, instead of casting away the *tattvas* that envelope the Self, he sets himself to enumerate them or to examine their qualities." He who says that this Master taught this and that taught the other has not understood their purpose. They are not here to argue but to show men the way from suffering to Blessedness. Even though they may expound the one Truth in different modes and point different paths, the Truth and Goal is the same. But in these two cases there was striking similarity in the language spoken and the Path indicated.

Enlightenment

The story of Sri Bhagawan is of the most simple. Born in a poor Brahmin family of South India, he went to a mission school and learnt a little English; and at the age of 17 he passed from darkness to Enlightenment as simply as any adolescent passes from boyhood to manhood. Lying upon his bed, he suddenly pondered: Who am I? I am not this changing body, nor am I these passing thoughts. What then am I? If this body dies shall I still be? And he tried to experience death, to imagine his body dead and carried to the burning ghat. He lay stiff and held his breath to intensify the experience. There was a momentary intense fear of death, and then death was dead. He was no more the ego, he had awakened into Enlightenment of the Deathless Self. Theory he learnt later, and said: "Yes, that is it," just as a woman to whom a child had been born might read afterwards about childbirth.

He left his family secretly and went to the sacred hill of Arunachala and there he remained for 54 years until, on April 14 this year he left the body he had worn. Arrived at Arunachala, he remained immersed in the effulgence of pure Bliss, not conscious of his body, not needing it, not speaking or moving and scarcely eating, so that to onlookers it appeared to be the most intense *tapas*.

The Path

It was neither mind nor body that dragged him back to an acceptance of worldly conditions; but pure compassion. Devotees gathered round him, sought to bask in his Grace, craved his guidance. Once again, as in the time of the Tathagata, he saw that men were bewildered and needed guidance, and out of compassion he lived out his long life among us subject to all the conditions of human pain and sickness.

The path he prescribed was strikingly similar to that of the Buddha for he also taught that it is attachment that binds men to their suffering and that by detachment and dispassion they can discard birth and death and suffering and realise their true state of unshadowed Bliss. The weapon that he gave for achieving this was the *vichara*, the question: who am I? Has some one angered you? who is angered or offended? Who am I? Does some success flatter you and tempt you to further ambition? Who is pleased or flattered? Who am I? By remembering that I am not doer, it is possible to live and act in the world in perfect equanimity, without passion or anxiety and without suffering. The image he gave

was the bank cashier who handles lakhs of rupees quite efficiently but without any agitation because he knows that it is not his money. So also it is not you, not the real Self, that is affected by changes of state and fortune.

And yet the *vichara* goes much farther than this for such dispassion would, in itself, be a cold and negative state. As the ego goes out, the Spirit must come in to take its place. And the *vichara* is a positive and a terrifically potent weapon to awaken the awareness of Self, the Spirit in man. Bhagawan's instruction was to sit in meditation, concentrating the consciousness in the heart—not the physical heart on the left but the spiritual heart on the right side of the chest, the centre of I-ness in man, the spot to which every man spontaneously and unwittingly points when he says: "You mean me?" or "I did it". And, thus concentrating, ask yourself: "Who am I?" If thoughts arise during the meditation do not follow them up but observe them and ask of each thought: "What is it?" Whence did it come? And why? And to whom? And so each thought will lead back to the basic I-thought. And who am I?

There is no mental or verbal answer. There cannot be since the purpose of the meditation is to awaken awareness of the self that is beyond thought and words. The answer is a vibration of Self-awareness that, after some practice, awakens in the heart. And by effort and practice this is to be made ever more constant and profound. Then it will sing itself awake every time the *vichara* is used in the way first mentioned, and the reply will be blissful awareness of the Self that is untouched by anger or greed or desire, and the dispassion will be radiant not cold. This awareness of Self must be made constant, and then all that is needed is not to interfere, and the Self will devour the ego.

Adapted to our Age

Like the way and teaching of the Buddha, that of Bhagawan is extremely simple and direct, because it is extremely central. And yet what has happened is that a new Path has been opened for mankind, a Path adapted to the peculiar conditions of our modern age. There are many today who find it difficult or impossible to withdraw from the world or even to observe the full and detailed obligations of their religion. And Bhagawan has absolved those who turn to him from the need to do so. Not only Hindus but Buddhists, Christians, Muslims, Parsis, Jews, all come to him and he never advised any to change from one religion to another. He prescribed the *vichara* for all alike. Nor did he advise any to withdraw from the life of the world. Since the one object is to overcome the I-am-the-doer illusion, how does it help to exchange the thought: "I am a householder" for the thought "I am a monk"? It is necessary to discard both and remember only "I am". Through his tremendous Grace and Power, Bhagawan has opened to mankind again in this age the direct path of Self-enquiry. The attempt to destroy the ego through ways other than Self-enquiry is like the thief turning policeman to catch the thief that is himself. Self-enquiry alone can reveal the truth that neither the ego nor the mind really exists and enable one to realize the pure,

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 1158

In the matter of the intestate estate and effects of Sithamparapillai Ponnambalam of Vannarponnai East, Jaffna

- * Deceased,
Rasammah widow of Ponnambalam of Vannarponnai East, Jaffna, Petitioner.
- 1 Ponnambalam Mylvaganam
 - 2 Nallanayaki daughter of Ponnambalam
 - 3 Sivarajah son of Ponnambalam all of Vannarponnai East Jaffna
 - 4 Kamnany daughter of Ponnambalam all of Vannarponnai East, Jaffna
 - 5 Vadivalaki daughter of Coomaraswamy
 - 6 Sita Devi daughter of Coomaraswamy
 - 7 Sarada Devi daughter of Coomaraswamy
 - 8 Sivapackiam widow of Coomaraswamy all of 7 1/2 Mile Post, Changanai
 - 9 Sri Kandarajah son of Shanmuganathan
 - 10 Tharmarani daughter of Shanmuganathan
 - 11 Manonmani widow of Shanmuganathan all of Araly East, Vaddukoddai Respondents

This matter coming on for disposal before R. R. Selvadurai Esq., District Judge, Jaffna on the 6th day of March 1950 in the presence of Mr. R. Sivasubramaniam Proctor on the part of the petitioner and the affidavit of the petitioner filed of record having been read:

It is ordered that the above-named 1st Respondent be appointed Guardian ad litem over the 2nd 3rd and 4th respondent minors, the 8th respondent be appointed guardian ad litem over the 5th 6th and 7th respondent minors and the 11th respondent be appointed guardian ad litem over the 9th and 10th respondent minors and that the petitioner above-named be declared entitled to have Letters of Administration over the estate of the deceased and the same issued to her accordingly unless the respondents or others shall on or before the 18th day of May 1950 show sufficient cause to the contrary to the satisfaction of this Court.

It is further ordered that the 1st 8th and 11th respondents do produce the respective minors in Court on the said date.

This 6th day of March 1950
Sgd. R. R. SELVADURAI,
District Judge Jaffna.
(O. 16. 9 & 12)

undifferentiated Being of the Self or the Absolute. Having realized the Self, nothing remains to be known because it is perfect Bliss, it is, the All".

Permanence

The very simplicity of Bhagawan's teaching makes it easy to repeat it and easy to expound the way, but it was only the tremendous Power of Bhagawan that could open it as a living path to men. It was only the silent impregnation with his Grace that could enable any to follow him. This was given by a concentrated prolonged look of eyes shining with love and power to one who had the immense fortune coming before him, and by silent transmission to all who turned to him in their heart from a distance.

Had this initiation to a new Path and this ever potent guidance ended when Sri Bhagawan cast away his body, there would be little purpose in writing about it. But his compassion was more vast and his boon more enduring. He himself said: "They say that I am dying but I shall be more alive here than before". The doorway that he opened is still open. His grace is still poured out on all who turn to him. His compassion bears up all who aspire but stumble. His power is vaster and more unrestricted now than before. On all who turn to him his initiation will descend, and for all who aspire, in all religions, the Path he opened is still open.

PUBLIC SALE BY TENDER

Case No. T. R. 80 D. C. Jaffna

Whereas by an order of this Court dated 25th April 1950 in Case No. 80 T. R., the Court has ordered that the land described herein below called "Mathar puthukadu" in extent 12 lms v. c. and 17 1/2 kls and situated at Keerimalai Tellipalai West be sold to the highest tenderer. The Tender for the sale shall be in writing forwarded to the Secretary of the District Court, Jaffna or to Proctor Mr. S. Patanjali of Jaffna within 21 days from the date of this publication.

Schedule

All that piece of land situated at Keerimalai Tellipalai West Valigiam North division, Jaffna District called "Mathar puthukadu" in extent 12 lms v. c. and 17 1/2 kls with houses, and other appurtenances and bounded on the east by properties of Kanagarabai Suntheramoorthy and Sinnathamam wife of Visuvanathar and others, north by the Anthiaddamam and property belonging to this Trust, south by road west by property belonging to this Trust. The land was surveyed by S. Mutucumaraswamy Licensed Surveyor as per plan No. 16 dated 17th March 1950 and filed in the above case.

The said land will be in sold four divided lots.

Lot 3A, in extent 3 lms v. c. and 15 1/2 kls
do 3B, in extent 4 do
do 3C, in extent 4 do and 9 kls.
do 3D, in extent 11 kls.

S. PATANJALI,
Proctor for petitioner.

Jaffna
3. 5. 50

M. 23. 5 & 9)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 1156

In the matter of the estate of the late Vettivelu Sivasubramaniam Ramanathan of Nayanmarkadu, Jaffna late of Colombo.

Deceased
Kamalambal widow of V. S. Ramanathan of Nayanmarkadu, Jaffna
Petitioner

Vs
1 Ramanathan Jayasingham
2 Jayarane daughter of Ramanathan
3 Ramanathan Jayaandiran
4 Ramanathan Jayarajakumar
5 Murugesu Coomaraswamy all of Nayanmarkadu, Jaffna

Respondents.
This matter coming on for disposal before R. R. Selvadurai Esq., District Judge, Jaffna on the 15th day of March 1950 in the presence of Mr. S. C. Mahadeva Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner;

It is ordered that the above-named 5th Respondent be appointed Guardian ad litem over the minors the above-named 1st to 4th Respondents and that Letters of Administration to the estate of the above-named deceased be issued to the petitioner as the lawful widow of the said deceased unless the above-named respondents or any other person interested in the subject matter of this action appear before this Court on the 10th day of May 1950 and show sufficient cause to the satisfaction of this Court to the contrary. It is further ordered the said minors be produced in Court on the said date.

This 15th day of March 1950.

Sgd. R. R. SELVADURAI,
District Judge.

(O. 15. 5 & 9.)

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