

THE Hindu Organ.



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THAT MIGHTY HORSE

By A. V. M.

About 42 miles away from Colombo on the Chilaw road is the Old Town of Madampe. This is old because the new one has been shifted a mile inland towards the railway station. In this old Town stands the massive statue of a white charger. Its posture is like that of a horse ready for advance but the reins acting as a check on it. It is far too big for the temple over which it is expected to keep guard.

The Vishnava of Rameshvaram and Sri Ganesh of Thiruvakkara are supposed to be fairly big in their own categories. But this I think can beat them hollow in the matter of size. The temple here and certain other ruins about the place (Kadugiti) tell us a long story about a petty King Tanivalaba who was deputed by Dharma Parakkrama Bahu of Kotte (1505-27) to rule his area. Tani Vallaba died a soldier's death and his son Galahath Bandara also was forced by him to meet with the same fate. It is traditionally known that the latter is keeping guard over the Old Town fields gardens and all.

இரண்டுகூடையடி, தெருவாய், இரண்டை விட்டு, etc. have been places inhabited by Tamils under this ruler. Some of the people have intermarried with the Muslims and Sinhalese and now the majority pass for Sinhalese.

Kadira-Athirajan a Muslim bandit from Kayal Pattinam in S. India came over to Chilavaturai for fishing mother-of-pearls by stealth. Kala vallaba of Udugampala had intimidation of this and rode to Tani Vallaba in haste, collected an army and went to meet the bandits. The Prime Minister of Tani Vallaba called Mangala, was left in charge of the government. The queen and he managed it well for some time. But later on cupid had entered the palace by the wrong way! Trouble started.

Mangala began to implore the queen to accept him as her husband but she was adamant and made manifest the love and devotion she had for Tanivalaba. The Queen began to scold the Minister in so many unseemly and filthy words which he amply deserved. Then Mangala begged her forgiveness. The queen was resolute in her stand.

Tickira the private secretary to the minister had inkling of the restlessness of the Minister but only watched his behaviour with non-committal silence! The Minister opened to him his heart and Tickira thought:—It may be injurious to his master in two ways. The king's rebuke and repercussions on the one side and the people's dis-

trust and dishonour on the other. Then there was shame to hide at every moment the queen would chance to meet him. Hence the evil genius was summoned to deal the fell blow.

Tickira manoeuvred. If they informed the queen that the king was defeated and killed in the fight she would surely commit suicide and would not therefore live to tell this story to her husband. It is just possible that the king also might die in dismay after hearing the story. Hence the matters will end there and the Minister shall be king and his secretary, minister in turn, and this was well planned out.

The following day the minister intimated the false rumour to the queen and simultaneously Tickira met the victorious king on his triumphal entry and told him that the queen was dead in sorrow as a result of someone telling her that the king was defeated and died in battle. Wonderful enough, the king resolved without investigation, to die. He collected all his valuables and hurried to a place called Galamuna where he stored them under a massive rock. Then he called his son and ordered him to protect them carefully. So saying he cut his head! Then he rode to Kadupiti Oya and planting his sword on its banks and praying for the welfare of his people, jumped on to it and died. That was his end.

It is the firm belief of the people of Madampe that Tanivalaba was reborn there and is still living with them guarding their destinies. The temple is dedicated to him. And the horse is his!

The Jaffna Hindu Maha Sabai Free Reading Room.

At the annual general meeting of the Jaffna Hindu Maha Sabai held at the above reading room Perumalkoviladdy Jaffna on Sunday the 5th instant the following office bearers were elected:

Patron: C. C. Somasegaram Esqr. Proctor S. C., Senior-President; C. Nagaiah Esqr., teacher; Senior Vice-Presidents: R. C. Manmatha-Rajan Esqr., Member Urban Council, and C. Veerasingam Esqr., teacher; Secretary: Mr. S. Kanthamoorthy; Asst. Secretary: Mr. V. Ramakrishnan; Treasurer: Mr. K. Thanabalasingam; Asst. Treasurer: Mr. A. Seenivasagam; Auditor: Mr. A. Kanagaretnam.

A committee of seven members was also elected.

Letters To The Editor

MR. MOLAMURE'S SPEECHES

Sir,—Mr. Molamure's speeches at Jaffna betray an outlook which is sadly behind the times. Very few are likely to be impressed by his reference to ethnological affinity or such racial traits as generosity or shrewdness. A political party, worth its name, must have a political philosophy and an economic programme; otherwise it is difficult to distinguish it from other mushroom associations sponsored by designing persons. It is disappointing, therefore, that Mr. Molamure has not been able to give the Jaffna public the above essential particulars, though the formation of the United National Party has been under consideration for some months. Mr. Molamure will do well to place before the Jaffna public a co-ordinated comprehensive economic programme covering the whole of Ceylon—not mere patch-work like establishing a factory here or a maternity home there—and invite them to examine the programme with particular reference to the Tamil districts. The phrase 'amelioration of the masses' is so vague and colourless that one is apt to wonder whether Mr. Molamure, when he gave it as the object of the proposed party, had any clear idea, in his mind, as to how such amelioration was to be worked. Leftists apart, even Gandhi said "even God does not come to the poor except in the shape of bread". Mr. Molamure says, "Trust us Sinhalese; have confidence in us." 'Trust' and 'confidence' have no place in practical politics except on the solid footing of an economic programme. It is not too late for our politicians to realise this and arrest the present cankerous tendency in Ceylon politics to yield to sentiment to the utter neglect of the economic conditions of the country.

There is another matter on which Mr. Molamure could be more explicit and definite. No invitation to share in the Government of a country can be given unless such invitation includes a share of the executive positions. Otherwise, the minorities (presently, racial) cannot feel a sense of genuine responsibility and possession. It would follow, therefore, that the proposed party will have to prove its poise by offering an 'adequate' share of the Ministries to the minorities.

What the country expects of our leaders is facts, figures and a programme, not sentimental dope.

Yours etc.,
R. Navaratnam.

Hullisdorp,
11-5-46.

Kachcheri Muddle

Sir,—It is time that the public of Jaffna came to know the manner in which foodstuffs and currys are being distributed or rather divided among those clerks and their nominees working at the Jaffna

Kachcheri from time to time. There is no denying the fact that within the last two or three months (not to speak of the months previous) sugar, chillies, green gram, coffee etc. had been drawn from the Jaffna Co-operative Stores Society Ltd; Grand Bazaar and from various other places by mostly people working at the Jaffna Kachcheri and their nominees, on permits issued by the Kachcheri, Jaffna.

There are numerous instances where such people have drawn 5 lbs. of sugar, 2 lbs. of coffee, 2 lbs. of chillies and 2 lbs. of green gram within the last one or two weeks. The few members of the public who on hearing this bit of news go to the Kachcheri are refused these favoured permits by the Chief Clerk (E). I am one of those who had been refused such a permit, perhaps because I am not known to him. Permits had been freely issued when the applications of the Karachchi clerks and a few fortunate others merely stated that articles are required for the 'home use'. But it is so unfortunate that when I presented such an application, the Chief Clerk (E) bluntly said: Permits are not given for such reasons as 'home use'. But I wish to challenge this statement.

May I appeal through your columns to the Government Agent (E) to have these foodstuffs and currys distributed (whenever he can afford to do so) through the various co-operative stores and authorised distributors and make an announcement in the local papers so that not only the Kachcheri clerks but the public as well may be served however little the quantity may be. A hint in your valuable paper alone will, I feel, put an end to this scandalous state of affairs.

Yours etc.,
S. K. Moorthy.

SWAMI VIVEKANANDA'S MESSAGE TO THE WORLD

Sri Acharya Swami from Bombay delivered two public lectures at the Anuradhapura Vivekananda Society. On Monday 13-5-46 he spoke on the 'Gospel of Sri Ramakrishna' and on Tuesday 14-5-46 he delivered a lecture on the 'Message of Swami Vivekananda'.

Great interest was evinced by a large audience when it was brought home to them the lives and teachings of these distinguished Sons of India. People were absorbed with interest to hear of the proud tradition of the East and of India's great heritage.

Mr. V. Ramaswamy J. P., U. M., the President of the Society, presided.



Hindu Organ

TUESDAY, MAY 21, 1946.

THE NEW CONSTITUTION

THE ORDER - IN - COUNCIL published last week promulgating the New Constitution discloses nothing new or startling. Perhaps the most interesting portion of the order is the undertaking given by the British Government in regard to Dominion Status. The preamble states that the New Constitution will provide a workable basis for constitutional progress and points out that "advance to Dominion Status has been effected by modification of existing constitutions and by the establishment of conventions which have grown up in actual practice". His Majesty's Government also express the hope that the new constitution "will be accepted by the people of Ceylon with a determination so to work it that in a comparatively short space of time such Dominion Status will be evolved. The actual length of time occupied by this evolutionary progress must depend upon the experience gained under the new constitution by the people of Ceylon."

The burden is thus cast on the people themselves to show, by the manner in which they work the new constitution, by their willingness and ability to apply to the Government of this country the fundamental principles on which the constitution is based, that they are qualified to exercise the right of independent nations within the frame-work of the British Commonwealth. Those principles are none other than what we have from time to time emphasised of late in these columns. It may be said at once that the principles and traditions of responsible parliamentary government and the principles, or rather the lack of principles, which alone can permit the emergence of a despotic oligarchy, racial or otherwise, are mutually exclusive. It would be a mistake and a misfortune if, after the introduction of the new constitution, the leaders of the people took it into their heads to sidetrack all the relevant implications of the great change that has been conceded to Ceylon, by telling the country that the next immediate step is the securing of Dominion Status or Independence. These implications are undoubtedly that we should work the new constitution in the spirit and the tradition in which it was conceived as a condition precedent to greater things. There

are two concepts which form the corner stones of British Parliamentary government; the rule of law and the liberty of the individual. It is the duty of our people, regardless of race or community, to see that a system which rests on a tried foundation like this is worked loyally and honestly, in order that the tendency towards administrative despotism which has manifested itself of late in this island under various guises, may be checked in time, and that the ideal of government by the people and for the people no longer remains a pious illusion so far as Ceylon is concerned. We appeal not so much to the leaders whose faults are many but to the people themselves. It is the future of the latter that is at stake. It is for them to take timely stock of the situation and to ensure that no parody on parliamentary government is foisted on them in the name of liberty and democracy. Unless public opinion is quickened into activity by the new responsibilities now placed on it, the immediate future of the island will prove to be no better than the last decade and more under the Donoughmore Constitution. If the last mentioned constitution had succeeded there would have been no communal or racial bickering; there would have been no grievances to be submitted to commissions from England; and there would have been no need for such commissions. The responsibility for this failure must be borne to a great extent by the Sinhalese leaders and to a much lesser extent by others. We gladly admit that, in this respect, there has been of late a welcome change, and it is our earnest hope that this change will prove to be real and permanent. The new constitution, however, creates, as we have said, obligations which should not be confused with the need for fostering communal goodwill in all matters. In fact, the idea of community or race is entirely foreign to these obligations, and the most important of these is for the people of Ceylon to exercise the right of internal self-government to such good purpose that they shall have the government they want instead of allowing cliques and groups to capture power regardless of principle or policy in the name of the country. The danger we have in mind is very real indeed. In a country where democracy is still in a stage of infancy the tendency is perhaps natural to mistake an oligarchy for parliamentary government, and the corruption, inefficiency and nepotism of the last few years for honest and efficient administration. But, it is a tendency that must be resisted and overcome.

Pre-War Gaiety At Parameshvara

JAFFNA GOES GAY

(By Our Staff Reporter)

A grand week of fun and frolic with a religious and cultural background! That is the consensus of opinion as regards the Parameshvara College Carnival. Old men and women, boys and girls and little children, all alike, had a gala week at the Carnival. Under the canopy of multi-coloured jets of electric lights, a glorious panorama of brilliant and scintillating, hues of red green and gold, Jaffna's young and old in all their finery were there with one object in view, namely, to shed the gloom cast by the war and to exact the best enjoyment possible, while contributing their mite to a deserving cause. Jaffna has gone so much carnival minded and the spirit of enjoyment has so strong a hold upon the people of Jaffna, irrespective of age or sex, that they gleefully anticipate another four days of wholesome enjoyment. The climax of enjoyment, or rather the boiling point of joy and emotion will be reached when the famous South Indian film star, M. S. Subbulakshmi gives a recital in aid of the Parameshvara and Ramanathan Colleges on the 29th instant. The Carnival is to be extended from the 25th to 29th when various new avenues of enjoyment, fun and frolic will be provided.

To those who had tired themselves out by sheer enjoyment, there was the Ullasa Bhavanam, run by Mrs. C. Coomaraswamy and her Ladies' Committee to provide dainty dishes and cool and delicious drinks. The excellent food and service are in themselves a tribute to the energetic wife of our Government Agent and her assistants. During the coming week-end more sumptuous repasts await you.

The demonstrations in tractor ploughing by Agricultural Department drew a very large crowd of spectators. I noticed that several of them were those who were directly or indirectly interested in food production. Great interest was evinced by all in the demonstrations. Mr. J. R. Jebaratnam, Agricultural Officer, explained the working of the two machines on view. The people were, I think, more taken up with the Rotary Hoe than with the Anzani Tractor. Both these machines run on petrol. The Anzani Tractor known as the Iron Horse Tractor, is a single speed machine with one mould board plough attached to it. The Rotary hoe, is a 3 speed one with a number of blades on a chain driven axle attached. Both are compact units and of the two, the Rotary Hoe is easier to handle.

Kathakali Dance by Sandrasegaram and party was a special feature. Sandrasegaram, who comes from Travancore, the land of Kathakali dance, was a pupil of Gopinath the celebrated and best exponent of this classical art. Sandrasegaram's exposition of the Nataraja Dance was excellent. The technique of Kathakali does not consist in cutting capers on the platform, but in the clarity of conveying to the audience the story which the dances depicts. There lay the secret of the success of Gopinath's pupil Sandrasegaram. Sandrasegaram's control of movements, the imperceptibility of his movements, the soft and rhythmic movements of his limbs and body and the grace with which they are performed, added to the first to make their dances more appreciative. More credit should be given to his troupe of dancers because they are amateurs still at college.

New Constitution For Ceylon

His Majesty's Order-in-Council setting out the New Constitution of a State Council for Ceylon has been published.

There shall be a Parliament which shall consist of His Majesty, represented by the Governor, and two Chambers to be known respectively as the Senate and the House of Representatives.

The Senate shall consist of thirty Senators of whom fifteen shall be elected by the House of Representatives and fifteen shall be appointed by the Governor acting in his discretion. The Senate shall be a permanent body and the term of office or the seat of a Senator shall not be affected or become vacant by reason of a dissolution of Parliament. One third of the Senators shall retire every second year; the term of office of a Senator shall be six years.

The House of Representatives shall consist of one hundred and one members—ninety-five to be elected by the people and not more than six to be appointed by the Governor to represent important interests not represented by election.

The number of electoral districts will be divided by the Delimitation Commission as follows:—Western Province 20, Central 15, Southern 12, Eastern 7, Northern 9, North-Western 10, North-Central 5, Province of Uva 7 and Province of Sabragamuwa 10. Notwithstanding the number specified above the first Delimitation Commission shall have power to create in any Province one or more electoral districts returning two or more members, provided that in any such case the number of electoral districts for that Province specified above shall be reduced so that the total number of members to be returned for that Province shall not exceed the total number of electoral districts so specified.

There shall be a Cabinet of Ministers collectively responsible to Parliament. The Prime Minister shall be appointed by the Governor, and the other Ministers shall be appointed by the Governor acting on the recommendation of the Prime Minister.

The Governor acting on the recommendation of the Prime Minister may appoint Parliamentary Secretaries to assist the Ministers, the number not to exceed that of Ministers. There shall be for each Ministry a Permanent Secretary too appointed by the Governor acting on the recommendation of the Public Service Commission.

Power is reserved to His Majesty to make such laws as may appear to him necessary for the defence of any part of his dominions, including the Island, and for regulating the relations between the Island and any foreign country or any part of His Majesty's dominions. No Bill shall become an Act of Parliament until His Majesty has given his consent thereto. The Governor has power to reserve certain types of Bills for the signification of His Majesty's pleasure.

An undertaking by His Majesty's Government to assist Ceylon to evolve Dominion Status "in a comparatively short space of time" is embodied in the Order-in-Council. The actual length of time, it is stated, must depend upon the experience gained under the new constitution by the people of Ceylon.

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(Mis. 50, 21 & 24)

Salaries Committee's Report

Strange Generosity to Highly Paid Officers.

Teachers Not "Professionally Qualified"

BY CANDIDUS

THE recommendations of the Salaries Committee would involve a 32½ million increase on the present Salary Bill of 81.9 millions—an increase of 39%. The increase is not confined to the poorly paid grades. The distribution is as follows:—

Grades.	Present Salaries. Rs.	Increase. Rs.	Increase %
Staff Officers	12,200,000	1,500,000	12%
Intermediate grades	28,100,000	10,000,000	35%
Teachers	25,000,000	9,000,000	36%
Minor employees	16,600,000	12,000,000	75%
Total	81,900,000	32,500,000	

The increase is not confined to salaries alone. Cost of living allowance, overtime, holiday warrants etc. come to a further, 18.9 millions. There is an already existing war, rent and other allowances totalling to 71.75 millions. Thus the future salary cost will reach the grand total of 226.75 millions. Can the country afford this? Will there be sufficient left out of the National budget for other social services even in these days of inflation? Will the national budget stand the strain of such a heavy salaries bill in the years to come? Are we not planning a Rolls Royce Salaries in a bullock cart country?

The case for the increase is stated as the present increase in the cost of living. According to the Report the cost of living in the future is not expected to fall "below a level of 33½% above the pre-war level". The committee, therefore, has planned what they describe as a graded increase in the salaries. "At present," they state, "the discrepancy between the highest and the lowest salaries in Ceylon is rather large, and we have sought to reduce it somewhat by recommending increases of considerably more than a third in the case of the very lowest salaries, while the increases recommended for the salaries at the top are rather less than a twentieth." The committee further makes out a case following the precedent of the United Kingdom, for increasing the salaries of those at the top. They trot out the plausible argument that the higher rungs of the Service contribute by way of taxation towards the salaries of the lower and middle grades. Neither the U.K. precedent nor their arguments are convincing enough for the fat increases in the top grade salaries. Further there are swell increases allowed to various heads on the plea of "re-grading, up-grading," special technical posts etc. Instances are numerous. The Treasury investigating officers on a present scale of 2,568—3,528 are placed at 3,600—6,240.

Excise Inspectors who were on a salary of 960—3,000 are now placed on a salary scale of 1,200 to 4,320 going up to chief Inspectors at 4,500—5,520. The Committee has strangely enough recommended a cost of living allowance of 10% on salaries of 500—1,000 a month and a flat rate of Rs. 100/- for salaries of 1,000—2,300. The Committee argues that such an allowance is necessary for two or three years. It seems strange generosity that this

allowance for highly paid officers who are otherwise getting an increased salary should have been decided at a time when the stress and strain of war is over and inflation shows signs of relaxing.

The Committee also profess considerable sympathy for the "professionally qualified officers" who they state "ought to be able to count on reaching a considerable higher salary than Rs. 6,360 before being called upon to await the occurrence of vacancies in a higher grade". It is a strange irony of fate that the secondary school trained teacher and graduate did not catch the eye of the Committee as "professionally qualified men". At a time when there is a dearth of graduates it is nothing short of a crime against education to have left the secondary school graduates salary at the old A-Scale maximum.

The Committee claims to have done ample justice to the so called minor employees whose salaries, it is alleged, have been increased by 50% and more. But nearly 20,000 Tamil and Sinhalese teachers complain that justice has not been done to them. The rank and file of these teachers all draw a salary of Rs. 100/- or less, now. These are therefore entitled to substantial increases. Under the free education scheme all primary education is going to be in their hands—primary schools on the A, B and C Scales are being converted to Tamil and Sinhalese Schools. Yet these teachers are allowed an increase (in the case of the Trained Teacher 31/50) of 31½% or less on the 1927 scale while third class clerical servants who drew a maximum of Rs. 100/- in 1927 now go up to a maximum Rs. 200/- per mensem.

The general impression one gets on going through the Salaries Report is that the higher rungs are pampered by swell increases under various pretexts. The increases for minor employees though attractive on percentage do not bring their salaries to provide them with a comfortable level of living. Many cases appear arbitrary and specially inflated. The teachers appear to have suffered partly on account of their numbers and partly because their existing scale is abominably low.

The method of adopting the Salaries Report is smacking of indecent haste. The report was out on or about May 15th and the motion for its adoption is coming up on May 23rd. The Budget debate is expected within a month. Under the circumstances there is a

Letters to the Editor

BLUNT'S MISCHIEVOUS PROPAGANDA

SIR,—John Blunt of the *Times* of Ceylon is on a mischievous propaganda. In the Sunday issue of the *Times* of the 12th instant under an ostensibly innocuous headline "Are we so badly off?" he declares it as his opinion that in the year 1870 or thereabouts the people of Ceylon had nothing more for food grains than 2 measures of rice per week and for cotton textile only 1½ yards "of his national garb" per head. On this assumption, he is surprised how people could talk of short rations today when 1 measure of rice, 1 lb. wheat flour, ½ measure of wheat or ½ a measure Kurakkan are given. In the matter of cotton textiles, the minimum quantity available per inhabitant during the war was 5 yards and in his opinion the people ought to be more than satisfied. He has further stated that in the year 1870 or when the British found the Sinhalese, the latter were uncivilised, scantily clad or naked, under-fed and under-nourished and living under the "paternal" yak-tree but that when any of these people got the money, as they have in recent years, they would spend it on swagger, buying motor cars and foreign luxuries instead of improving their miserable living conditions.

Blunt's conviction of the truth of his statements came to him, he declares, from evidence of his eye and what facts he gleaned "after delving back into the year 1870 and stumbling across some interesting information and comments about the period".

Blunt, I feel sure, does not belong to the globe trotting species. He ought to know that his conclusions are utterly irreconcilable with true facts. The paddy rents brought to government 1 million rupees, (55 years ago and before) per annum when they were recovered. The revenue represented roughly 1/10th of the out turn in crop. So, the net value of paddy produced per annum should be Rs. 10,000,000. The average price per bushel of paddy as sold at the threshing flour was less than 75 cents per bushel but taking it to be uniformly at 75 cents, the local production of paddy in bushels was 13½ million. So it is palpable that Blunt's figure should be utterly wrong. The 13½ million excludes produce from tax-free fields. The temple lands, according to the report of the then Surveyor-General to Governor A. E. Havelock, were in the aggregate 379,614 acres in extent. According to the government proclamation of 21, November 1818 (22 and 23) the lands of Kandyan Headmen, (Adigars, Nilames, Ratamahatmayas, Korales &c.) were duty free. So,

no chance of the report being examined by a select committee for the rectification of anomalies. A select committee at this stage will only shelve the Report. It is therefore, unlikely that the Report will be examined or subjected to careful scrutiny. The Supermen who have drafted it will probably see it through and the country perforce will foot the additional 50 million bill. Ceylon is now under a middle class Raj and the middle class folks will probably rejoice that their kith and kin have a chance of drawing fatter salaries.

Blunt will see that local production of paddy was several times more than what he has given credit for. But what about Chena produce? In his report to the Secretary of State, Lord Knutsford, Sir A. E. Havelock (Sessional paper III of 1892 despatch No. 1) states that the Kandyan field owners had 3 acres of appurtenant high land for every acre of paddy field. The appurtenant lands were cultivated with subsidiary products e.g., hill paddy, peas, Cassava &c. &c. From these facts, it must be clear that Blunt has spouted mischievous nonsense.

As for textiles, who does not know that large quantities of textiles were produced in Ceylon? Cotton appears to have been exported from Jaffna. In a booklet published by Dr. Paul Peries with facts and figures collected from records found at Lisbon, it appears that large revenue had accrued to the Portuguese government from export and octroi duties collected on textiles sent out from Jaffna. Batticaloa till recently produced large quantities of cotton goods. Chilaw and Puttalam had weaver colonies. Historical records say that the Kings of Kandy got down from time to time weavers from India. Kappuwatte, Kappugama, Kappugoda are names which frequently meet the eye in Ceylon geography. It was a religious duty for the people of Ceylon to keep in reserve white cloths for religious and social occasions.

Let us be generous to Blunt even in the manner (as a Tamil poetess has put it) of the tree which affords cool shade to the person while he is still in the act of felling it.

Yours truly,
R. C. P.

Sandilipay's Needs

SIR,

May I, through the courtesy of your columns, invite the attention of the various authorities concerned to the following urgent needs of the residents of Sandilipay. This village is between Manipay and Chankanai and there are nearly 2000 families. This area is much neglected.

1. A Sub-Post Office: Sandilipay had a Receiving Office for well over 25 years during the time of the late Payson Rasaratnam, Udayar, the late T. Paramasamy Hudson, B. A., the late James Hensman, B. A., and others. Later Government wanted to convert this Receiving Office into a Sub-Post Office and published a notice in the Gazette calling for applications for the post of Sub-Postmaster for the Sandilipay Sub-Post Office. At this time the residents of Chankanai lost no time to agitate to have a Post Office for them at Chankanai. The Government gave a Sub-Post Office to serve both Sandilipay and Chankanai, and located the office between Sandilipay and Chankanai. There is at present one postman to deliver letters. He finishes the delivery to Chankanai area from morning till noon and closes the mails, and in the afternoon delivers the letters to Sandilipay area. This arrangement is not at all

(Continued on page 4)

VEDANTA MOOLA SARAM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 7-5-46)

XXVI

VII. THE JABALA UPANISHAD.

The Jabala Upanishad, sometimes called Avimukta Jabalam to distinguish it from the Brihat Jabalam, Bhasma Jabalam, &c., ranks high among the 32 Upanishads of special importance. It is generally placed third among the Upanishads of the Sukla or White Yajur Vedam, the first being the Isavasyam with which we started the study of these Upanishads and the second the Brihadaranyakam, a very long Upanishad, whose study we shall take up later on. This is the first of the Pancha-Jabalopanishads and is rather short, containing 36 sutras which are divided into six sections. It is in the form of instructions given to various disciples, Brihaspati, Atri, Janakan, &c., who asked for enlightenment on different topics from the great sage Yajnavalkya, the reputed medium of revelation of the Sukla Yajur Vedam. It starts by singing the praises of Avimuktam or Varanasi (वाराणसी, Benares) in the first two sections and hence the title Avimukta Jabala Upanishad.

Yet another appropriate designation for this Upanishad is Amrita-Jabalam, as it is the one Upanishad that gives the key to the proper understanding of the term Amritam which occurs more or less frequently in several Upanishads. The third section of our Upanishad clearly shows that this word Amritam is synonymous with the name Sivam. The word Mrityu denotes death, and the particle na or a prefixed thereto indicates that what is intended therein is something other than or opposed to death, i. e., deathlessness or the Deathless One (God) or Sivaperuman. When speaking of Avatars (அவதாரங்கள்) or incarnations of great souls (vide "Elements", pp. 81 to 85) we had something to say on the unique position of Sivaperuman as the One Birthless and Deathless God, and it is unnecessary to go over the same ground here again. It is this Deathless (and birthless) nature of Sivan that is referred to here as Amritatvam (அமிரதத்துவம்). Amritam or ambrosia, the drink that bestows deathlessness is also extremely sweet (or blissful) and pure, and this idea too is implied in the name as applied to Sivan. As a common noun then the word Amritam means ambrosia or anything that is sweet or pure or healthful, but as a proper noun it denotes Sivahood or Sivaperuman the Deathless Lord of unalloyed Bliss. As we said elsewhere, commentators and translators fight shy of treating the name Sivam found in the Upanishads and other parts of the Vedas as a proper noun. No wonder therefore if most of them are even more reluctant to treat the term Amritam as a name of Sivaperuman, the Deathless God, where the context so requires. Sri Kantar is perhaps the only commentator who rises above the tide and appraises the true import of the term. Says he in his commentary on the Vedanta Sūtras (—we quote from Senthinathier's Tamil translation of his Bhashyam):

"எவர் சூரியனுக்கு வேறும், சூரியனுக்குள்ளே உன்னார், எவரை சூரியன் அழித்திலதோ, எவருக்கு சூரியன் சரிமோ, எவர் சூரியிற்றுள்ளே இருந்து அதனைச் செலுத்துகின்றனரோ, அவரே உனது ஆன்மாவும், அந்தரியாமியும், அமிரதமும் (சிவனுமாம்)." என்றும் (பிர III-7-9) சுருதியில்.....என்கு அமிரதப்பதம் சிவபெருமான்மேற்று; "இவைகளை அமிரதத்தின் பெயர்தான்" எனச் சுருத்தியதனைப் புதுமுகால் (அக்ஷரம்) ஜபாலோபநிஷதம் கூறவில்.

"He who dwells in the sun but is different from it, whom the sun does not know, whose body the sun is, who drives the sun from within it, He verily is your Atman, the Antaryami (Inner Pervader), the Amritan (Sivan)". As in this Sūtri (Br. Ar. Up: III-7-9) here the word Amritam refers to Sivaperuman as the Jabala Upanishad says "These verily are the names of Amritam" in praising the Sata Rudriyam.

Section I of our Upanishad contains Yajnavalkya's teachings to Brihaspati. The Avimuktam is indeed Kurukshetram which is the place of Divine worship of the Devas and the abode of the Highest of all beings. Here, when life goes out from living beings Rudran imparts the Taraka Brahman (Om) by which one becomes immortal and attains heaven. Therefore one should live in Avimuktam alone and he should never leave Avimuktam (sutras 2 to 4).—Here it may be mentioned that Avimuktam is one of the names of Benares, the sacred Kasi on the banks of the holy Ganges. The word "Avimukta" literally means "he who or that which is distinct from the Vimukta or abandoned". It is so named as it is never deserted by the Lord and is full of Divine Bliss. Among other names of Sri Kasi or Benares are Ananda Kananam (ஆனந்த காணம், the forest of Bliss), Rudra Vasam (உருத்தர வாசம், Rudra's abode), Mahasmasanam (மகாசமாசனம், the great crematorium) &c.—cf. the Tamil lines காசியில் இறக்க முத்தி, &c., one who dies in Benares attains liberation. In the human body itself there is an Avimuktam, situated between the two eyebrows at the root of the nose, as the next section shows.

Section II records Yajnavalkya's reply to another disciple Atri's question as to how the Infinite and Unmanifested Atman (Paramatman, God) is to be understood: He is to be worshipped in Avimuktam, where He has established Himself. Avimuktam is between Varana which removes all sins connected with the senses and Nasī which destroys them, and that (Varanasi, Benares) is at the root of the nose where the eyebrows meet. This is called Dyū (heaven). This is the meeting place of this and the other worlds. This centre, God-knowers worship as Sandhya.—This section refers to the worship or contemplation of God as practised by Yogies, locating Him at the root of the nose. We refrain from making any comments here in this connection as the whole Sadana has to be performed after due initiation by a competent Guru and cannot be commenced except under the Guru's personal guidance.

(To be continued)

Letters to the Editor

(Continued from page 8)

satisfactory as the Sandilipay residents get their letters only by about 5 o'clock in the evening. Besides, the Sandilipay area is divided into two sections. One section is served by the Manipay Post Office and the other by the Chankanai Sub-Post Office. There seems to be a great confusion in the minds of the public as to the correct Post Office which serves a particular resident in Sandilipay. The address on letters is in certain cases "Sandilipay, Chankanai" and in others "Sandilipay, Manipay" and in few cases even "Sandilipay, Pandatteruppu". Owing to this confusion urgent telegrams and letters are sometimes unnecessarily delayed. Therefore, the residents of Sandilipay are in urgent need of a Sub-Post Office for themselves. When hundreds of Sub-Post Offices are being opened all over the island, why not give one Sub-Post Office to Sandilipay?

2. A Maternity Home: Several mothers and children are being neglected for want of a Maternity Home. All expectant mothers find it very difficult to enter Manipay or Inuvil Hospitals. The poor people should be given medical facilities without delay.

3. A Government Dispensary: This is a long-felt want in this area. It is very essential that a Government Dispensary should be established with a qualified Doctor in charge. This will prove a great boon to Sandilipay.

4. A Market: There are ample opportunities to have a market for Sandilipay on the Manipay-Alaveddy roads junction near the small madam. The Manipay Village Committee seems to have a step-motherly care over Sandilipay and it does not appear to take any interest in seeing to the convenience of the inhabitants of this area by providing a market. Perhaps this is due to the fact the members of that Village Committee are concerned more about their internal troubles. Whatever that may be may I appeal to the Chairman and the Members of the Manipay Village Committee and the public to see that a public market is established in the centre of Sandilipay to serve the residents of the area.

5. Cattle Seizers: In these days of "Grow More Food" campaign, the Chief and Minor Headmen do not appear to take any steps to seize stray cattle which are daily destroying vegetable gardens and young plantations, such as jak, cocoanut, mango etc. May I urge upon those responsible to take immediate steps and do the needful by the licensing of a few cattle seizers for the purpose of seizing

all stray cattle. The remuneration for these men could very well be met out of fines and fees to be collected from the owners by way of fines in courts and pound charges according to the provisions of the law. The amounts collected as such could very well also go towards compensating the owners of gardens for damage done.

6. Peace and Harmony: The peace and harmony of the place is disturbed by some irresponsible people who pass by the roads by using filthy and obscene language without in the least caring for the respect of the people around nor for their own self respect. These men do not appear to have the slightest regard for either a Headman or a Police Officer, who, it may be observed, are never found on the roads to check up these offences. There is a Police Station at Chankanai but no resident of Sandilipay has ever come across a constable on rounds in this part of the village. The strength of the Chankanai Police Station may be so increased as to allow of a few constables on patrol duty throughout the area under their charge or the advisability of opening of a sub-station at Sandilipay itself may be considered by the authorities.

7. Bus Service: A bus service between Jaffna Town and Keerimalai through Sandilipay is essential. May I appeal to the authorities concerned to do the needful.

Yours etc.

J. T. S.

Sandilipay, Chankanai,
14-5-46.

Warren Hastings on Bhagavad Gita

The oratorical genius of Edmund Burke had branded for all time the first British Governor-General of India, Warren Hastings, as a cruel and ruthless tyrant. There was another side to the man. Sir Radhakrishnan quoted, in an address recently at Karachi on the Bhagavad Gita, Warren Hastings' words when writing his introduction to the English translation of the work which he had got made. When writing it, he said: "Writings like this will survive when the British Empire has lost its dominion over India, when the source of its wealth and prosperity are lost to remembrance, this book and writings like this will survive." It is from this English translation that the American sage, Thoreau, "bathed his brains every morning with the stupendous philosophy of the Bhagavad gita" and he has left on record his grateful appreciation of Warren Hastings' initiative in having the translation made.

—The Indian Social Reformer.

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[M's. 48, 17-5 to 17-7-46.]

Shame For Ceylon!

(By Lanka)

It seems to me a shame and a disgrace that the conditions for travelling between Ceylon and India should continue these twenty-five years and more in a most harassing manner, if anything more so now than ever before, and that little or no effort appears to be made to improve these conditions. With the war and the resultant black market, things are so repugnant to the sense of self-respect that persons with feelings would rather avoid travelling than undergo the humiliation involved. I have often heard complaints being made about the Mandapam Camp and now and then big officials visiting it and finding almost everything in order! A conducted tour can make everything rosy. I would urge on Ceylon officials and State Councillors paying visits incognito, travelling like the ordinary man to find out the conditions for themselves. After the Mandapam Camp the Customs barrier at Dhanushkodi pier is another ordeal contrived by the Indian Government to prevent the smuggling of unauthorised or prohibited articles to Ceylon. Queues often about one hundred strong, and many such are made to wait, many persons carrying their luggage along and marking time till their turn comes. The ordering about of these persons by all sorts and conditions of men dressed in brief khaki authority and the peering into one's belongings by the customs men on the principle that one is presumed to be a smuggler unless one proves the contrary, and the cool, calculating extortion of the porters—these are some of the sorry features.

Black market traders hover about the place to purchase from unfortunate passengers articles not passed by the Customs. The Madura Co. Ltd. always with an eye to business undertakes to despatch such articles to required destination in India—not Ceylon. Prominent notices on board the ferry steamer tell you that no charge is made for carrying luggage, train to ship and ship to train. No blacker lie has even been blazoned forth in such characters. A crowd of uniformed porters are always at Dhanushkodi and Talaimannar and like hungry vultures, they negotiate with the passengers for "fixed" coolie hire to carry the luggage. A rupee per box or bag is usual. And they won't touch your luggage until you have agreed to their terms. I saw the other day such conditions, with a wait of over three hours at Dhanushkodi and again at Talaimannar. This side is not generally very different except for the raucous tones of the sergeants. What wonder that black marketing thrives in this atmosphere, and I think the concerned governments can easily be charged with promoting and encouraging black marketing.

The other day at Talaimannar, the Colombo train left near about midnight. Passengers who had bought second class tickets "found" there was very little accommodation for them. Negotiations, terms, and then at the next station some of them enter the second class carriage having reduced the weight of their pockets by five to ten rupees. The Jaffna carriage is disconnected at Madawachi and left in the wilderness till what is here called the "Mad Train" comes along and picks it up. And not the least sign of convenience for the poor passengers bound for Jaffna. No water, no tea, nothing to eat the whole way down. And such a tedious journey too! Now, I know we are in part responsible for some of these conditions. Our adventurers, profiteers, black marketers compel these inconveniences. But why should we tolerate them, both in India and in Ceylon. I think the greatest sufferer is the Jaffna man. Imagine the ridiculous-

ness of the situation when a Jaffna man wishing to go to Tanjore or thereabouts has to take a roundabout detour both ways and run the gauntlet of the numerous inconveniences, whereas from any of the Northern parts it takes only a couple of hours to get across. Imagine also the foolishness of this Island lying astride the skirts of the mainland and yet being treated as a foreign country. Customs revenue may count but does it or should it count more than the comfort and convenience of the people?

For this reason alone Ceylon should be a part of the mainland government. The opening of the Northern ports for Indian traffic has been proposed since many years and I think it will continue to be for ages yet unless vigorous action is decided and taken. The Sinhalese-Tamil problem may create complications but what are they compared to the convenience envisaged by easier, uninterrupted communication between the mainland and the Island. May not the eager public workers now seeking the votes of the people be bound down to specific action in the matter here suggested? Councillors after councillors have come, seen things, and gone, and things continue as bad as, if not worse, than before. I trust this crying shame will be removed in our generation.

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Jaffna Food Production Committee's Recommendations

The Jaffna Food Production Committee, which met at the office of the Land Officer, Kili-nochchi last Saturday, recommended the free distribution of at least one hundred Ransome's Ceres ploughs. It also added that other implements such as marmotties, alavangoes etc., need not be given if the number of Ceres ploughs recommended by it were substantially increased. The committee has also recommended that 100 tons of barbed wire be made available for the cultivators.

As regards distribution of seeds, the committee recommended in addition to free distribution of seeds for high land crops, that plantain and pineapple suckers, manioc and sweet potato cuttings be distributed. It also requested the Government that money be paid to the cultivators for digging wells to enable them to raise high-land crops. It has recommended the payment of Rs. 600 for each well and that money should be provided for at least 350 wells.

Among other things the Committee discussed the very unsatisfactory way in which the seed paddy requirements of the cultivators of the area are being met with. It was alleged that the Divisional Agricultural Officer of the Northern Division was sending out seed paddy to other districts without meeting local requirements. The Committee requested the A. G. A. (E), Jaffna to see that necessary steps are taken to prevent any further mishandling of the seed paddy situation.

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(Mis. 250, 19-3 to 19-4) T

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New Plan For India

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The new plan for India which the Prime Minister, Mr. Clement R. Attlee, placed before the House of Commons makes six major proposals, which are being submitted to the principal Indian majority parties by the Cabinet Mission. The three Cabinet Ministers now in India make the following six points with the full approval of the British Government:

(1) There should be a Union of India embracing both British India and the States, which should deal with foreign affairs, defence, and communications, and should have the power necessary to raise the finance required for those subjects.

Union Executive And Legislature

(2) The Union should have an Executive and Legislature constituted from the British Indian and State representatives. Any question raising a major communal issue in the Legislature should require for its decision a majority of the representatives present, and the voting of each of the two major communities (Congress and the Muslim League) as well as a majority of all the members present and voting.

(3) All subjects other than Union subjects and all residuary powers should vest in the Provinces.

(4) The States retain all subjects and powers other than those ceded to the Union.

Free to Form Groups

(5) The Provinces should be free to form groups with Executives and Legislatures, and each group could determine the provincial subjects to be taken in common.

(6) The constitutions of the Union and of the groups should contain provision whereby any Province could, by a majority vote of its Legislative Assembly, call for reconsideration of the terms of the constitution after an initial period of ten years and at ten yearly intervals thereafter.

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We, the Oriental Bank of Malaya Ltd., Jaffna, and Joseph & Co., have the pleasure to announce to our clients and the general public that owing to exigencies of accommodation, our offices will be removed from our present premises to No. 9, Chapel Street (1st Cross Street Junction) Jaffna as from the 1st June 1946.

Jaffna, S. P. Joseph,
15th May 1946. Manager.
(Mis. 53, 21-5-46 to 31-6-46)

NOTICE

IN THE DISTRICT COURT OF JAFFNA
estamentary No. 8533

In the matter of the Last Will and testament of the late Sinnatamby Ehamparam of Tinnevely

Deceased,
1. Sinnatamby Velupillai of Tinnevely and

2. Ponnapalam Sabapathy of Changan i West

Vs. Administrators,
1. Kanagambik i daughter of S. Ehamparam

2. Ehamparam Sivaprasadam

3. Sivapaki m widow of S. Ehamparam all of Tinnevely

Respondents,
To the above-named respondents.

You are hereby required to appear before the court on the 23rd May 1946 at 10 a. m. and show cause if any why the final account filed by the Administrator in this case should not be raised and the estate declared closed.

By order,
V. Kathickamapillai,
20th May 1946. C. C.
(Mis. 55, 21)

The National Anti-Senanayake Party is termed The Progressive National Party, as opposed to The United National Party.

The following are the general aims and objects of the Party:

- (1) To work for the independence of Ceylon
- (2) To co-operate with Britain to strengthen the U.N.O.
- (3) To maintain friendly relations with India
- (4) To work for a better understanding among the different peoples of the island by the recognition of the value of the different cultures
- (5) To work for the removal of all forms of disability and inequality by the recognition of the dignity and personality of man
- (6) To develop the national languages of the island.
- (7) To work for the agricultural and industrial development of the island on a scientific basis.
- (8) To raise the standard of living of the people.
- (9) To work for the establishment of equality of opportunity for the people
- (10) To control immigration but to grant franchise to all Indians resident in Ceylon.
- (11) To free the country of Mr. D. S. Senanayake's leadership.

Those who are interested and who wish to support the above Party may address their communications to the Secretary, the Progressive National Party, Moonamalai, Manipay.

V. Sanmuganathan. B. A. (Lond.)
Secretary.

(Mis. 45. 17-31-5-46)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 542.

In the matter of the estate of
Thangarathammah wife of Subra-
maniam Arulampalam late of
Araly West Deceased.

Subramaniam Arulampalam of Vad-
dukkaddai East Petitioner,
Vs.

1. Rasammah daughter of Subra-
maniam Arulampalam of Vaddu-
koddai East minor and
2. Kandapper Elagupillai of Araly
West Respondents.

This matter of the petition of the
petitioner abovenamed coming up for
disposal on the 4th day of April 1946
before R. R. Selvadurai Esquire
District Judge, in the presence of Mr.
S. Kandiah Proctor on the part of the
petitioner and the petition and affi-
avit of the petitioner having been read.

It is hereby ordered that the 2nd
Respondent abovenamed be appoint-
ed Guardian-et-litem over the 1st
Respondent minor, abovenamed for
the purpose of these Testamentary
proceedings and that Letters of Ad-
ministration of the Estate of the
deceased abovenamed be granted to
the Petitioner as husband of the
deceased unless the Respondents
abovenamed or any other person or
persons shall appear in this court
on or before the 24th day of May
1946 and show sufficient cause to the
contrary to the satisfaction of this
Court.

This 4th day of April 1946.

Sgd. R. R. Selvadurai,
District Judge.

(O. 13. 17 & 21.)



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(Mis. 185. 31-12-31-12-46)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 540.

In the matter of the intestate's estate
of the late Vaithilingam Soma-
sunderam of Suthumalai, Jaffna,
Deceased.

1. Tiruchelvam wife of Eliathamby
Velupillai and
2. Eliathamby Velupillai both of
Suthumalai, Jaffna, Petitioner.
Vs.

Minor 1. Somasunderam Mahadeva &
2. K. Subramaniam of Suthu-
malai, Jaffna Respondents.

This matter coming on for dis-
posal before R. R. Selvadurai Esqr.
District Judge, Jaffna on the 26th day
of March 1946 in the presence of Mr.
V. Vinasithamby Proctor on the part
of the petitioner and the affidavit and
petition of the petitioners having
been read:

It is ordered that the 2nd respo-
ndent be appointed guardian-ad litem
over the minor 1st respondent for
the purpose of representing him and
watching his interests in these
testamentary proceedings and that the
letters of administration to the estate
of the abovenamed deceased be grant-
ed to the 1st named petitioner un-
less the respondents or others shall

on or before the 30th day of May
1946 appear before this court and
show sufficient cause to the satisfac-
tion of this court to the contrary.

This 26th day of March 1946

Sgd. R. R. Selvadurai,
District Judge.

(O. 15. 21 & 24)

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(Misc. 196. 7/1-7/7/46.) M

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