

THE Hindu Organ



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THE POLICE COMMISSION

[CONTRIBUTED II]

The personnel make-up of the Police Commission might have been somewhat wider including one or two gentlemen reputed for acquaintance with conditions of life in the country side, and slum areas in the cities, and a lady interested in social work.

The sphere of Police duties comprehends a wider field than that which ordinarily comes within the ken of a judge or a lawyer. In addition to tracing and running-in criminals and producing them before courts, the Police have other duties of the nature of social services to perform, which intimately relate them to law abiding people.

The judge and the lawyer in their day-to-day work have to deal with persons alleged to be morally diseased or depraved. It is the seamy side of life that is daily presented before the criminal courts. It is a well-recognised fact that one's whole-time job influences one's character and shapes one's mind. The dark side of life should prominently intrude on the mental vision of the judge and the lawyer but we shall be able to correct this flaw with the aid of other members of society with no obsessions of the kind. It is on this consideration that I suggest that three other members with qualifications as stated above be co-opted.

"It is not numbers your majesty, it is the morale that counts," said the Inspector General of Police to the King of Persia when the latter expressed his astonishment at so small a proportion of Police manning so large a population of the city and cosmopolitan crowd on the occasion of the Golden Jubilee of Her Majesty Queen Victoria, since of blessed memory celebrated in London.

It is the enhancement of morale that should be the primary objective of our would-be reformers of the Police department of Ceylon.

I offer the following suggestions:

(1) Select recruits to the police force from families reputed for high character, social standing, excellent neighbourly conduct and good living. The candidate should produce a eugenic certificate declaring that in all probabilities he should be free from heritable illnesses mental, moral or physical.

(2) The recruits should be placed under training for one year, this being fixed their probationary period. The latter half of this period should be devoted to field work under personal guidance of senior officers with excellent record of honest work and noted for judicial temper. Not more than 4 probationers should be placed under the responsibility of such an officer.

(3) While on duty or when out on inspection no Police officer shall

eat or drink at the expense of any person whoever he may be. Any infringement of the rule should be met with severe punishment (complaints were heard in villages against police constables having been feted with dishes prepared of stolen beef and illicit arrack by the persons charged with theft of cattle).

(4) It would seem that the terms *esprit de corps* and *co-operation* have gained an utterly wrong application in the Police department. A wrong or unlawful act on the part of a policeman is obscured or proof is obliterated on appeal to *esprit de corps* and *co-operation*. The remedy should lie in instilling in each individual policeman a correct sense of duty. The punishment in such cases should be made sure and swift.

(5) Arrangements should be made for surprise visits by reliable C. I. D. officers to minor Police Stations. All irregularities noticed by these officers should be instantly reported to Head office.

(6) The official relations between officers of the Magistrates' Court and the Police officers need to be put on a better footing. Things seem to develop on the footing of mutual aid and playing into each other's hand. The Court officers extend patronage to lawyers of their choice. Between the trio, the litigants suffer.

(7) Aiming to protect themselves against censures, deserved or undeserved, of the Magistrates, the Police men seem to have become prone to put on a servile attitude towards the Bench. Police constables in some stations were noticed to do work for the Magistrate the nature of which could by no means enhance the dignity of their office.

The purpose why the designation of 'Police Court' was changed to Magistrate's Court in recent time should be well-set before the eyes of the Police officers.

(8) In a serious case where monied people are involved or known to be interested in the accused it is advisable, indeed necessary, to arrange to send a C. I. D. officer from Colombo to work the case in collaboration with the local officers. By doing so, the local officers can be saved from the imputation which was oft heard that "money talked" and the case ended in discharge of the accused.

(9) Political interference with the Police Department should be reduced to a minimum by way of motion or interpellation should a member of Parliament seek for information.

(10) The Inspector General of Police and his two deputies should be recruits from the Police Service of higher grades in England. They

Eviction Of Indians From Estates

Mr. D. S. Senanayake said in an interview to the Associated Press of India, that he was anxious to maintain the friendliest relations with India and personally felt that in the near future when the Ceylon Government will have full power to negotiate a settlement with India, the problem concerning Indians in Ceylon would be solved. "The Ceylon Government is at present merely maintaining the *status quo*. No change is contemplated at the moment if there is any change at all, it will be only after some sort of a solution is amicably agreed upon by India and Ceylon," he said.

Of Pandit Nehru's personal appeal to him, Mr. Senanayake said that Pandit Nehru, when he spoke of "contemplated action of the Ceylon Government" was presumably referring to the Knavaswara Estate incident of notice to quit being given to the Indian labourers. He stressed that this was merely a continuation of the Government policy of settling jobless peasants on land, a policy laid down some ten years ago.

Since 1939 as many as 23 estates, including eleven exclusively employing Sinhalese labourers, have been acquired by the Government under the land settlement scheme and 5,000 labourers were thus evicted of whom 2,000 Indo-Tamils found employment elsewhere in the island.

The estate labourers, whether Sinhalese or Indo-Tamils, were a separate entity from the village communities and under the present scheme, lands could be allotted only to those already settled in the villages.

There were no restrictions, added Mr. Senanayake, preventing Indo-Tamils from settling in villages. If an Indo-Tamil, for instance had been keeping tea-shop in a village for a certain number of years, he would be considered as having settled there and entitled to all benefits of the present Government scheme like any Sinhalese in the village.

are wanted in order to maintain traditions of the London Police.

(11) A 50% of the A. S. Ps. should be directly recruited by results of competitive examination on condition of age limit. Their probationary period shall be three years. The last year of the period should be spent in the courts learning procedure and judicial methods. Before a probationary officer becomes fixed, he should be passed as having satisfactorily reported 50 criminal cases heard in appeal.

The other 50% should reach the rank of A. S. P. by promotion.

(12) A unit of constabulary constituted of women of education high character, and refined manners should be installed to form an additional arm of our Police force. The new unit shall concentrate its attention on prevention of vice and social evils in the cities of Colombo, Kandy and Galle.

"Deadlier Than The Atom Bomb"

Revelation About New U. S. Secret Weapons

Washington, May 24.

The United States has a secret germ spray weapon "far more deadly than the Atomic Bomb," members of the Appropriations Committee of the House of Representatives disclosed to reporters here to-day.

One member said: "The Navy has developed, to a point where it can now be used; a weapon which can wipe out all form of life in a large city if the germ is sprayed from planes that can fly high enough while doing it to be reasonably safe from ground fire. It is quick and certain death to the city as the germs are highly contagious and the effects would spread rapidly. One operation would be sufficient."

The member said that the spray dropped on fields would destroy all crops, even the seeds in the ground. —Reuter.

Co-operative Officer Entertained

In honour of his departure to India shortly on a scholarship in Co-operative Insurance work, Mr. V. Nadarajah, Head Quarters Inspector of Co-operative Societies, Eastern Division, was entertained to dinner by some members of Co-operative societies in Trincomalee and Officers of the Co-operative Department presided over by Mr. S. Ponnampalam, Depot Superintendent, C. W. E. Trincomalee. Mr. P. Selvaratnam Hon. Organising Secretary of the reception presented an illuminating address in Tamil in behalf of the Officers.

Messrs. P. Nadarajah, President of the Trincomalee Co-operative Store Union, T. Gunaratnam, D.R.O. and President of the Templekamm Co-operative Union, V. K. Subramaniam, D.R.O. and Hon. Secretary of the Kaddukulam Pattu Co-operative Union, P. K. Sellathurai, S. I. C. S., V. R. Murugesu (Secretary A.P. Sales Union), Soundarajah Circle Inspector of Co-operative Societies, Saravanaperumal, K. Kanapathipillai (Secretary Trinco Stores Union) and M. S. Subramaniam and Dr. Nama-sivayam spoke eulogistically on the capacity and sterling qualities of Mr. Nadarajah.

Octuplets Born In Chinese Village

Peiping, May 26.

The Social Welfare Daily to-day reported that a Chinese woman by name Teheng Siapo, aged 26, gave birth to octuplets all boys, ten miles south from here. It is reported that the mother was pregnant for eleven months. —U. P. A.



Hindu Organ

TUESDAY, JUNE 4, 1946.

AN ELECTION TRICK?

SIR OLIVER GOONETILLEKE undoubtedly scored a point over his opponents when he contended that 71 per cent of the public revenue would not be spent on salaries under the new scheme as claimed by some of the speakers in the course of the recent debate in the State Council. Excluding the fifty-five million rupees paid as war allowances, the total Salaries Bill now passed by the Council would amount only to one hundred and one million rupees which was only 29.7 per cent of the public revenue. There is no reason to doubt the accuracy of the figures quoted by the Financial Secretary and it would have been much better if his critics had resisted the temptation to make a point of their contention regarding the percentage of the National revenue that was to be spent by way of salaries.

This does not, however, mean that the Board of Ministers was justified in rushing the Bill through the State Council. On the Financial Secretary's own admission the new scheme involved an additional expenditure of Rs. 30,500,000 which along with the previous commitments of the State in respect of salaries, placed an annual burden of Rs. 101,000,000 on the revenue. There is no reason why the matter should not have been left to the legislature under the new constitution to decide, unless indeed the Ministers desired to plume themselves on their virtuous regard for the interests of the Public Service just on the eve of a general election. In fact, Mr. D. S. Senanayake availed himself of the occasion to point to the heavy increase in public expenditure in the Departments of Agriculture, Local Administration, Health, Labour and Education as proof of a record of which any Board of Ministers could be proud. If the reckless expenditure of public money, regardless of its utility or urgency, is a qualification, there is not the slightest doubt that nothing can be said against the fitness of the Ministers to guide the destiny of this Island. Unfortunately, however, in the eyes of the tax-paying public the Ministers are not men who spend money wisely. Rather, their inroads into the public revenue have all the appearance of a gamble with other peoples' money, and we certainly do not think that Sir Oliver is the sort of leader

likely to command public confidence in the matter of shaping the financial policy of the Government. It is not a light thing that, in a country like Ceylon, without any other source of prosperity than tea and rubber, the present annual revenue of Rs. 340,000,000 should be regarded as more or less a permanent fund which would always be available to a spendthrift government. On this point there is not the slightest justification for the Financial Secretary's glowing picture of national prosperity. It would have been more satisfactory and more reassuring if Mr. D. S. Senanayake and Sir Oliver Goonetilleke had remembered that comparatively speaking, Ceylon is a poor country, that, as pointed out by one of the speakers, a large section of the population lead a hand-to-mouth existence, and that the apparent prosperity which has now deluded the Ministers is due solely to the war and is not likely to last. While, thus, the future holds every possibility of a serious shrinkage of public revenue, the country, thanks to the maladroitness of the Ministers, stands committed to a permanent expenditure which it may not be able to afford. In the hour of national bankruptcy neither Mr. Senanayake nor the Financial Secretary may be available to offer their explanation as to how the prosperity of the country had managed to evaporate so suddenly.

What has been done is not justice to the Public Service, which few would grudge, but a deliberate gamble on the future prosperity of the Island which is open to serious doubt. We would go further and say that it is more than a gamble: it is a trick brought off by the Ministers with an eye on the general election. The new Salary scheme is to be an additional feather in the cap of the United National Party which will go to the polls on the strength of its glorious record of service to everybody, not excepting even the Public Service.

If, at the present moment, the acceptance of the scheme is a gamble and a trick what is to be said of those Councillors who absented themselves from their posts when the time came for voting on the new proposals? Out of a Council of 57 members only 34 voted. The Financial Secretary's motion carried the day by a majority of twenty votes. Mr. Molamure, who in the course of his speech confessed to a deplorable weakness when he said he did not know what he should do, declined to vote. There were thus absent from the post of duty twenty-two stalwarts who are paid for their work in Council. Truly it is time that the country improved the quality of its representatives.

Unnatural Living And Salaries Bill

VICARIOUS PUNISHMENT OF TEACHERS

(By S. A. NATHAN)

In a fast moving world Ceylon seems to move faster than any other patch. The restlessness, nay the feverishness of Ceylon is much like the feverishness of the partisan spectators at a football match. The partisan displays a higher degree of animation and excitement than the player.

The Western world is the home and birth-place of break-neck speed in thought and action. There nothing moves but at top-speed with all the excitement of the chase. There man looks upon environment and nature as an enemy who ever tries not merely to impede but thwart his course and career. The laboratories of experimental science are in part at least conspiracies against the assumption that nature is a hostile motivator and actor against man.

Of all the non-European countries Ceylon has been the most forward to work itself into the excitement and feverishness of the spectator of the slap-dash of the European life and activity. The fevered spectator often pays the tribute of faithful imitation. We thus see in Ceylon the course of life and action trimmed to a European model. The town-dweller and the trousered elite in government and merchant services and in other activities, patterned on European formularies, both official and non-official, gave the lead and now even villages and hamlets in the remotest backwaters are so many pale copies of that European life, nagging and noisy, uproariously feasting and junketing, demanding red and hot delights in the approved European manner. Hence the persistent pressure for high salary and highly immoral tactics to achieve it.

One sees the new Salaries Bill rushed through the State Council against the background pictured above. Sir Oliver Goonetilleke and his associates in the formulation of the Bill may imagine having done a tremendous piece of social uplift. They are entitled to that consolation, for they either know nothing better or, knowing, they have given vent to an animal instinct of helping the species of the genus of which they are top-dogs. They have little thought of the millions outside the genus of government servants. How do the millions toil! The inarticulate helpless millions! While the Financial Secretary and others placed like him through the fluke of circumstances enjoy four figure and three figure salaries, the best majority of population toil hand to mouth. It is they who should foot the Bill. The earnest fruit of self-government is indeed the prospect of an enhanced indirect taxation on the absolutely essential requirements of life of the poor. The direct income-tax payers may or may not grudge a little more bite, but that would be a drop in the vast sums of money necessary to meet the commitment. While the average countryman has to keep the pot boiling on a very meagre monthly income which is dependent on various mutable factors, most Government servants drawing already three figure salaries are to be aided to fan their thirsts for what constitute modern civilised life. Asiatic Christians, Buddhists and Hindus have been weaned off the sensible life of their fathers and glamourised into the mafficking style of European life and thought. Appetite grows on what it feeds. It is an unhealthy appetite that has seized hold of the so-called educated section of the

Jaffna Urban Council

A special meeting of the Jaffna U. C. was held on Wednesday the 15th day of May at 5 p. m. pursuant to notice dated the 13th day of May.

Present:—Mr. C. Ponnambalam, Chairman, Mr. K. V. Sinnathurai, Vice-Chairman, Messrs. P. Caspillai, R. C. Manmatharayan, S. Patanjali, S. M. M. AbdalCader, S. A. Sabapathy, S. R. Thalayasingham and P. Mortimer.

1. Considered letter No. D. 22/23 dated 13th May 1946 received from the Chairman, Local Government Service Commission as regards the interdiction of the Electrical Superintendent, and after discussion it was decided to write to the Chairman, Local Government Service Commission as follows:—

(a) That the Council had been generous to Mr. Nagendran since his appointment.

(b) That owing to the breakdowns and series of incidents in the Power House the Council has lost confidence in him.

(c) That in spite of repeated attempts Mr. Nagendran is not co-operating with the Council. Owing to his general conduct, disloyalty and lack of co-operation, the Council and the public in general have lost confidence in him and it is not possible for the Council to keep him in service any longer. It is also impossible for the Council to carry on with the Electrical Department of the Council with Mr. Nagendran as its head.

(d) That the Council wants to be relieved of him by transfer or by giving him notice and discontinuing him—the Council being prepared to give any length of notice which the Commission recommends.

2. The Council further resolved to authorise the Chairman, or any one delegated by him to see personally the Chairman, Local Government Service Commission and to press the absolute necessity for the decision of the Council to be implemented by the Commission.

3. The Council decided to pay Messrs Walker Sons & Co., Ltd. the sum of Rs 4,273-67 cts. for the spare parts for the No. 3 engine under head Reserved Fund for Depreciation.

Recognition of Pundit's Services

A committee was appointed at a public meeting held last Sunday to find fitting ways and means to show the public's appreciation of the services of Pundit V. T. Sambandan, former Lecturer in Tamil, Jaffna Hindu College, to the Tamil literary world.

PUBLIC MEETING

Under the joint auspices of the Northern Province Teachers' Association and North Ceylon Tamil Teachers' Association a public meeting will be held on Saturday, 8th June, 1946, at 10 a.m. in the Jaffna Town Hall to protest against the inequitable scale of salaries proposed for teachers. Speakers: Messrs. J. C. Amarasingham, B. A., S. Rajaratnam, Advocate and S. R. Kanaganayagam, Advocate and others.

All interested in Education are cordially invited.

Teachers come in your hundreds and enter your protest.

T. T. Jayaratnam,
Secretary, N. P. T. A.

N. Thambiratnam,
Secretary, N. C. T. T. A.

Jaffna, 3-6-46.
(Mis. 73. 4)

people. Natural and neat living, which is the wisest living sanctioned by tradition and wisdom of the ages, is taking leave of us. We have adopted artificial standards needing far more things than we can produce. Hence corruption in public life to add to income to pay for deceased tastes.

Debate on Salaries Report

"HOAX BECOMES FARCE"**FIVE AMENDMENTS RULED OUT**

Salaries of Teachers and Headmen compare with those of Chauffeurs, Guards, Codservancy Labourers and Messenger Boys.

The State Council accepted the Goonetilleke-Collins Salaries Report by 27 votes to 7. Twenty-two members, were absent. Those who voted against were Messrs. S. Abeyewickrama, B. H. Aluvihare, T. B. Jayah, P. de S. Kularatne, V. Nalliah, A. Ratnayake and U. B. Wannianayake. Mr. A. F. Molamure declined to vote.

When the Council resumed the debate on the Salaries Report last Wednesday Mr. G. G. Ponnambalam, (Pt. Pedro) moved as an amendment that the salaries proposals be accepted, pending the approval by a select committee appointed on a motion by the Board of Ministers.

Mr. D. S. SENANAYAKE (Leader) said that the amendment was not in order. The Board of Ministers had no intention of appointing a select committee. No motion for a select committee could be moved without the prior sanction of the Board of Ministers.

Mr. Ponnambalam said that his motion was not meant to be obstructive. He appealed to the Ministers not to stand in the way of the House which wanted to have the matter thrashed out.

The Deputy Chairman of Committees, Mr. R. S. Tennekoon who was presiding ruled the amendment as out of order.

Mr. Ponnambalam expressed surprise that the Financial Secretary, who, he said, was more at home with the "idle rich" should have become their full-throated opponent and that he should have thrown a thick smoke screen to get through his motion.

He reminded the House of the "tactics" adopted by the Board of Ministers in the pre-war years to balance the budget and contradicted the statement of the Financial Secretary that no other country in the world had balanced the war-budgets so well as Ceylon. There was a deficit of nine millions in 1941 and 23 millions in 1942.

"Buoyant Revenue"

He was not one of those who would say that bankruptcy was just at the corner, nor would he join the Financial Secretary in his "upward trend of a buoyant revenue."

He asked whether this was the best time to revise the salaries—especially basic salaries. Where was the guarantee that those salaries will not be revised in another few years time? He protested against the procedure adopted and he asked whether any single member had studied the salaries report closely.

Mr. Ponnambalam criticised the composition of the Salaries Committee. There was dissatisfaction through the length and breadth of the country against the report. There was a feeling that it was an 'election report indecently rushed through this House.'

Technical Posts

He said that the high salaries paid to Civil Servants had lost for the country some of the best scientific brains. Technical posts were not allotted adequate salaries with the result that science honours men rather joined the Civil Service.

Mr. Ponnambalam moved another amendment subjecting the acceptance of the salaries report to the condition that the salaries of teachers were equated with the General Clerical Service.

Mr. D. S. Senanayake rose to a point of order. The amendment he urged was out of order in that it sought to increase the bill.

Mr. Ponnambalam replied that the motion was not a financial measure though it had financial implications. If the amendment was not allowed the hoax would become a farce.

Amendment Not in Order

When the House met after tea, Sir Waitalingam Duraiswami, Speaker, ruled the amendment out of order. He observed that his ruling would not take away the rights of members who always had the right to move an increase to a vote in the Budget in the acknowledged way. The acceptance of the motion need not make the Government feel that the House accepted all the minor recommendations of the report. The only inference Government could make out of the acceptance of the motion was that the policy behind the proposed increases was acceptable to the House.

Mr. Ponnambalam's third amendment sought to restrict the acceptance of the motion until such time as the report was considered by a committee of the whole House.

Mr. D. S. Senanayake objected. The Speaker upheld the objection.

"Complete Confusion"

Mr. Ponnambalam moved a fourth amendment—to refer back the report "to the Officer of State concerned for submission to the House with the amendments indicated in their speeches."

Sir Oliver Goonetilleke: If we do that, we shall reduce ourselves to a state of complete confusion. I am asked to incorporate all these various suggestions and bring back the report as my own.

The Speaker ruled against Mr. Ponnambalam.

Mr. Ponnambalam: We are now not even on the horns of a dilemma. We have only one course to adopt. We can only beat the air, and I can beat the air.

Mr. Ponnambalam pleaded strongly for better salaries for teachers, specially vernaculars whose salaries were comparable with those of the Governor's chauffeur and guard, the sword-bearer of the Supreme Court and the conservancy labourers. He could not imagine anybody but the most inept becoming teachers.

Minor Headman's Pay

He drew the attention of the House to the fact that the salary of a minor headman was the same as that of a Divisional Revenue Officer's messenger boy. That was a travesty of justice. If the headmen, who formed the bulwark between the poor man in the village and the magistrates and the district judge, was not paid adequately the administration of justice would be polluted at the source.

At 5.45 p. m. the debate was interrupted.

U. N. P. Vs. P. N. P.**THE LOGIC OF REALITIES**

BY "SAN"

IT is a tremendous and epoch-making situation that Ceylon is in. It is as if the Island is in a dream, or night-mare (if you will). The magic wand of constitution—mongering Lord Soulbury and henchmen, and of the British Labour Party itching to do something spectacular that would rouse up the popular imagination in its favour has converted this pleasant isle, where diverse races have found a home for centuries, into an Elysium not of the guileless villager but of the town-dwelling and highly sophisticated plutocrat of whom Mr. D. S. Senanayake and others of the irrational Board of Ministers are exemplars proven beyond a shadow of doubt. These plutocrats who have seized the stat of authority by a concatenation of circumstances are neither types of the generous villager known to tradition and history nor models of the balanced English Constitutionalist whom they have tried to ape. But they in fact represent a type, acquisitive and supercilious, an unwholesome factor, the like of which disturbs world peace and good neighbourliness. They cast a charm on the little Englander who is prepared to throw sops to placate those who would not incommode him in his new approach to retain his grip on the resources of the world under radically altered circumstances in which the old style of power-politics cannot any longer be practised. Mr. Senanayake and associates of his cabal have thus egged the Britisher to throw the submerged section of the people of Ceylon to the wolf of that incontinent rapacity for unchallengable dictatorship of the destiny of Ceylon.

It is this brick wall of a double-dyed conspiracy between a powerful section of the people and the little Englander as represented by the Soulbury Commissioners and the Labour Secretary for Colonial Affairs.

When the salaries debate was resumed on Thursday, Mr. C. J. Black (Nominated) said that he claimed to have as much sympathy for the welfare of the members of the Public Service as the Financial Secretary.

His criticism of the Financial Secretary, therefore, would not mean that he wanted to withhold any of the benefits proposed to be given to the Public Service.

He referred to the Financial Secretary's "aggressive attitude in contradistinction to his usual suave, mild manner of speaking."

Sir Oliver: I know my enemy.

Mr. Black said that the Financial Secretary need not adopt that antagonistic attitude towards capitalists, who had yielded all Financial Secretaries very good gains for the benefit of the country. He asked the Financial Secretary not to kill the capitalists, not to pick them to the bone and drop them to die. A country without capitalists was going to suffer severely in its national development and revenue. He would like the Financial Secretary to modify his belligerent attitude towards capitalists.

(Continued on page 5)

fairs that the liberty-loving section of the people of Ceylon, regardless of race or creed, should pull down if they are to get a sporting chance of living in this country as they have done during centuries. It therefore behoves the latter to think in the light of inexorable facts and evolve a plan of campaign to render nugatory that conspiracy to reduce them to the position of helots within the gates. To put the appearance of democratic plausibility on his manoeuvres, Mr. Senanayake has started the ruse of a United National Party. That the Party is indeed a make-believe is evident in the transparent fact that the Sinhala Maha Sabha and the so-called National Congress have decided to toe the line. Such an assortment of irreconcilables whose common ground and philosophy of campaign is the exclusive seizure of power to impose a plutocratic hegemony over Ceylon should be fought tooth and nail and made inoperative. That the party is not ingenuous in design and purpose is made clear by its campaign. It has not issued its prospectus. It has not disclosed its policy. But it has asked for support blind-folded. It is a sinister way of evolving a party.

In the face of this dark avalanche what should the minorities do? The Tamil Congress sticks to a formula which is discredited already. The only sensible and effective counter-blast is provided by the policy and programme of The Progressive National Party being built up by Mr. V. Shanmuganathan B. A. (Lond.) of Moona-malai, at Manipay. The outline of its programme and plan has already appeared in the press. It provides a sane and sensible platform of work not only for the minorities but for those elements among the Singalese who are daily growing in numbers and influence and who see the danger of plutocratic rule. Those elements are represented by Dr. N. M. Perera, Mr. Dahanayake and others who have already warned all and sundry of the danger of allowing of Mr. Senanayake and his ilk to get away with the prize of controlling the destiny of Ceylon to their personal advantage and to that of the little imperialist Englander. The latest proof of alliance on which alone power is transferred to the oligarchs to the detriment of the peoples of the country, is the new plan of protection of British interests in the Middle and Far East. Egypt is kicking out British military control of the Suez Canal Zone based in that land. The new plan is based upon the East Coast of Africa and Ceylon. This looks incongruous in the extreme in the light of Indian Independence which looms in the offing. The British military and naval base in Ceylon to which Mr. Senanayake and his coadjutors have apparently agreed in return for the power put into their hands, will soon conflict with Indian Independence. In such a context it would appear that Messrs. Senanayake & Co. have become junior partners of a British design to defeat the forces of freedom in these spheres.

VEDANTA MOOLA SARAM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 28-5-46)

XXVIII

VII. THE JABALA UPANISHAD. (Contd)

The last three sections of our Upanishad speak of Sanyasam (or renunciation) and Sanyasies. In section IV Yajnavalkya explains Sanyasam in reply to King Janaka's enquiries: Having observed the rules of Brahmacharyam, one should become a householder. From the stage of the householder, he should become a Vanaprastha (forest-dweller). Next he should renounce the world (Sanyasam). One can take up Sanyasam either from Brahmacharyam, or from the stage of a householder or from that of a Vanaprastha. Whether one be a fulfiller of the vows (in the Brahmacharya stage) or not, or whether he has complied with the spiritual instructions given by the preceptor or not, ... he should renounce the world the very moment he becomes disgusted with it (śruties 2 and 3)—Various ceremonies are then described as preparatory to Sanyasam, and the section concludes: Thus one should take up (Sanyasam) by observing the Vedic ceremonies and worshipping Brahman (śruti 9).

Section V explains how one becomes a Brahmin without wearing the sacred thread (Yajnopavitam): The Atman (Paramatman, God) is verily his sacred thread. The following is the rule for the Parivraṭka or roaming ascetic (when death approaches him) Having sipped a little of the consecrated water, he should lay down his life on the field of battle, or he should quit the body by taking no sustenance whatever, or he should cast his body in the holy waters, or he should enter fire, or he should walk on towards the north until his body falls dead. Now the Paramahansa ascetic who is clad in rags, clean-shaven, becomes fit to attain Brahman. He should not accept anything from others. He should ever remain pure, without the slightest thought of malice to others, and he should subsist on alms. If he has no time to observe the above ceremonies he should take up Sanyasam either in thought or by pronouncing the formula. This path is verily proclaimed by Brahman. Treading this, the Sanyasi realises Brahman (śruties 2 to 6).—These śruties immediately remind us of such lines as the following from the Tiruvachakam:

..... அருள்பெறும் அடியவர்
ஒன்ற ஒன்ற உட்கலங் தருவியும்,
எய்தவன் திரிதரார் எரியிற் பாயவும்,
மாலது வாழி மயக்கம் எய்தியும்,
பூதல் மதனிற் புரண்டுவிழ்ந் தலறியும்,
காலவிதைத் தோழிக் கடல்புக மண்டி,
காதகாத என்ரு அழுது அந்நிப
பாதம் எய்தினர் பாதம் எய்தவும்,
.....

As the blessed devotees came and joined (Him, He) mixed with them (associated in Adwaita union; those not quite fit for such (immediate) union—some entered fire, some sank into a deep stupor, some fell in the dust and rolled on the ground and cried aloud, some ran fast to plunge into the sea calling out "Oh! Lord, Oh! Lord" and weeping and wailing,—thus did those who approached His Feet reach Them.

Section VI gives a list of some Paramahansas of old and says that their characteristics and conduct are understandable. Though not mad, they act like madmen, says the Upanishad, and it concludes with the following description of a Paramahansa: He will consign to the water his staff, water vessels, the balance-pole, the strainer, the tuft of hair and the sacred thread, pronouncing meanwhile the Mantram 'Bhuvaha'. He will seek out the Atman (Paramatman, God). He will go about quite naked, without possessing anything. He will be free from the pairs of opposites, and well trained in the true path of Brahman. He will be pure in thought and maintain his body by accepting voluntary alms at stated times. He will remain unattached and be the same in success and failure. He will own no place and will spend his time in an empty house, a temple, a dilapidated well, an ant-hole, under a tree, a potter's roof, a sacrificial place, a sand bank, the hollow of a tree, natural or artificial caves and water courses. He will have no pursuits, and will be free from egotism. He will be ever-centered in meditation on 'Om'. He will be ever-dwelling in Atman (Paramatman, God) and engage himself in rooting out the action of good and bad. And he will cast off his body according to the Sanyasa rules. Such verily is the Paramahansa. Thus ends the Upanishad (śruti 8).—A Paramahansa, we should perhaps explain, is an out-and-out Sanyasi. The word *Hamsam*, as we explained elsewhere, is identical with the word *Soham* in Sohambhavana, only the two syllables are interchanged. The syllable *Ham* or *Aham* means "I" or the soul and the syllable *Sa* or *Saha* means "That" or God. Hamsan therefore literally indicates one who has identified himself with God by the practice of Sohambhavana, and is here applied to a Sanyasi or ascetic who occupies the highest of the four Asramas (ஆசிரமங்கள்) or orders of life, the Brahmachari (பிரமச்சாரி) or celibate student, the Grihastha (கிருகஸ்தன்) or householder, the Vanaprastha (வாண்பிரஸ்தன்) or forest-dweller and the Sanyasi (சங்கியஸி) or ascetic who has completely renounced the world. The prefix *Para* means the highest or supreme and is added to the word to make the position doubly certain that the order is the highest of the four. Sanyasies are themselves sometimes subdivided into four classes, and the designation *Paramahansa* applied to the highest of these four classes.—Some of the descriptions of a Paramahansa given here remind us of the life-stories of saints like Manickavachakar, Appar, Pattinattar, &c. Cf. such descriptions of them as the following

Fundamentals of Religion

BY MEHTA RANJIT MAL, B. A., LL. B.

I

THE true object of religion is to promote man's happiness here and hereafter and therefore it has rightly exercised the greatest influence on human affairs.

Humanity owes much of its progress to the labours of its religious leaders e.g., Bhagavan Buddha, Christ, Mohammed, Zoroaster, Confucius, Shankaracharya. There is no doubt that during the last two centuries, religion has gone into the background by reason of the development of the physical sciences which have placed excessive stress on the physical or materialistic side of human personality and created by their discoveries serious doubts as to the correctness and value of the various theories and principles laid down in the principal scriptures of the leading religions.

A very urgent and difficult question that arises for our consideration is whether religion has or has not become a superfluous and useless thing for all practical purposes. In order that we may be able to give a satisfactory answer to this question, we have to find out and fix up our purpose in life and also to study and analyse the nature of human personality. According to old standards, salvation or complete freedom from pain and misery was the goal of human life. According to the present notions of society in general, the sole purpose of human life is to seek and enjoy a pleasant life and for achieving this object, a person must have good health and plenty of money.

Now it is a well-known fact based upon our own observation and experience that human beings share many things with animals e.g., hunger, thirst, feeling of heat and cold, sexual desire etc. The animals have crude and primitive ways of satisfying their wants and desires while human beings, who are endowed by nature with superior powers and faculties, can satisfy their wants and desires in more refined ways. But so far as satisfaction is concerned, man remains on the level of the animals because thereby he is only nourishing his animal nature or the physical side of his personality which he shares with other creatures. There are two other sides in human personality viz., the intellectual and the spiritual. In this way, a human being consists of body, mind or intellect, and soul or spirit. The intellect stands between the spiritual plane and the physical plane. The natural trend of the intellect is to identify itself with the body and confine itself to its wants and activities but by the right kind of religious training and exercise it can be made to move up gradually towards the spirit and reach a stage of inner illumination. A scientist may

well say that he does not believe in the existence of the spirit and does not, therefore, care for it. The weakness of the scientist's position is however clearly demonstrated by the fact that he has admittedly no knowledge of the Ultimate Reality and his outlook on life and his conception of the Universe are vague, hazy, incomplete and unsatisfactory. While he is a well-informed scholar in his own subject, he is lacking in spiritual knowledge and is quite incompetent to offer any guidance for leading human life in consonance with the design (as shown by our special intellectual and moral equipment) for which it has been created. If we confine ourselves to the scientist's view of life with its sole emphasis on our physical nature, we clearly degrade ourselves to the level of the brutes and deprive ourselves altogether of that higher vision of life in which we can elevate ourselves to the level of angels by an awakening of our higher powers and faculties on the basis of a well-regulated religious life.

A glaring example of human brutality and degradation is furnished by the two world wars within a short space of four decades and they must be attributed to the ascendancy obtained by the present-day scientific outlook on life over human society. Now let us see how far the scientists can be said to be on safe and sure ground when they directly and indirectly encourage us to treat pleasure as the be-all and end-all of human existence. As already observed above, for seeking and enjoying pleasure, good health and plenty of money are necessary. According to modern notions of culture, a man must increase his wants as far as possible and in order to satisfy them, he must grab as much wealth as possible. This mad race for accumulation of wealth is invariably followed by exploitation and oppression and must inevitably produce its reactions by giving birth to wars and disturbances. Moreover, there are so many causes that produce ill-health and sickness and so many factors that come in the way of accumulation of wealth that the vast majority of human beings suffer from disease and poverty and in spite of the much vaunted achievements of the scientists and the researches of the economists and politicians, general enjoyment of good health and an equitable distribution of wealth remain a distant dream for the major portion of mankind. Moreover, life in this world must come to an end and the fear of death and its actual occurrence are extremely painful matters which must be faced by all human beings. It is only true spiritual knowledge which can eliminate altogether the fear of death. (Prabuddha Bharata)

among others; சிலபெருமான் திருவடிக்கே பதிந்த செஞ்சு, heart centred on the holy Feet of Sivaperuman, கந்தையிகையாம் கருத்து, thought of the redundancy even of rags. பிரிய அப்பிரியம் இன்றி ஒட்டில் தபனியத்தில சம புத்தி பண்ணி, without likes or dislikes and treating (a lump of) clay and (a piece of) gold alike, என் செட்டு உயிர் செட்டு உணர்வு செட்டு என் உணர்வும் போய் என் செட்டு, my flesh perished, breath perished, consciousness perished, the heart went off and I (my egotism) perished, திருக்கும் இடஞ், எதுவும் தொழுப்பண்ணி, நுஞ்செழுத்து ஒதவும் கற்பியுமே, ordain (Oh! Lord,) that I may wear holy ashes, raise the hands in worship and utter Sri Panchaksharam (when at the point of death), நமசிவாய வாழ்க, long live Namasivaya (Sri Panchaksharam, Pranavam, Om), &c,

(To be continued)

National Language Movement

MAULANA AZAD'S TRIBUTE TO GANDHI

Ahmedabad, May 26.

"Gandhiji has given many things to India, but probably very few people realise that one of the biggest things that she has received at his hands is the idea of national language," says Maulana Abul Kalam Azad, Congress President, in an article in today's *Harijan* under the caption: National Language of India.

Maulana Azad adds: "Although she (India) could boast of several languages there was none which was universally accepted as her national language.

"English came to us through the Government but soon it so dominated the country that it became the medium for higher education and social intercourse among the educated class. They were ashamed to speak in their national languages and considered it a mark of honour and distinction to speak in English only on all occasions. Even in their private conversations they could not put away their English. A new political awakening came over the country towards the close of the last century when the Indian National Congress was founded. The sessions of the Congress were held to make the demands and decisions of the nation heard by the world. But even this voice was not in the national tongue. We wanted to proclaim to England that India was for Indians and for none other. But to say that, we could find no language of our own and were content to express our longing in a borrowed tongue.

"The entry of Gandhiji in the political field spelt a complete revolution—the country began to speak in its own tongue. To speak in the national tongue ceased to be regarded as a shame. Gandhiji reminded the people that the thing to be ashamed of was to forget one's own tongue. He toured all over the country in 1910-21 and delivered hundreds of speeches but without exception they were in Hindustani.

"When I was under detention at Ranbhi during the Great War, I remember having read in the newspapers the report of the War Conference which Lord Chelmsford had summoned in 1917. Gandhiji participated in it but he had made it a condition that he would speak in Hindustani. At that time this was regarded by the Press as a strange innovation. But the innovation was soon to become the common thing in the country and to-day we see that Hindustani has taken the place that English held twenty-five years ago." — A. P. I.

Director Of Education Speaks In Tamil

Dr. Ian Sandeman, Director of Education addressed in Tamil the annual general meeting of the Jaffna Oriental Studies Society on the 17th ultimo.

In the course of his speech Dr. Sandeman observed that the opinion that Free Education would be a failure and that the country would not be able to bear the financial burden was wrong.

"Invest Saved School Fees"

"Now that education is free I think the parents should invest the money they save in school fees in National Savings Certificates, Post Office Savings Bank and the Ceylon Savings Bank," said Mr. R. Y. Daniel, Commissioner, National Savings movement, in reviewing the progress of the movement during the war years, at a conference of Village Committee Chairmen held at the Town Hall, Jaffna on the 27th ultimo.

Mr. Daniel added that Manipay had the only rural savings committee in the Island.

To Enter Parliament

Mr. P. Saravanamuttu, Tea and Rubber Commissioner, will send in his papers for retirement shortly. It is likely that he will seek election to the Parliament. He has not yet decided on any particular constituency, but it is probable that he will choose one in Colombo.

Mr. K. Kanakaratanam, acting Auditor-General, who is retiring this week, announced at the farewell luncheon to him on Saturday last, that he was seeking election to the Parliament.

PERSONAL

Pandit S. Sethukavalar, B. O. L., who went to the Madras University on Government scholarship to do research work in Tamil has completed his course and passed the Bachelor of Teaching examination also held last March. The Colombo Training College has secured his services.

Mr. A. Arulampalam, Proctor, S. C. Jaffna, has been appointed a member of the Paddy Advisory Board.

Vacancies—Land Development D 10, Karachchi

Applications for the following posts close with the undersigned on 10th June, 1946. For details please see Govt. Gazette of the 31st May, 1946:—

- (i) Overseers (iv) Salesman
- (ii) Sub-Overseers (v) Lorry Driver
- (iii) Storekeepers (vi) Lorry Cleaner
- (vii) Temporary Clerks

M. SRIKHANTA,
The Kachcheri, A. G. A. (E)
Jaffna, 28th May 1946.
(G. 27, 4)

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(Mis. 72, 4)

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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 21-6-46)

LOG CABIN TO WHITE HOUSE

Retiring Audit Chief Feted

Three hundred men almost all of them public servants from heads of departments to junior clerks, lunched at the Grand Oriental Hotel, Colombo last Saturday to say farewell to the acting Auditor-General, Mr. K. Kanakaratanam who retires this week.

Public men present to honour Mr. Kanakaratanam included Sir Ernest de Silva Sir Mohamed Macan Markar, Dr. Ivor Jennings, Mr. S. Natesan, Mr. R. S. S. Gunawardene, Mr. P. de S. Kularatne, Mr. M. S. Aney, Mr. Abraham Gardiner, Mr. N. Nadarajah and Mr. G. Crosette-Thambyah.

Mr. E. W. Kannangara, Commissioner of Local Government, who presided, told how, with perseverance and industry, Mr. Kanakaratanam had in 35 years risen from junior clerk to acting Auditor-General.

Mr. Kanakaratanam, replying, said it gave him encouragement and hope that whatever one got from those who were not competent to judge their work, those who belonged to the Public Service were intelligent enough to understand what each of them had contributed to the welfare of the island.

Supporting the opinion expressed by Mr. L. D. Perera before the Police Commission that Ceylonese were today capable of filling any post in the Island, Mr. Kanakaratanam also paid tribute to the non-Ceylonese who had contributed a great deal towards the efficiency of public administration.

Mr. Kanakaratanam announced his intention of offering himself for election to the new Parliament.

Sir Ratnajoti Saravanamuttu proposed a toast to the Public Service to which Mr. R. Y. Daniel, Commissioner of War Savings, replied.

Mr. M. E. Fonseka, one of the organisers of the lunch, toasted "the other guests." Dr. Ivor Jennings and Mr. N. Nadarajah, K. C., replied.

"HOAX BECOMES FARCE"

(Continued from page 3)

Caution Wanted

He agreed that the optimism of the Financial Secretary would be borne out by facts for the next two or three years but he would like him to be a little more cautious.

He said that it would be "particularly bad and unjust" for this House, which was about 11 years old, to enact a law which would be in force for an indefinite period in this country. It should have been left to the new Parliament.

Mr. Black moved this amendment: That in view of the early impending dissolution of this State Council revision of salaries of the Public Service should not be assumed by this Council but should be deferred to be dealt with very early by the new Parliament. In order however that members of the Public Service should not suffer financially by this amendment they shall be paid an ex-gratia bonus of 35 per cent on salaries up to Rs. 300 a month and 15 per cent on salaries above Rs. 300 a month calculated on the total basic salaries from January 1, 1946, to September 30, 1946, the actual percentage to be adjusted to absorb the approximate cost of increases contemplated under the Salaries report; and further that provision be included in the Appropriation Bill for 1946-1947 for a bonus on identical lines for that financial year."

Mr. D. S. Senanayake (Leader) objected to the amendment as not being in order.

The Speaker ruled that the latter part of the amendment was definitely out of order. The first part was for the rejection of the motion, in which Mr. Black could vote against the motion. He disallowed the amendment.

Mr. Black: The whole motion, sir?

Speaker: Yes.

Mr. Black: I am sorry, Sir.

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Mis. 71, 4-6-46 to 4-11-46.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 544.

Sinnachetty widow of Viterakatty of Sarasilai.

Va. Petitioners,
Paramoo Velu Pillai et al.

Respo-dents.
In the matter of the Intestate Estate of the late Pennu wife of Paramoo Velu Pillai deceased of Sarasilai.

This matter coming on for disposal before R. E. Selvadurai Esq., District Judge Jaffna on the 11th day of April 1946 in the presence of Mr. K. Kathiramasakharan, Proctor on the part of the petitioner, and the affidavit of the above-mentioned petitioner dated 10th April 1946 having been read:

It is ordered that the Petitioner be declared entitled to have Letters of Administration to be a trustee of the said intestate as her mother and sole heir and directing the same issued to her accordingly unless the respondents or others interested shall on or before the 24th day of May 1946 show sufficient cause to the satisfaction

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SOLE AGENTS

(Mis. 250, 19-3 to 19-9-46) T

tion of this court to the contrary.

This 11th day of April 1946.

Sd. R. P. Selvadurai.

Time to show cause District Judge, extended to 10th July 1946.

Sd. R. R. S.

D. J.

29-5-46.

(O. 19, 4 & 7)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
(held at Point Pedro)

Testamentary Jurisdiction No 306PT

In the matter of the Last Will and Testament of the late Subramaniam Kandasamy of Puloly West Deceased.

Kathirgamer Kandi h of Puloly West V. Petitioner

1. Kathirgamer athasivan of Puloly West presently of Jaffna
2. Kathirgamer Kumaraswamy of Puloly South presently of Lindulla
3. Kathirgamer Subramaniam of Puloly West presently of Kegalle
4. Nagammah alias Thargum widow of S. Kandasamy of Puloly East.

Respondents.

This matter coming on for disposal before Eardley Wiley wardene Esquire Adl. District Judge, Jaffna on the 8th day of April 1946 in the presence of Mr. K. Vallipuram Proctor on the part of the petitioner and the affidavit of the petitioner having been read;

It is ordered that the petitioner as the Executor under the Last Will marked 'A' be declared entitled to obtain Probate to the Estate of the deceased and that the Probate be issued to him accordingly unless the respondents all on or before the 3rd day of May 1946 appear before this court and shew sufficient cause

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[Mis. 248, 15-3-46 to 14-3-47.]

to the satisfaction of his court to the contrary.

his 8th day of April 1946.

Sgt. E. Wijeyewardene,
Adl. District Judge.

23-5-46.

Time to shew cause extended till 21-6-46.

Intld M. K. S.

Actg. A. D. J.

(O. 18, 31 & 4)

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[Mis. 42, 17-5 to 17-7-46.]

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[Misc. 196, 7/1-7/7/46.]

THE PROGRESSIVE NATIONAL PARTY

The following are the general aims and objects of the Progressive National 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)

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[Misc. 243 B, 12-3-12-9-46 T.]

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(Mis 15, 12-4 to 11-10-46.)

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