

# THE Hindu Organ.



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NO. 13.

## God—Is He Cruel and Unjust? Windsors for England

### Men's Trials and Sufferings

### 'The Mystery of God's Creation

(SWAMI YOGESHWARANANDHA  
in the Prabuddha Bharatha)

(Continued from our last issue)

**ABSTRUSE** intellectual arguments apart, it is perhaps the better part of wisdom to recognize that in this realm of time space and causation no answer to the deep and dark problem of human suffering and the presence of evil and injustice on this earth can be satisfying to the hearts of troubled men and women unless the grace of God descends on them as it descended on Job when he testifies, 'I have of thee by the hearing of the ear; but now my eyes see thee'. Or one must reach the spiritual level of Dharmaputra Yudhishtira who consoled in calm and wise words Droupadi in reply to her words of despair and unbelief in the justice of God. It will not be amiss to give a summary of Yudhishtira's speech to Droupadi in this connection.

Yudhishtira said: 'O Droupadi in your distress you have lost balance of mind and so you talk like this. Know, however that I am not a man hankering after the enjoyment of the fruits of my actions. Whether the fruits of my actions accrue to me or not, I act only from a sense of duty. I act righteously because it is my nature. I cannot give up my nature and act unrighteously because another does so. I am not a trader of Dharma. I do not want to milk the cow of my Dharma.

"You have seen personally the great Rishis, Markandeya, Vyasa, Vasistha, Maitreya, Narada, Lemasha, and others who have become spiritually great by following righteousness. These great men to whom the Scriptures are like an open book say that Dharma is the first thing to be followed. Therefore you should not blame God and Dharma.

"The man of little understanding decries Dharma and considers its dictates as absurd, and refuses to recognize any authority besides his proud intellect. His view is limited to the visible world which caters to his senses, and his mind is deuded about higher things.

"Do not doubt the truth of Dharma which the all knowing Rishis of old have declared and followed. If Dharma produces no fruit then the world will sink into utter darkness and chaos, and men will live beastly lives. If Tapas, Brahmacharya, sacrifice, study, and other actions were to be fruitless then this world will be a farcical thing. Knowing

that God and Dharma are real and just, and give us the fruits of our actions, the wise have always trod the path of righteousness. Neither righteousness nor unrighteousness is without its appropriate fruit. The rise of results of good and bad deeds, the origin of Karma and its destruction—these are jealously guarded secrets of the gods. Anybody and everybody cannot understand them. But those who have had their desires satisfied and have risen above them and whose impurities have been destroyed by Tapas are able to understand those secrets through their purified minds.

'In your ignorance, O Droupadi, do not reproach God the creator, sustainer and destroyer of the universe. Pray to him, bow down to him in a contrition and humility, so that you may be illumined. Never blaspheme the Lord through whose grace the mortal becomes immortal.'

In the Gospel of Sri Ramakrishna also we find this problem touched upon. Nanda, a devotee, asks whether God has really the power to bestow grace. The Master tells him that the law that one reaps the harvest of one's actions is valid only up to a certain point; and it is only people who want to enjoy the pleasures of the world who insist upon receiving back in full measure. But the Master adds, the effect of Karma both good and bad wears away if one takes refuge in God. For God is the Lord of all. He who has made the law can also change it if he wishes. To the question whether God is partial, Sri Ramakrishna replies, 'But God himself has become everything—the universe and its living beings. You will realize it when you have perfect knowledge. Is there any one but Himself to whom He can show partiality? It is only so long as you do not know God that you say 'I, I'.

We would like to remark in this connection that most men and women have to take many things on faith or Aptavakya, as the Shastras say. A writer observes on Einstein's Relativity Theory thus:

To a small coterie of mathematicians and physicists the score of equations in which Einstein embodied his picture of the universe and its functioning are as concrete as a kitchen table. To the layman

(Continued on page 5)

### Education Portfolio

#### Mr. Senanayake's Promise?

Mr. Senanayake is promising all kind of things to all people said Dr. N. M. Perera, the Sama Samajist leader at a public meeting held at Panadura during the last week end. He said that Mr. P. de S. Kularatne's opposition to the amending

The Duke and Duchess of Windsor have left America for England on Saturday last. They are planning to remain in England for the time being.

Education Bill could be explained in that Mr. Senanayake had promised him the Education Portfolio in the new Parliament.

Dr. Perera said he was aware that Mr. Senanayake had promised several others the same thing.

## THE LIGHTS OF CIVILISATION

By Swami Shuddhananda Bharati

[Born in May 1897, Swami Shuddhananda Bharati completes 50 years of physical existence today, of which more than 30 years have been spent in the service of Mother India in general, and of Tamil-nad and its religion and literature in particular. We understand that the Birth-day is being celebrated tomorrow in India and Ceylon.]

**EVERY** nation adores its saints. The life of a nation, even its gross political life, gathers around the radiance of a saint. It was saint Ramadas that inspired and energised Shivaji; it was the voice of St. Michael and St. Catherine that inspired Joan of Arc, an ordinary shepherdess to liberate France from foreigners. Guru Govind is a flower of Guru Nanak. Behind the wonderful benevolence of Ashoka, the Priya Dasin, stands Buddha, the Light of Asia! The West pays its daily homage to the Cross of Sacrifice, more than to the sword of an ambitious Caesar or Napoleon reeking with colossal massacre! The gentle words of Jesus conquer the human heart more easily than the booming cannons and air bombs engineered by scientific *asuras*.

#### Audacity of Science

O, they are playing with Science like children playing with swords! They are playing this murderous game, tearing and hacking their kinsmen, for they are yet deaf to the voice of Peace that cried from the Cross: "Forgive them, Father they do not know what they do!" The Scientific intellectualism has raised to the audacious height of producing artificial rain and artificial child too! It roars a bit higher than the skylark in the infinite heavens and boasts of having conquered the endless void! Its poisonous gas defiles the pure ether! It has ploughed the vast deep and hides there its submarines and torpedoes to wreck its own naval constructions! It has divined the laws of the physical sound, light, heat, magnetism and electricity. With coal, petrol, iron, steam and electric power it has conquered time and distance. Its wonderful

inventions have drunk more of the human blood than all the *puranic asuras*, than all the plagues, earthquakes, volcanoes, deluges, etc. put together!

#### The Hellish Boomerang

Only a Saint can save Europe, only a Yogi flaming with the dynamic fire of divinity can save Europe from the cannon's mouth. If it cares to hear the still living voice of the Son of Man, Europe can save itself. But its vital egoism jumps into the jaws of bloody ambition! The salvation of Europe is in the Gita in the Upanishads, in the voice of the ancient Maharishis! The national egoism, militarism, commercialism, communism, cunning diplomatism, Prussianism, Russianism are all soul-dry children of Materialism. They have all ended in the devouring of man by man! Their vital pride seek to hold militant sway of man over man, bombarding the fort of *Dharma*. The hellish boomerang thrown at its neighbour reverts to its own throat. The effect of Karma is irrefutable! The sower of bombs reaps bombs. The hope of a material Millennium has proved a mid-summer night's dream! Is this pragmatic civilisation worth imitation? Is this land of Saints and Yogis to be an imitation-Europe? No, no! India has the Sun-like lamp of civilisation! India has a Vyasa, a Valmiki, a Vashista, a Krishna, and hosts of the Vedic Seers to lead her! Only the children must hear the voice of the Mother, rise up and follow her! India is the foy of civilisation! India has the golden key of the Kingdom of Heaven! India is great because she is the Mother of the greatest saints! And saints are the eternal Lights of Civilisation!





## Hindu Organ

TUESDAY, MAY 13, 1947.

### PARTITION OF INDIA

THE UNITY OF INDIA HAS to be preserved at all costs. With this object in view the Indian National Congress has been doing its utmost to placate the Muslim League; but Jinnah is adamant and says Pakistan is the only solution. He speaks of Hindu and Muslim nations. It is difficult to understand how Hindus and Muslims can constitute two different nations. Many a time Britain claimed that she maintained the unity of India. The Conservatives boasted that India would be divided into innumerable divisions and anarchy would prevail but for British rule. Indian leaders will be wanting in statesmanship if they fail to bridge the gulf existing between the Congress and the Muslim League and preserve the unity of India; Gandhiji and Jinnah considered the matter at a meeting for which the Viceroy has been responsible. The leaders met after a period of about three years. Jinnah's statement to the press at the end of the meeting is not at all encouraging. He has repeated that Pakistan is the only solution for the safeguard of the hundred million Muslims in India. The President of the Hindu Mahasabha and other Hindus in Bengal are themselves against division of India, but they say partition is inevitable if the Muslim League insists on Pakistan. Jinnah argues that the Muslims who are a minority in India cannot subscribe to a Hindu Raj. The Muslim who are about 95 millions are a minority in India, the population of which exceeds 400 millions. If Pakistan is conceded for the reasons stated by Jinnah, it will be impossible to accede to Jinnah's claim without partitioning Bengal and the Punjab where the Muslim majority is not very big. The last census reveals that the Muslims constitute 55 percent and Hindus 45 percent of the population of Bengal. The same ratio exists in the Punjab between the Muslims and the non-Muslims. How can Jinnah expect the 45 percent of non-Muslims of Bengal and the Punjab to subscribe to Muslim domination in these provinces if he cannot consent to a united India? There is no logic in his argument.

It is gratifying to note that eight States have joined the Constituent Assembly. More are expected to join. In

### INDIAN NEWS FRONT

## SETTLEMENT IN BENGAL

### May Join Constituent Assembly

#### A Forecast

What will Lord Ismay bring to India? Some political observers forecast that the Viceroy's Statement on June 2 might outline a 'loose federation' which would be looser than that Sir Stafford Cripps originally authored last year. This loose federation would comprise three sub-federations, namely, A Group of the Cabinet Mission's plan, B and C Groups which would deal with the territories claimed by the Muslim League and a sub-federation of Native States. These three sub-federations would retain residuary powers and surrender a minimum of power to the "loose federal government." The coming week was said to mark "another milestone in India's history."

#### Gandhiji's offer to Jinnah

According to a report received from New Delhi, Gandhiji is stated to have offered Mr. Jinnah on Tuesday last, to vest in him the entire administration of the country. He would advise the Pandit Nehru team to hand over responsibilities to him. Instead of a part of India as demanded by the Muslim League, he could have the whole of India. He could reconstitute the Central Government with League members without the Congress if he could go and tell Lord Mountbatten that both of them had reached an agreement and that the British Government should quit India immediately. Gandhiji is reported to have added that Congress would give Mr. Jinnah every co-operation that he wanted. Gandhiji pinned his faith to his ideal of United India. Mr. Jinnah declined to accept Gandhiji's offer to extend him the "Rajtilak of India". Mr. Jinnah was fully aware that though the Congress Working Committee differed from Gandhiji on this offer yet the latter would be able to bring them round, but he was firmly of the opinion that he would be a "prisoner" in the hands of the Hindu majority. He would only be perpetuating Hindu Raj and repudiating the entire League movement. Perhaps he felt that the Pakistan cry

the south Cochin has taken the lead and the Maharajah of Cochin has exhorted Travancore and other States to join the Constituent Assembly. The Nizam of Hyderabad is consulting his lawyers. Legal advice leads one nowhere and is sometimes dangerous. The Nizam would do well if he is guided by his own conscience without being led by legal opinion. It is to be hoped that Jinnah and the Princes would be reasonable and join the Constituent Assembly. The division of India will create difficult problems regarding defence. Lord Ismay and Sir Claude Auchinleck are in England conferring with the Cabinet, and the Viceroy is expected to hold an All-party Conference on the 2nd of June when he would reveal Britain's plans for the transfer of power. A truncated Pakistan will be of no benefit whatsoever to the Muslims. It is the duty of all parties to preserve and maintain the unity of India.

had been carried too far to cry halt to it now.

#### Bengal Politics

The partition of Bengal move which has gained momentum has given a rude shock to Bengal Leaguers. They are running hither and thither to save Bengal from partition. Premier Suhrawardy has been very conspicuous in advocating for a united Bengal which would not join Pakistan or Hindustan but would remain independent. It is understood that Muslim Leaguers of Bengal headed by Suhrawardy stressed the need for a united Bengal outside Pakistan to Jinnah and it is now learned that Jinnah has now expressed his willingness to give the Bengal Ministry freedom to settle the separation question with Bengal Congress leaders in any manner Mr. Suhrawardy could manage, but he would stick to the Western Zone of Pakistan. He had no objection to allow Bengal to participate in the existing Constituent Assembly and going out of his Pakistan plan if Pakistan in the Western Zone was conceded to him. Gandhiji, however was not agreeable to this.

#### Congress-League Agreement?

In the wake of the recent Delhi talks and the freedom that Mr. Jinnah is said to have given Mr. Suhrawardy to effect a settlement with Bengal Congressmen, Gandhiji's present visit to Calcutta will prove very interesting. Mr. Sarat Chandra Bose, who believes in an undivided Bengal, and Mr. Suhrawardy have been working together to prevent the partition of Bengal. Gandhiji believes in a united India and opposes the division of Bengal as well as the Punjab. Will Mr. Suhrawardy reach an agreement with Gandhiji on a fifty-fifty basis of representation in the Bengal Cabinet and the services? Will the Bengal Prime Minister leave Mr. Jinnah's fold and agree to join the Indian Union? These are questions which may be discussed during Gandhiji's stay in Bengal. It is hoped some interesting results may come out of the talks in Calcutta if the Bengal Premier has freedom to reach a settlement with Bengal Congressmen.

#### Strike Settled

The bus strikes in the Peninsula have ended as the result of a conference held on Sunday last at the residence of Mr. C. Ponnampalam Chairman, U. C., between the owners of the three companies and the representatives of the workers. It is understood that the owners agreed to most of the demands of the workers.

#### PERSONAL

Mr. C. Rangunathan, Deputy Commissioner Co-operative Development has sent in his papers for retirement on grounds of ill-health. Mr. Rangunathan who is 54 years of age was Senior Assistant Registrar of Co-operative Societies and when the Co-operative Wholesale Establishment was created on the outbreak of war he was seconded for service in charge of that organisation. He was later seconded to the post of Deputy Commissioner of Co-operative Development. Mr. Rangunathan joined the Co-operative Department in 1928 as an Assistant Registrar after 9 years service in the Agricultural Department.

## Hope For Mankind

### Tributes to Asian Conference

The *Manchester Guardian* has published a long appreciation of the recent Inter-Asian Conference in New Delhi, in which the writer, Horace Alexander, describes the event as "full of hope for mankind."

"It would be safe to say," he says, "that the prevailing determination of the conference was to end the period of 'Colonialism' in Asia as quickly as possible. Every delegation was eager to support its neighbours as to win their support in their own struggle to become free from dependence or perhaps, it would be better to say, free from inequality."

The Conference reports which will form the groundwork for a permanent institute, that is to be formed, will presumably be published and should, says Alexander, be carefully studied in the West as well as in Asia.

He concludes: "That India was a fitting meeting place for this first Asian assembly was manifest from the devotion shown by the delegates to the great Indians of the hour—to Mahatma Gandhi, reverence; to Jawaharlal Nehru, honour; and Mrs. Naidu, the President who opened and closed the Conference with magnificent displays of oratory, spontaneous affection. But while all praise is due to them for the attraction of their great personalities and to the Committee who planned and carried the burden of the Conference, it is still true as Pandit Nehru said after the Conference was over that such a conference makes itself. What it made of itself was good and full of hope for mankind."

### OBITUARY

#### Mr. N. CHELLAPPAH

The death occurred on 12.4.47 of Mr. N. Chellappah, retired Post-Master at Illavalai at the age of 74. Mr. Chellappah retired from Government Service after 38 years of meritorious service. The deceased has left behind three sons, Mr. C. Balasubramaniam, Sub-Overseer P.W. D., Jaffna, Mr. C. T. Kanaganayagam, Asst. Post-Master, Mirigama, and Mr. S. Kumaswamy, Clerk Medical Department, Colombo and a daughter Mrs. T. Subramaniam wife of Mr. T. Subramaniam, Station-master, Maggona.

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# THIRUCHULI

## Its Past Greatness and Present Glory

(By K. Ramachandran)

BY being the birth places of Great Avatars like Buddha, Christ, Mohamed Sankara, Gouranga and Ramakrishna, such previously unheard-of villages as Lumbini, Bethlehem, Mecca, Kaladi, Nadia and Kamarpukur attained exceptional fame and later became important centres of pilgrimage. Following this tradition, Tiruchuli, one of the most ancient Saiva Shrines in the Ramnad District of South India, shines today with renewed and added glory due to the fact of being the birth place of Bhagawan Sri Ramana Maharishi.

During the time of the four Saiva Acharyas, all of whom are said to have worshipped Lord Bhoominath and His Consort, Sahayavalli, the presiding Deities of Tiruchuli, the pilgrimage to this sacred place was confined to those professing Saivism, but today it attracts pilgrims from all the four corners of the globe. The Rama and Krishna devotees from the West and North India, the Vaishna-

### Blessed Tiruchuli House

Blessed be Tiruchuli House!  
Long live the place of Ramana's  
Emancipated now, it is [birth]  
Shining full in His benign Grace  
Sharing Arunachala's Glory  
Ever welcome to pilgrims who go  
Devoted and pure at heart and mind.

Truth He is though a form He has  
Ignorance dispelled, Light He is  
Radiating peace all around,  
Unique, His state of Self-Awareness  
Cycles of births he cut away.  
Hasten unto Him and be ever free  
Unload your weight of dualities;  
Lighten your hearts, enjoy His love  
India's greatest Sage, adore.

—SRI RAMANADASA

vites from South India, and even Christians from Europe and America proceed there to pay their homage alike. All praise to Bhagawan Sri Ramana whose benign grace has brought out this holy spot to its pristine glory from its centuries-old obscurity! The blessed house where He was born had been conveyed three years ago into a private place of worship with the name "Sunthara Manthiram," through the untiring efforts of Sri Niranjananandaswamy the Sarvadikari of Sri Ramanashram, Tiruvannamalai. Suitable accommodation with modern conveniences has also been provided by him for the pilgrims who come from far and near. This has been made possible by the extra-ordinary foresight of his late father, Vakil Sundaram Iyer, who, when building this spacious family home over seventy years ago, had it designed in two sets of halls and rooms with equal accommodation in each set, one for the family and the other for his guests. Today the family portion has become the Temple, with the chamber in which Alagammal gave birth to her second son forming the shrine room, while the other section remains the guest house as originally planned.

Inscrutable and mysterious indeed are the ways of the Divine Power! While staying there for three days last month, the present writer was particularly delighted to meet a few old residents of the locality and to hear from them some interesting and inspiring anecdotes relating to the ideal life of universal love, goodness and charity Sri Sundaram Iyer and his worthy partner, Alagammal (Parents of Bhagawan) led at this sacred and blessed home.

### Historical Greatness

Let us now have a peep into the remote past of Tiruchuli, puranic as well as historical. The praise of Tiruchuli was sung in eulogistic terms by Sri Sootha Mahamunivar in the Kshetra Kadam of Skanda Purana according to which this sacred place, held so dear to Lord Siva, was saved twice from deluge by that Lord. The Sthalapurana composed in Tamil by the late Sri. Aravamuthachariya of Tiruchuli is based on the above puranic traditions and a recent book under the title "Thirisoalapura Mahatmyam" (திருச்சூலபுர மகாத்மியம்) written by Sri Viswanath Bramachari and published by Sri Niranjanananda Swamy, Sarvadikari of Ramanashram gives the above two puranic versions and other details in chaste and simple Tamil prose.

Of the 14 Siva Kshetras in the Pandyan Kingdom, Tiruchuli is well reputed as the heart of that Kingdom, in the same way as Madura is considered the heart of the Tamil-Nad and Tiruvannamalai, the heart of Siva and the heart of the World.

It is significant to note in this connection that Bhagawan Sri Ramana, popularly known to the modern Scientific and Psychological world as the author of Hridaya Vidya, has connected in an everlasting manner the above three heart centres of Saivism by His birth, (Tiruchuli) His early life, (Madura), and His present stay (Tiruvannamalai).

Gautama Muni occupies the most prominent place among the past worshippers of the temple at Tiruchuli. Daily pooja is performed to the Bo-tree (Dharma Virudsha) in front of the temple, and tradition has it that the great Muni's tapes were, and are still, under this sacred tree. In the galaxy of the long row of Saiva Saints placed on the Southern side of the inner pragam starting with Appar and ending with Umapathisivachariar, Gautama stands in the centre with Ahalya on his right, both directly facing the Nadarajah Shrine. It was here, tradition says, that the couple after their reconciliation had the Darshan of Lord Nadarajah's Thirumanakulam, and received His blessings and directions to lead family life once again.

Kodi-Theertham established by Arjuna when he visited Tiruchuli with his wife Chithrankathai, the Pandyan Princess, still enjoys its old reputation. It is a pleasant sight to observe the women of the locality coming in orderly fashion with their shining brass pots to take water from this Theertham, for their daily use at homes. This beautiful parade in a continuous and

(Continued on page 4)

## Gangsterism!

### Bus Set on Fire

A bus belonging to the Jaffna—Point Pedro Bus Company was burnt to ashes at Chankanai on Thursday last. It is said that while the bus was proceeding from Jaffna to Palaly, it was stopped at Kondavil by the road being blocked by a rope drawn across it. The bus on halting, about eight men, fully armed appeared and ordered the passengers to alight, threw out all the luggage and assaulted the driver and conductor who then ran away.

One of the assai ants, it is understood, then took the control of the wheel, and with his companions drove the bus to Chankanai where it was set on fire.

On receipt of intimation, Mr. R. Blaze Superintendent of Police with Mr. F. J. M. de Saram Asst. Superintendent motored to Konda-

## Law's Delays

### Legal Secretary's Move

A conference of Magistrates, the Police and the Government Analyst was held on Saturday last by the Legal Secretary at Colombo to devise ways and means of ending the law's delays.

After discussion, the following tentative proposals were agreed upon:—

The adoption of administrative measures to prevent delay in the administration of justice without recourse to legislation at this stage.

The appointment of two more Commissioners for the Western and the Southern Assizes as a temporary measure.

The appointment of a number of supernumerary magistrates to clear all existing arrears.

vil and thence to Chankanai. Investigations are still continuing.

## HINDUS SHOULD BE BRAVE

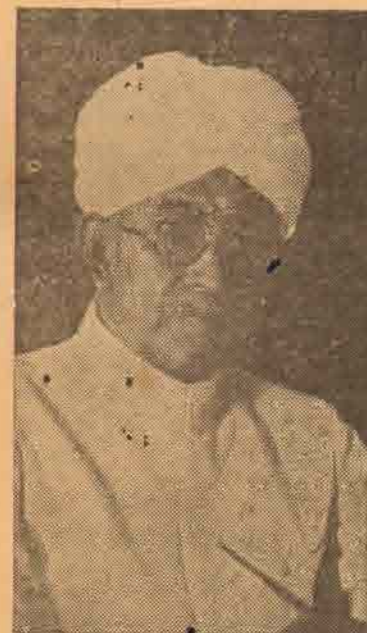
### Sir Waitialingam's Exhortation to Youth

"HINDUS were never cowards; Hinduism is a religion which instils nothing but bravery, chivalry and fearlessness in the minds of its followers as would be seen from that great song of Saint Thirugnanasambandar — 'Gangaiyaru' — and hence it behoves all Hindus wherever they are to eschew fear and be the warriors of Hindustan," declared Sir Waitialingam Duraiswamy, Speaker of the State Council, in the course of his presidential address at the public meeting held at Nallore on Tuesday last on the occasion of the 14th Annual celebrations of the Sri Ganesha Vidya Vruthi Sangam.

Sir Waitialingam and the other speakers were taken in procession to the accompaniment of Oriental Music to the Hall of the Sangam where the meeting was held. People from different parts of the district attended in large numbers, and the large hall was filled to capacity.

The proceedings began with the chanting of Devarnam. Dr. V. S. Ramanathan, the Chairman of the Reception Committee welcomed Sir Waitialingam and others in a short address in which he stressed the importance of unity among the Hindus. Dr. Ramanathan recounted how the Sangam from very small beginnings has now within a period of 14 years flourished and attained the present stage and appealed to the Hindus of the locality and elsewhere to take more interest in the growth and development of the Sangam. He said that Hindus wherever and in whatever position they are should get united and help to create Hindu solidarity. "In our mother country today," Dr. Ramanathan went on "our Hindu brethren are undergoing trials of the worst magnitude due to the intransigence of a political leader of the Mussalmans whose fanaticism has been let loose by their Quaide Azam. At this critical juncture Hindus all over the world should get united and should raise Hinduism to its pristine glory."

Sir Waitialingam Duraiswamy then delivered his presidential address. It was a call to the Youth



of Hindustan to be brave and fearless; fearlessness should not be misconstrued for aggressiveness as was witnessed in Europe during the last twenty five years, when the Demon of war was let loose on more than one occasion to emit blood and fire and to bring devastation to millions of human beings. What has Hitler achieved? What did Mussolini achieve? or what has Winston Churchill himself achieved? Churchill has been applauded as a great war leader. But has he brought peace and happiness asked Sir Waitialingam and continued: "The war lords of Europe have not brought peace or happiness to Europe. They have let loose the demons of famine, starvation and devastation in Europe. This is the result of the materialism of the West. Hinduism is a great religion; and we should all take pride in calling ourselves Hindus. We are Saivites, the devotees of that great Shiva, and as the poem says, there is nothing of which we are afraid."

Sir Waitialingam in conclusion appealed to all Hindus to study their religion and to follow the religious precepts diligently.

Messrs. T. Kumaraswamy Pillai, M. Gnanaprakasam, V. T. Sambandhan and K. Venkandar also addressed the gathering.



## LETTERS TO THE EDITOR

**"Kataragama for the Hindus"**

Sir,

In your editorial article of the 6th instant on the above subject you find it "difficult to understand how our Buddhist friends...turn a deaf ear to the Hindus' claim." But was there ever a proper claim made to the proper authorities? I think not.

In 1920 I wrote to your paper and related an incident which was as follows:—

On the 4th festival night in July of that year after the procession had left the Swamy temple towards Valliamman temple I had occasion to return to the temple hall for something or other. I saw two or three Buddhist priests seated on a mat spread over the till-box. They were facing the Shrine and chanting something loud. When I subsequently questioned another priest known to me he explained that they were preaching Bana to Kataragama God so that He may get enlightened and attain Nirvana!

In my letter I wished to know if the state of Buddhahood is one such as to be desired even by Kataragama God. Will some one reply now please?

2. In the last sentence of the editorial article referred to, you say that the Buddhists should hand over Kataragama Shrine to the Hindus as "a condition precedent before Buddhagaya is restored to them." I say that there should be no bargaining. Kataragama should be given to the Hindus whether Buddhagaya is restored to the Buddhists or not. Buddhists are capable of fighting their own battles. They must and they will get Buddhagaya on their own merits. Are the Hindus not capable enough to put their case to the proper authorities in such a manner as to convince them of the justice of the claim? When the Buddhists recognise the justice of the claim of the Hindus you can be sure that the Shrine will be returned.

Who will address the claim, when and to whom?

Yours etc,  
A. Kanapattipillai.

**The Education Amending Ordinance**

Sir,

As one who has worked for over quarter of a century for the cause of Hindu Education, I have consistently agitated for free education in all stages of Education. I can recall with pride the numerous efforts made by the late Mr. W. A. de Silva, and myself to induce Mr. L. Macrae (the then Director of Education) to induce the latter to make a start by making Elementary Education (up to the 8th standard) free in all English Schools. The Hindu Board of Education, at my instance, imparted free English Education in some of its Bilingual Schools. I therefore, yield to none, in my enthusiasm and devotion to the cause of free education in Ceylon. I have studied the Education Amending Ordinance; bringing to bear my legal knowledge and experience, I fail to see how responsible Buddhists of Dr. Mala-

segara's and Dr. Adikaram's standing could tell the people that the said Ordinance is in furtherance of free education. As an educationist and lawyer, I categorically state that there is no section or sub-section seeking to implement free education.

As a Hindu and as one who has laboured at great personal sacrifice for the cause of Hindu Education, I take strong exception to the section that seeks to arrogate solely to the state the exclusive right to establish future schools. It is the thin end of the wedge. It denies us, the Hindus, the Buddhists, and the Muslims the right to establish schools for educating our children according to our Dharma. It is a negation of all that we the Hindu Educationists from the time of the late Sri La Sri Arumuga Navalar have stood for. The Hindus of Ceylon expect every Hindu Member of the State Council to oppose this Amending Ordinance, which sounds the death-knell to Hindu Education. We, the Hindus, claim the right to educate our children in Hindu Schools as one of our fundamental rights. The Constituent Assembly in India has already conceded this right in its charter of Fundamental Rights. Will the superannuated State Council dare deny this fundamental right to the Hindus, the Buddhists, the Muslims, and the Christians?

Yours etc,  
S. Rajaratnam,  
Secretary.

The Hindu Board of Education,  
Jaffna, May 10, 1947.

**Christianity & West****The Challenge from the East**

That the West had failed to grasp the true ideals of Christ and that the leaders in Western countries had forfeited their right to give the lead in spiritual matters owing to their materialistic context of life was expressed by General George Carpenter, who was the head of the World Salvation Army in an interview with a press representative last week, when he came to Colombo.

"No one can deny the great capacities of the people of Eastern lands and of the Christian products of the Eastern mind and lead" declared the General.

Replying to the press representative who asked him what he thought of the future of Christian organisations in Eastern lands now gaining self-government, General Carpenter emphasised that Christianity was an Eastern religion and they had to aim at creating an indigenous Church in every land. It was an anachronism that leadership from without should be enforced when an indigenous Church could be made a practical proposition. That was logical and the highest wisdom.

Referring to the present world situation, General Carpenter said he felt that the movements of the world today were a challenge to Christians to return to humility and simplicity.

## TIRUCHULI

(Continued from page 3)

unbroken one from dawn to dark, the gossip, loud laughter and noise common to all watering places in India are conspicuous by their absence here.

Gaundanya Nathi is another famous Theertham of this place which finds special mention in the *puranas*. Whether one believes in these *puranic* stories or not, there is no denying the fact that one feels an invigorating and exhilarating effect after a bath in this river. It separates Tiruchuli from Kalayar and Mahamaya's temples which are in ruins and present a pathetic sight, in spite of the fact that there are thirty-six endowed villages to maintain them. Their glorious past associated with Sri Sundaramoorthy Swamikal naturally comes to the visitor's memory as he looks at their present thoroughly neglected state and disgraceful condition.

Tiruchuli originally formed a territory of the Pandyan Kingdom but today it is a part of Ramnad district. It was presented to Parvathy Sethupathi along with Pallimadam and Thirupuvanam by the Pandyan King, in grateful recognition of the military help rendered in defeating the King of Canara and his allies who invaded the Pandyan dominions. Before the railways were opened, the pilgrims from the North via Madura and the West via Tinnevely used to visit Tiruchuli before proceeding to Kamuthi on their way to Ramshwarani. These routes are now abandoned and pilgrims to Tiruchuli particularly those from the South, are required to take a long and circuitous route either from Madura or Virudunagar railway stations, by road bus via Aruppukoddai which is a flourishing town thirty miles south of Madura. A separate bus service operates between Aruppukoddai and Tiruchuli (8 miles). This service is not so regular and frequent as the one between Madura and Aruppukoddai. There is also a direct bus service from Madura to Tiruchuli (30 miles) via Kariapatti but in the absence of a solid bridge over the river crossed on this route the service gets interrupted during the rainy seasons. When the proposed road between Narikkudi and Tiruchuli (10 miles) is built, the pilgrims from Ceylon and Ramnad district will be able to reach Tiruchuli quicker and cheaper via Parthipattur with Paramakudi as the nearest railway station. When India gets her freedom and rises to her full stature the present difficulties and discomforts in travel will be removed in a very short period, and the vast resources of all the Hindu temples with endowed villages are sure to be utilised for the spiritual, social and educational progress of the society to which they belong.

**Communists All Over The World**

There are 18,500,000 Communists all over the world, reported the British Empire Communist Congress held last month in London. The number included Communist parties in 57 countries, headed by Russia with 6,000,000

**Supplementary Estimates****Jaffna Lagoon Scheme Included**

Mr. D. S. Senanayake, Leader of the State Council and Minister of Agriculture and Lands, wants Rs. 400,000 more for continuing work on his Parakrama Samudra Scheme (irrigation scheme in the North-Central Province).

The Council has already voted a sum of Rs. 400, 00 for this purpose, but Mr. Senanayake says that this sum is not enough to complete the work.

This and several other estimates, numbering 89 in all, will come up for consideration at this week's meeting of the Council.

Another estimate in the name of Mr. Senanayake is one of Rs. 150 000 for converting the Jaffna Peninsula Lagoon into an inland fresh water lake.

The Minister of Home Affairs, Mr. A. Mahadeva, requires Rs. 174 160 for replacing unserviceable equipment for the Police Force.

Col. J. L. Kotelawala, Minister of Communications and Works, will ask the State Council to approve four different supplementary estimates of Rs. 3,360,000, Rs. 250,000, Rs. 426,000 and Rs. 55,710 for repairs to roads and bridges.

Col. Kotelawala observes that provision for road maintenance included in the estimates 1946-47 was based generally on the Departmental schedule of rates framed on the basis of 72 cents per day for labour employed by Road Overseers, but this rate has subsequently increased to 96 cents.

He also says that extensive damage has been caused to the roads due to abnormal and continuous heavy rains from October, 1946, to January, 1947.

The Council will also be asked to vote a sum of Rs. 150,000 to meet increased rates of pay to enumerators.

**Officially Dead!**

Returning home after seven years as a war prisoner with the Germans, Claude Laurent, a Frenchman, received a triumphal reception from the townspeople of Roanne in Central France.

Then he found himself officially dead. His name appears on the local war memorial. He cannot get any ration book or return to his old railway job because a pension is being paid to his "widow."

Worse still, the "widow" will not live with him because she has received no letters from him during the past seven years.

—an elite limited to 31/10 per cent of the population. Runners-up: Italy with 2,200,000 members, and France with 1,300,000. The British communist party claimed only 43,000 and the United States Communist party just 74 000 card holders.

The 18,500,000 world Communists compared unfavorably with 25,500,000 Democrat and 22,000,000 Republican voters in the United States during the last national election.



# Books Review

**Krishna Sangeetha** by Mrs. Mani Sahukar. Publishers Thacker & Co Ltd Bombay. Price Rs. 3/-

The Bhagavat Geeta, or The Lord's song has been translated into many languages: there are several commentaries on the Geeta, which is well-known not only in Asia, but also in other parts of the world including Europe. "The Geeta is famous because of the metaphysical truths it expounds," says the author, "but from the early life of Krishna and his youthful exploits, as enunciated in the Bhagavata Purana can be pieced together equally important aesthetic truths of unsurpassing delicacy and beauty." The book has been written with the main object of making the readers familiar with Bhagavata Purana: it is in the words of the author, a layman's reaction to the profound beauties of this profound Purana, a layman's spontaneous response to all this rich store of beauty and spirituality which the Bhagavata offers to all. "To bring before the readers the vivid and colourful personality of Shri Krishna—Krishna the lover and the artist, Krishna who sported with the milkmaids of Bindaban, Krishna, the simple cowherd lad, whose life reads like a veritable pastoral symphony, and Krishna, incidentally, who has so tremendously influenced India's dance and song, and whose image even now seems great in beauty to those who seek to give expression on canvas to the intuitions of life"—these are in short the purpose of the author in presenting the book. The author rises to great heights when she explains why Krishna has been conceived of as being blue in complexion—divine and unfathomable at once—and the relationship that existed between Krishna and the Gopis whose love was a complete abandonment of all other ties and desires, the Gopis who were moved by the notes of Krishna's flute to forget their husbands, houses, children, work, duties and obligations and realise divine consciousness. The chapter on Krishna and Art is extremely interesting. "The child Krishna", says Mrs. Sahukar, "and his exploits have been translated into Indian Art through the venues of poetry, painting, architecture and sculpture." The significance of 'Ras Leela', and the symbology of Radha Krishnan as expounded by the author are beautiful. The language in which the book has been written is simple, but the thoughts are sublime.

**In Quest of God:** By Swami Ramdas. Printed by Kanchhodas Manchharam, 31, Tribhuvan Road, Bombay 4, and published by The Manager, Anandashram P. O. Via Kanhangad, S I. Rly. Price Rs. 1-8-0.

Swami Ramdas narrates in this little volume how he was inspired by love of God to become a pious devotee and relieve himself of all worldly cares, anxieties and pains. Ramdas literally means a slave of Ram, and the author, it will be realised, is true to his name. He conceives of Ram as Guru, Father, Mother and Friend; in short he finds Ram everywhere and in everything. The book is, in short, a narrative of the author's experiences gained by him from the time he heard the Divine Call and moved from one sacred spot to another, from Rameswaram in the South to Hrishikesh in the Himalayas realising all the time the divinity in animate and inanimate objects. The following poems illustrate the author's thoughts:

O Ram I take refuge in Thee,  
Thou art my love, my life, my lead,

I am in Thee, Thou art in me,  
Thou art my father, mother indeed.

Thou art the life that pervades all,  
In Thee all things and lives reside,  
Thou art the life in great and small,  
In Thee my friend and brother abide,

Thy lotus feet my constant thought,  
Thy light divine my only dream,  
To serve Thee is my pleasing lot,  
Thou art my wealth, name and fame.

O Ram how charming is that sound,  
O lips utter Ram Ram  
O mind meditate Ram Ram,  
Forget thyself in Him—in Him.

O Ram, I see Thy form on every side;  
In all the worlds Thy light and glory abide.

O Ram, Thou art the sun that shines on high;  
Thou art the moon and stars that deck the sky.

O Ram, Thou art the life that fills all space,  
And sets the whirling universe in its race.

O Ram, I see in hills Thy form divine.  
In waters vast that flow and wave and shine.

O Ram, I see Thy light in jungles wild,  
In trees and plants and verdure mild.

O Ram, all life reflects Thy godly light,  
Thou art all in all—Love, Bliss and Might.

Swami Ramdas is a great believer in the Universality of Religion. Christ, Muhammed, Buddha and Krishna are in his view great teachers.

**I.N.A. and the August Revolution**  
By M. N. Roy. Published by Renaissance Publishers, 15, Bankim Chatterjee Street, Calcutta. Price Rs. 2.

Mr. M. N. Roy explains in this book why he thinks that India has been saved from a tragic fate by the failure of the I. N. A. and the August Revolution of 1942. He calls the I.N.A. a comic opera army and states that had it succeeded in its venture, however well-meaning it might have been, it would have, in the name of freedom, tied the cruel chain of Fascism round the neck of Indian masses. Freedom has no meaning and becomes a fraud unless it means freedom for the masses and better standards of life for them. The solid structure of freedom cannot be conjured out of feverish imagination, but must be built patiently and laboriously laying one brick on another. Good motive alone or emotional effervescence would not be sufficient. Careful planning and intelligent action are necessary. Mr. Roy is evidently not satisfied with the leadership of the Indian National Congress which according to him is still guided by the "Old Guard of Banias and Brahmins." Social revolutionary that he is, he insists on the people's right of revolt not only against any foreign government but also against any government which is not based upon the express consent of the people. He criticises Netaji Bose, Pandit Jawaharlal Nehru and Mahatma Gandhi and accuses them of Fascist tendencies. He himself concedes that his opinion may not be shared by many, but he is against the Democracy of judging what is right by the counting of heads. Readers will not fail to realise the logic of his arguments. He sincerely believes that the freedom which Congress may succeed in obtaining from Britain will not benefit the masses. He pleads strongly for a change of leadership and outlook to secure real freedom.

## God — Is He Cruel And Unjust

(Continued from page 1)

they are as staggering as to be told, when he is straining to make out the smudge which is all he can see of the great cluster in the constellation Hercules, that the faint light that strikes his eye left its source 34,000 years ago.

Hence the pathetic paradox that Einstein's discoveries, the greatest triumph of reasoning human mind on record, are accepted by most people on faith. Hence the fact that most people never expect to understand more about Relativity than is told by the limrick:

There was a young lady called Bright,  
Who could travel much faster than light,  
She went out one day in a relative way,  
And came back the previous night.

The position of most people with regard to the doctrines of the Vedanta is similar.

Now the Vedantic position is that the whole universe as we know it and as we do not know it, and its past, present, and future are all *from* God or Brahman, and yet *in* Him and not separate from Him. He is neither being nor non-being, With hands and feet everywhere, with eyes, heads and mouth everywhere, with ears everywhere in the universe. He pervades everything. He makes all the senses function, but He is without any senses. He is transcendent and at the same time immanent. Being without beginning and devoid of all Gunas He yet exists in the body and is not bound or tainted thereby. 'Just as the sun is the "eye" of all beings but is not tainted by the defects of the eyes of those beings, similarly the One, the resident in the inmost hearts of all beings, is not tainted by the sorrows of people.' It is only the Jiva, through the inscrutable power of Maya, who is affected by pain and pleasure. Happiness and misery, pain and pleasure, cruelty and kindness, superiority and inferiority, greatness and littleness are all part of the very structure of the world of Jivas. For example there is no sense in questioning why the mountains are not where the oceans are. In this sense Maya or the power of God by which the whole universe, animate and inanimate is created and sustained and destroyed is but a statement of facts. It is possible for the Jiva to be cured of this bondage of ignorance which is the cause of all his misery and to get freedom from Maya. A disease can be cured even if we do not know the exact nature of its aetiology. The way to get over the miseries of this world is to know the Mayav'n, the Lord of the universe. When the Jiva puts on the majesty and glory of the Paramatman and loses its Jivahood then alone will doubts finally vanish.

## Mr. Senanayake's Waterloo!

### Mirigama Will Reject Senanayake?

Speaking at a public meeting held at Mirigama on Saturday last under the auspices of the Ceylon Union of Bikkus, a Speaker Mr. Somawee-ra Chandra Siri said that all eyes were centred on Mirigama which would go down to history as the Waterloo of Mr. Senanayake, the local Napoleon.

Another Speaker, a Buddhist priest, Telpawila Seelawansa Thero said that the Ceylon Union of Bikkus numbering over 15,000 was determined to defeat Mr. Senanayake at the Parliamentary election contest at Mirigama.

The Ceylon Union of Bikkus organised another meeting on Saturday last at the Colombo Town Hall in support of the Amending Education Bill.

Dr. Colvin R. de Silva and Dr. N. M. Perera were among those who addressed the meeting. Dr. N. M. Perera challenged Mr. Senanayake's recent denial of a secret pact with the Archbishop of Colombo and the warden of St. Thomas College to oppose the Bill.

Dr. Colvin R. de Silva said that if they accepted a postponement of the issue they would not get what they wanted. "Mr. Senanayake's aspirations to be Prime Minister will never be realised" he observed amidst cheers.

## TENDER NOTICE

### Sale of Land

By permission granted in case No. 303 Guardianship of the District Court of Jaffna, offers are invited for the purchase of the undermentioned property belonging to Rajaretnam Sanmugaretnam of Maviddapuram a minor.

Sealed tenders stating offers should reach the Secretary District Court Jaffna for the undermentioned within 21 days of the publication of this notice.

The court reserves to itself the right to reject any tender.

### Property Referred to

All that piece of land called "Paladdiyavudai" in extent 38½ Lms. v.c. situated at Tellipallai West is bounded on the East and North by lane on the West by lane and the property of Thangamma wife of Sinnathamby and shareholders, and on the South by the property of Vairavapillai Sithamparapillai and brothers and Vallipillai wife of Ambalavanar.

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### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 681

In the matter of the last will and testament of the late P. arch dechara Aiyar Teigarajah Aiyar of Vannar-punnai east. Deceased

Thiagarajah Iyer Sangaranarayanan of do. Vs Petitioner

Seenivasaga Iyer Subramania Iyer of do. Respondent

This matter of the petition of the petitioner praying that the last will dated the 16th day of March 1939 and attested by K. S. Veeravagu Notary Public under No. 23/19 and filed of record in this case be declared proved and that the petitioner be a executor named therein declared entitled to probate, coming on for disposal before R. R. Selvadurai Esq.,

District Judge, Jaffna on the 14th day of March 1947 in the presence of Mr. V. Navaratnarajah proctor on the part of the petitioner and on reading the affidavits and petition of the petitioner.

It is ordered that the aforesaid Last Will filed of record in this case be declared proved and that the petitioner be as executor named therein declared entitled to probate unless the abovesigned respondent shall show sufficient cause to the satisfaction of this court to the contrary on or before the 30th day of April 1947 at 10 A.M.

This 1st day of April, 1947.

Sgd R. R. Selvadurai  
District Judge

Extended for 28-5-47.

Indt R. R. S.

D. J.

(O. 16, 9 & 13)

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