

# THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus

PUBLISHED EVERY TUESDAY AND FRIDAY



VOL. LIX.

'Phone 56.

JAFFNA, FRIDAY, MAY 30, 1947.

NO. 16.

## The East And West WHAT IS TRUE HAPPINESS?

### Can They Meet to Advantage

(By DR. RANJEE G. SHAHANI)

IN 1938, speaking before the Royal Society of Literature and the then India Society, I tried to prove that there was an absolute rift between the East and the West. (Between ourselves I was at that time no less a "Blimp" than the "Colonel"). I succeeded in my aim better than I had expected, for a number of eminent European artists and critics took my pronouncement rather solemnly. There was, they agreed, fundamental opposition between the Orient and the Occident.

Soon, however, I discovered that I was not so right as I had fondly imagined. The first doubt was thrown in my mind by Thomas Whittaker, the well-known neo-Platonist scholar, who roundly declared that he had more in common with me than he had with Bernard Shaw or H. G. Wells!

A greater shock was given to me by Romain Rolland. He asked me to compare the spiritual experience of the East and the West.

'You will find', he said, 'that we are all members one of another. Any differences that are there are merely differences of behaviour and expression.'

I investigated the problem of the East and the West with all the thoroughness of which I was capable. The results were startling. Here, in rough outline, is part of what I discovered.

The East and the West had been meeting and mingling long before the time of Alexander the Great. From Thales to Plato, from Agnostics to neo-Platonists, from Schopenhauer to Count Keyserling, from Victor Hugo to Paul Valery, from Blake to Aldous Huxley, the Occident has been deeply influenced by the thought of India. And the opposite is only slightly less true.

It was during the Renaissance, and only from that time, that the gulf arose between the East and the West. This was simply due to the birth of an aggressive individualism in Europe. No doubt we owe to it the rise of science and all that it connotes. But the linkage between the East and the West which had withstood the test of many centuries was suddenly destroyed. In modern times the two have drifted apart more and more. And this is to the disadvantage of the West.

Such, anyhow, is the thesis of Rene Guenon, the brilliant French scholar and thinker. We may respect his contention without wholly subscribing to it. He seems to think that westernization of the

Orient especially of India, is a calamity. I venture to disagree; I believe that the East had to be awakened from its age-long sleep. Science is nothing if not universal.

English influence on India through Western education and other channels has been tremendous. But what is worth noting is that it has created a new type of men—what I have elsewhere called the spiritual Indo-Englishman. Examples: Ram Mohan Roy, Vivekananda, Tagore, Iqbal and Pandit Nehru. Even Gandhi, a pukka Hindu though he is, has many English elements in his make-up. Aurobindo is, of course, a perfect world citizen who combines in his vision gleams of various races. He is a symbol of *entente* between the East and the West.

But what other points of contact are there between the English and the Indians?

Well, both have the same sense of humour—that is they laugh at the same things. I made this remark during the second World War in some article of mine. Edward Thompson at once wrote to me: 'I was much struck by your suggestion that Indians are the only people who understand and appreciate English humour. This is true, but I have never seen this mentioned before...I am glad to have made a little discovery.'

The English like satire. So do we Indians. But I must say that we Indians have a finer comprehension of irony than the English. We can when we like it, puncture vanity so effectively that the operation is hardly noticed.

English idealism and Indian pantheism have much in common. Often they speak the same language.

But it would need a monograph to do justice to this theme: I merely indicate it.

The Buddhist theory of life is shared by such differently gifted writers as Shakespeare and Bertrand Russell. This only confirms a private theory of mine—that, any thinker, in so far as he is honest with himself and others, is bound to be a Buddhist.

Vedanta says that everything is ultimately a form of energy and movement. Modern science is affirming the same thing today.

I hope I have succeeded in showing that there is much in common between the Indians and the English.

(Prof. B. S. MATHUR, M. A. in the "Vedanta Kesari")

As one looks around one notices blood and tears. There is little joy. And so the question is: Why are we unhappy in spite of our ceaseless progress, made possible by science? As an answer to this question, I refer to a thought-provoking utterance of Swami Ranthirtha. In the course of his illuminating and touching lecture at San Francisco, in 1902, he said: "Rama knows of the case of a little child, a small baby that has just learnt to crawl, to walk on all fours. The child saw its shadow and thought it to be something strange, something remarkable. The child wanted to catch hold of the head of the shadow; it began to crawl to the head of the shadow and the shadow also crawled. The child and the shadow also moved. The child began to cry because he could not catch the head of the shadow."

And so the child continues crying, and his intelligence, if any, is not able to teach him what he should do to catch the head of the shadow. Exactly in the same fashion, and with the same result, of crying and gnashing of teeth, we are making advances in the domain of science and are yet far away from our dream of happiness. Why so? The second part of the story will illustrate the point. 'In the meantime the mother taking mercy on the child made the child touch his own head, and lo, the head of this shadow was also caught.' The idea is that there was a wrong selection of means to the end. Also there was the case of straying from the right and the central path of wisdom.

For mere asking happiness in plenty is and will be with us. We are what we think ourselves to be. Happy thoughts will make us happy. All happiness is inside us, and it can come out, it can be enjoyed to the fullest, ushering in a reign of continued comfort, if there is the right means adopted for securing it. The Bible has said that the Kingdom of Heaven is within us. Does it mean that happiness is inside in a concrete sense? A little reflection will dismiss this idea. Happiness is not a concrete thing. There is no positive place for it. I am one with John Stuart Mill when he considers happiness to be a mental state or attitude. He goes further, and states: "Those only are happy who have their minds fixed on some object other than their own happiness; on the happiness of others, on the improvement of mankind even on some art or pursuit, followed not as means, but as itself an end. Aiming thus at something else, they find happiness by the way. The enjoyments of life (such was my theory) are sufficient to make it a pleasant thing, when they are taken en passant, without being made a principal

pal object'.....Ask yourself whether you are happy, and you cease to be so." This intelligent analysis of happiness is extremely helpful as it is the outcome of his personal experience of sadness, as described in his autobiography.

I am happy that two great thinkers, one greatly intellectual and the other divinely spiritual are one in their analysis of happiness. Both spiritual insight and intellectual penetration say that happiness is just a state of mind. And then happiness cannot stand any security. This is very significant. Had not Carlyle said, of course after his reading of the Bible, that blessed is he who has found his work. Now amplify this idea of work, may be for the good of the nation or for the good of the entire humanity. In other words, as already hinted by Mill, happiness comes as a result of social work, work for the uplift of others.

Instantly we jump, quite reasonably, to another point: selfishness must be buried deep down, never to come up to surface, never to be brought into play, in our dealings with people in society. Here is the secret of happiness. Life, is indeed, beyond reiment or food. Life is, indeed, for others and in work. Only work is noble. Only work will take us face to face with happiness.

Edward Gibbon might say with all emphasis that books and friends and health are necessary for happiness. I say these things will be of no value if we have not the necessary and apt attitude to be happy. It was not for nothing that William Shakespeare put these words in the mouth of Antonio in *The Merchant of Venice*:

In sooth I know not why  
I am sad:  
It wearies me; you say it  
wearies you;  
But how I caught it, found it  
or came by it  
What stuff it is made of, whereof  
it is born,

This is said with reference to sadness. The same can be said with reference to happiness. It can come any moment; and also it can go any moment, without a cause. The cause lies inside, hidden within us. This is the secret. Happiness resides inside: there must be some suggestion, some occasion to open an overflowing stream of happiness. Only mental training will provide us with the occasion or the necessary suggestion.

In "Studies In the Middle Way" by Christmas Humphreys there occurs these beautiful poetic lines;

The falling tide of darkness flows away,  
The voice of self is stilled.

(Continued on page 5)





## Hindu Organ

FRIDAY, MAY 30, 1947.

### THE POLICE ORDINANCE

THE STATE COUNCIL HAS passed an Ordinance to amend the Police Ordinance of 1865. Under the old Ordinance the Police had practically no control over processions; they could only regulate and prescribe the routes for processions. The sequency of strikes in Ceylon and the manner in which self-interested politicians have taken upon themselves the responsibility of advising strikes and the processions of strikers displaying red-turbans or shirts and shouting slogans have all tended to make the public feel a sense of danger. There is a possibility that the strikes which have been indulged in are only an experiment for carrying out major plans. The Home Minister is of the view that certain leftists are intent on a revolution before the next elections take place in September. While the workers have a right to insist on a living wage and ask for better terms regarding leave, provident fund, dearness allowances etc, they ought not to be misguided to think that they could realise their objectives only by a revolution. The fundamental difference between Gandhiji's teachings and the Leftists lies in the fact that Gandhiji believes that whatever changes are necessary for the common weal can be achieved by non-violent methods while the Leftists think that a revolution is the only panacea for all diseases political, social and economic. The Amending Ordinance is modelled on the Public Order Act promulgated in England in 1936 and the object of the Ordinance is to enable adequate control to be exercised in relation to the holding and conduct of public meetings and processions. Police Officers of the rank of Assistant Superintendent or above will have the right to prohibit or regulate processions in the interests of the preservation of the public peace; possession of dangerous weapons the use of words, or behaviour tending to cause breaches of the peace at public meetings and processions are prohibited; and provision has been made for regulating the operation, in or near public places, of instruments producing, reproducing or amplifying sound. The legislation is timely, but to what extent it can remedy the existing state of affairs has yet to be seen.

# Gita & Non-Violence

(INDIAN SOCIAL REFORMER)

IN the April *Prabuddha Bhrota*, Mr. V. B. Athavale writes an article on the date of the composition of the Gita. Kashinath Trimbak Telang, in his introduction to his English translation of the *Gita* in the Sacred Books of the East series, after a careful examination of literary data, estimated that it must have been composed sometime before 300 B. C., how long before he could not determine. Bal Gangadhar Tilak in his *Orison*, working on the reference in the Gita to the month of Margashirsha as the season of flowers, calculated that the date of the Gita was about 3000 B. C. Mr. Athavale on astronomical references in the Mahabharata reaches about the same conclusion. Very few people who read the Gita as scripture or literature, care to enquire when the book was composed.

One of Mr. Athavale's objects in establishing the date is to disprove Gandhiji's opinion that the Gita is an allegory. Even an allegory must have been composed at some time. 'Pilgrim's Progress' is the typical allegory but we know who its author was and when it was composed. The fixing of a date, therefore does not necessarily prove that the Gita is not an allegory. But its contents, its subject-matter, are not of the kind suitable for allegory, except the content in which it is introduced as a part of the Mahabharata. It is remarkable that, while the Mahabharata itself has numerous variations in the different revisions, the Gita is practically identical in all of them, which shows that allegory has not in the least entered in its composition. What Gandhiji means, perhaps is that, though purporting to be addressed to Arjuna on the battle-field, the Gita might be understood by each one of us as addressed to him as a masterkey to the solution of all problems of life, large and small, serious and trivial which beset him. The command in every case is, do your work unconcerned, without consequences, failure or success, gain or loss. But what is your "work"? That each one must judge for himself, obviously not the work for the employer who pays you. Your work is the work which well performed, fills you with the sense of

fulfilment—the only real happiness in life. Such work is Worship, the highest and truest worship. But it may not be the same for everyone. It is never the same for everyone. For Gandhiji, spinning on the charkha is the way of fulfilment. But to impose it on all who seek to serve the country or even to advise it, is against the whole spirit of the 'Gita'. The same is true of Non-Violence. All work is overcoming of some resistance. Ever in play you force the ball to go where you want it to go and not where it wants to go. Karma, therefore, is inseparable from violence. And what does the Gita say of Karma? For the man who is in the stage of endeavour and aspiration, Karma, struggle, violence, is the way. When he has attained the goal, then non-violence, serenity, peace, is his portion. The great majority of men are in the stage of aspiration. Work therefore they must. The very effort to pack a thought into an act, is force. It is not non-violence. The Gita, therefore, makes the motive not the act, the criterion of moral worth. Whatever you do with an unselfish purpose, in other words, in the spirit of altruism, is acceptable to God. An act performed from a selfish motive, one of greed or ostentation or love of public applause, is unacceptable even though incidentally it may benefit others besides the doers. To tell the Noakhali victims to harbour no thought of punishment towards the wrong-doers, is plainly contrary to the precepts of the Gita. The divine descends to the earth to destroy wrong-doers. It is through human instruments that the divine works its will. A man who passively suffers wrong, is as much a danger to society as the man who inflicts wrong. The weak are a greater danger to society than the wicked. But for them there will be no wickedness on earth. Non-violence as Gandhiji preaches it, is unmoral. Never hit a fellow-man so long as he does not hit you. When he hits you, hit him back not in anger but calmly as a matter of duty to society. Even if he is stronger than you, do not hesitate. The bully is a coward. Further, there is universal justice fighting behind the man engaged in a just quarrel.

## LEFTISTS PLANNING REVOLUTION?

### HOME MINISTER'S ALLEGATIONS

**F**EARS that Leftists were planning "a revolution" before the General Election and that the spate of strikes was in the nature of a preliminary move, were expressed by Mr. A. Mahadeva, the Home Minister, when he rushed through all three readings of the Public Meetings Bill in the State Council on Tuesday last.

The Bill so amends the Police Ordinance as to widen Police powers over the control of public meetings and processions.

When Mr. A. Mahadeva, Minister of Home Affairs, moved the first reading, Mr. B. H. Aluwihare (Matale) objected to it being taken up on the ground that the members had not sufficient time to study the Bill.

Mr. D. S. Senanayake (Leader of the House) said that it was a very urgent matter and concerned the question of law and order in the country. He moved that it be tak-

en up under Section 38 of the Standing Orders.

The Speaker agreed.

Mr. Mahadeva said that according to his information certain Leftist elements were planning a revolution before the General Election. The strikers, it appeared to him, had taken complete control of the roads and it was their duty to see that other sections of the public were able to use the roads without interference.

If there had been no incidents recently it was entirely due to the tolerance shown by the police.

The strikes that began with 500 workers now involved 8,000, and disturbed the peaceful conduct of business in the city.

Mr. W. Dahanayake (Bibile) said that the Amending Bill was a perfect piece of repressive legislation, the like of which had never been seen in Ceylon.

The Board of Ministers had become panicky.

The third reading of the bill was passed 34 voting for and 4 against.

## Atomic Energy

### ITS FUTURE

Atomic energy will sooner or later control the destinies of the human race. This is the view expressed by Sir K. S. Krishnan addressing the Research Association of the Travancore University. In the course of two lectures he delivered Sir K. S. Krishnan gave an interesting account of his personal impressions of the work carried on in Europe and America during and after the war. He referred in particular to intimate anecdotes connected with the team of research workers of 11 nationalities who working together under the stress of war, developed processes leading to the production of atomic energy.

After making a general survey of the sources of energy, he indicated that the sources of all terrestrial energy is the sun. The lecturer showed how matter is converted into energy both in formation of heavier atoms from lighter atoms and in the course of disintegration of the heavy atoms. The source of solar energy released in the course of the formation of heavy atoms in the sun.

The lecturer drew attention to the fact that the available energy in the earth in the form of wood, coal, petrol, etc, will suffice only for 500 years or so and, if mankind has to survive, a new source of energy is imperative. He next detailed the process developed for the release of atomic energy and pointed out that atomic energy had come to stay and sooner or later it was going to control the destinies of the human race.

## Lakshmi Sisters' Radio Music Recital

The twin daughters, aged 10 of Mr. Rajendram, Proprietor of Sterlings, Jaffna and Colombo will give a Music Recital on the Radio on Sunday 1st June 1947 between 6-30 p. m. and 7 p. m.

Those interested in music should not miss this opportunity of hearing the young Lakshmi sisters who have won appreciations from musicians like Srimathi K. B. Sundarambal of all India fame.

### PERSONAL

Mudaliyar C. Venasitambay, Chief Tamil Interpreter, Supreme Court has been transferred as Chief Mudaliyar Jaffna Kachcheri, and Maniagar Jaffna Division with effect from June 16.

It is understood that polling in the 89 constituencies in the forthcoming Parliamentary elections would be completed in 20 days.

Dr. P. P. Pillai of the International Labour Office is being appointed head of India's permanent delegation to the United Nations and will shortly take charge of the New York Liaison office with the rank of Minister.

13 members of the Agricultural Corps, Wirawilla in the Southern Province were sentenced to 4 years rigorous imprisonment each by the Tangalla District Judge for being members of an unlawful assembly and committed riot arson mischief etc, at a village near their camp,



## Tuberculosis

### Some Precautions

(From the issue of 27-5-47)

The test is quite harmless, and consists of the injection of a minute quantity of a substance called tuberculin into the skin of the forearm. A positive reaction to the test is shown by slight swelling and redness at the place of injection, and all that this means is that the person concerned has had an infection with the tubercle bacillus at some time or other. Except in the case of infants, it does not necessarily mean that the person concerned has tuberculous disease. It is, however, an important examination in the case of most contacts, who should not refuse it if it is advised.

One further point with regard to contact examination. The examining doctor may advise one or more re-examinations at stated intervals. Such advice should not be neglected, as the disease, if it is to develop after contact, may take some months to do so, and re-examination, under medical advice, is a practical form of free life insurance.

Particularly in the case of infants and young children, contact should be broken as early as possible after a case of tuberculosis has been discovered in the home. If the patient has been hospitalized, well and good. If not, any infants and young children in the home should be removed to another house; if this is not possible, they should be rigorously prevented from any contact with the patient, and forbidden to enter the patient's room. Infants and young children are particularly susceptible to infection.

### Care and After-Care

Even though isolation and treatment of the patient, and the examination of his contacts are of major importance, they form only two legs of the tripod of prevention which is stabilised and completed by Care and After-care measures. It is not sufficient to isolate and treat the patient; it is necessary to follow him up after his discharge from hospital, to see to it that he is equipped to re-join the battle of life without injury to his health, and to provide sheltered employment where necessary. It is necessary to ensure for him freedom from care while in hospital by guaranteeing the economic stability of his dependants at home.

These are the main principles underlying the functions of Care and After-Care, and they can only be put into practice by organized social service associated with medical advice. The late Sir Pendrill Varrier-Jones, the apostle of this aspect of prevention, gave this ideal a concrete form; and Papworth, his rehabilitation village, is a model on which other schemes have been based both in England and in other parts of the world.

Care and After-Care, on a small scale, has recently been started near Colombo, but an island-wide scheme is at present under consideration by the Central authorities.

Before concluding, it should be mentioned that there are several predisposing causes of tuberculosis; that is to say, conditions which do not actually cause the disease, but which render people more susceptible to it. Chief among these are bad housing conditions and overcrowding, malnutrition, and debilitating diseases such as malaria and hookworm. Measures to relieve

## Strike Fever in Colombo

### Ministers and Governor Discuss

The strike situation in Colombo has not changed and it is feared that it may spread. The Board of Ministers discussed the strike situation with the Governor on Tuesday last on the steps that should be taken to maintain law and order in the event of the strike situation deteriorating further.

It was felt at the meeting that firm action was called for not only to prevent the situation worsening but also to protect the lives and properties of law-abiding citizens. It has been decided, it is learned, to take every precaution to maintain the essential services.

Should the strike position deteriorate, it is likely that as in October last, the military may be called out to protect vital Government Institutions.

### North Ceylon Six-A-Side Volley Ball Tournament

Twelve teams from the North have entered for the North Ceylon Six-A-Side Volley Ball Tournament—Viz. Dynamos A, Dynamos B, Kerudavil Volley Ball Club, Kankeyar Volley Ball Club, Urumpirai Hindus, Irupalai Sports Club, Val-West Co-operative Sports Club, Orients, Kokuvil Sports Club, Police, Anaipanthi, and Chavakachcheri Volley Ball Club. The tournament is organised by the Jaffna Sports Association. The Champion Team will meet the Provincial Champions for the All Ceylon Six-A-Side Volley Ball Championship.

### The Colombo Tamil Sangam

The 5th annual general meeting of the Colombo Tamil Sangam was held on the 25th Instant at 9-30 a. m. in the Sangam Hall with Dr. T. Nallainathan one of the Vice Presidents in the Chair. The following office bearers were elected for the ensuing year.

Patron: Mr. A. Gardiner.

Vice Patrons: Messrs. F. Kanagaretnam, A. Sabaretnam and S. Ratnanathar.

President: Mr. K. S. Arulnandy. (Re-elected)

Vice President: Dr. T. Nallainathan, Messrs. K. Mathiabaratham, M. S. Thiruvilangam, M. Viravapillai and K. P. Haron

General Secretary: Vidwan. V. M. Kanagasundaram (Re-elected)

Assistant Secretary: Mr. K. Krishnapillai

Treasurer: Mr. R. Pulendram

Asst. Treasurer: T. K. Sivarajah

Membership Secretary: Mr. Sinnadurai

Librarian: Mr. K. Nadarajah

Committee Members: Messrs. K. Sabanathan, S. Ponnambalam, S. Nadarajan, V. Ponniah, K. Vairamuttu, S. Candasamy, A. Wignarajah, S. Saravana Bawan, V. Pasupathy, K. Kumarnswamy, Mrs. Kartigesu, and Mr. S. Sockanathan.

The third reading of the Education Bill as amended by Standing Committee 'A' of the State Council was passed in the State Council on Tuesday last without a division.

THE HON'BLE MR. GEORGE EDMUND DE SILVA  
Minister of Health

will lay

## THE FOUNDATION STONE

of

THE GREEN MEMORIAL HOSPITAL CENTENARY BUILDING

On Saturday the 31st inst. at 4-30 p. m.

SIR WAITILINGAM DURAISWAMY

Will preside.

ALL FRIENDS AND WELL WISHERS ARE CORDIALLY  
INVITED.

Green Memorial Hospital,  
Manipay, 27th May, 1947.  
(M. 40. 30-6-47.)

Dr. E. T. Buell,  
Director

### WANTED

\*Experienced Clerk/Typist for the Jaffna Co-operative Stores Ltd., 150, Hospital Street Jaffna. Salary according to qualification and experience on the following Scale:  
Rs. 50/- — 4/- — 70/-  
Rs. 75/- — 5/- — 100/-  
and 50% War Allowance.  
Apply on or before 5-6-47 with testimonials to the Manager."  
(M. 37. 23 27, & 30-3-47)

these conditions are of definite value in the fight against tuberculosis.

To sum up, therefore, tuberculosis control can only be achieved by team work and by close co-operation between the public and the medical profession. And public co-operation is of particular value in the three-pronged attack on tuberculosis—the isolation and treatment of the infectious case, contact examination, and Care and After-Care work. This co-operation is one of the most encouraging aspects of tuberculosis work in the Island.

### Notice of Application

IN THE DISTRICT COURT OF JAFFNA

No. 701 Tesy.

Notice is hereby given that after the expiry of fifteen days from the date hereof, application will be made to the District Court of Jaffna under the British Courts Probates (Re-sealing) Ordinance for the sealing of Probate of the Last Will and Testament in respect of the estate of Elaiyathamby Velupillai late of Teluk Anson in the Malayan Union, deceased, granted by the Supreme Court at Ipoh in the State of Perak on the 25th day of September 1946.

Jaffna, 20th day of May 1947.

Sgd. W. Muttukumaraswamy.  
Proctor for

Ratnam widow of Elaiyathamby Velupillai (Applicant).  
(O. 20. 27 & 30-5-47).

Letter to the Editor

### M'tivu Town Council

Sir,

It would have been quite fair for the "ratepayer" to have come out with the truth in his letter dated 24-4-47 appearing in your issue of 2-5-47 under the heading "Mullaitivu Town Council" instead of trying to hoodwink the rest of the population of Ceylon, the Ministry of Local Administration and its Department by conveying through the medium of the press an untruth. This is certainly a gesture by which this ratepayer is repaying a debt of gratitude for the kind services rendered to him by the Chairman the so called benevolent gentleman during the time of desperation.

The Mullaitivu Town Council is represented by a Retired Government Official, a business man and two other net owners for the four wards namely The Temple Ward, The Bazaar Ward, The Customs Ward, and The Church Ward respectively. The last named Ward is represented by the Chairman and one but the last by his kinsman (the two net owners) both of whose knowledge of even the Vernacular is questionable. Consequently they have become tools in the hands of three glory-hunting and self-seeking Public Servants who have been together stationed elsewhere, sometime back.

After a short interval of their reunion in this little town they seemed to have developed an artificial affection towards it and its rate payers. Two of the Public Servants employ each of their subordinates while the third is benefited to have two of his subordinates to contact the particular and the two illiterate Members of the Town Council to display their tactics and thereby create enmity and dissension, among the rest of the inhabitants of this town.

The two Members representing the first two Wards having been fully convinced that the other two members have fallen into the clutches of these Public Servants by their unwarranted interference during and after the elections of the Town Council and have failed to attend its meetings on four successive occasions and thereby a deadlock has arisen. The "ratepayer" in his letter should have desired for the resignations of these two illiterate members to make room for two enlightened men of their community for the smooth working of the Town Council.

It has been also stated in the ratepayer's letter that a public meeting was held at Mullaitivu and three resolutions passed. This Meeting seems to have been held according to him on 24-4-47 but without the knowledge of any one of the ratepayers living within the Town Council limits. At any rate it seems to have been held on paper by circulation done by the Chairman and his kinsman member by requesting the illiterate ratepayers to affix their signatures to it the contents of which appears to have been in English.

It would have been wiser for Public servants stationed in little towns to keep aloof from all parties and cliques and to stick to their official duties if they desire the smooth working of local bodies.

Yours etc.,  
Mullaitivu, A Ratepayer,  
5-5-47.



# VEDANTA MOOLA SARAM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 23-5-47)

LIX

## XV. THE AITAREYA UPANISHAD (Concluded)

The third chapter is a short discourse on God and what is not God: Who is He whom we meditate on as the Atma (Paramatma)? Which is the Atma? That by which one sees, That by which one hears, That by which one smells, (sruti 1).—The reference of course is to the Motive Power behind all our actions, the Antaratma or Inner Soul, the Puller within of the Brihad Aranyaka Upanishad (III, 7, 3-23, the எல்லாம் ஆட்டுவதற்கு உட்கருவன் (the Dancing Master that guides all of Tiru Vathavurar Paramam, the real Winner of the Devas' victory of the Kena Upanishad.—Various names of Gnanam or That which underlies the Chit or knowledge principle follow: And what comes of the Hridayam (இருதயம், usually translated as the heart) and Manas (மனம், the mind), Samjnanam (சம்ஞானம், consciousness), Ajnjanam (அஞ்ஞானம், power-consciousness), Vijnanam (விஞ்ஞானம், scientific knowledge),...Mati (மதி, Buddhi or intelligence),...Sankalpam (சங்கற்பம், formative thought),...Vasu, (வசு, love), all these are various names only of Prajnan (sruti 2). That entity, of the nature of knowledge, is Brahman (God). This Indran, this Prajapati, all these Devas, the five great elements, seeds of this and that kind, born from eggs, from wombs, from heat (or perspiration) and from sprouting, horses, cows, men, elephants, whatsoever has life, walking or flying or immovable, all this is brought into existence by Prajnan. It rests on Prajnan. The world is produced by Prajnan. Prajnan is its cause, Prajnan is Brahman (sruti 3).—In other words, everything emanates from the All-Knower, the Omniscient God (the Odunki or Place of Involution of the Siva Gnaana Bodham). Here the reader will note that the term Prajnan or Prajnanam (பிரஞ்ஞானம்) is taken as synonymous with God, though there is a small distinction to be observed, a distinction without a difference perhaps. 'Prajnan' literally means 'great intelligence or knowledge' and refers to the Chit Sakti (சித்தசக்தி, Intelligence-Power) of the Lord, the Devatma Sakti (தேவாத்மசக்தி) of the Svetasvatara Upanishad, the Atthan Thal (அத்தன்தால்) God's Feet) of the Siva Gnaana Bodham. சத்திதன்வடிவு எதென்னில், தடை இலா ஞானம் ஆகும், thus we read in Siddhiyar, the form of Sakti is unveiled (or pure) Gnanam (or Intelligence).

We should not omit to mention here that the concluding sentence of this Sruti (Prajnan is Brahman) is said to constitute the Maha Vakyam of the Rig-Vedam, the first of the four great teachings of the four Vedas, the other three being Aham Brahm Asmi. (Yayur-Vedam, Brihad Aranyaka Upanishad), Tat Twam Asi (Sama-Vedam, Chandogya Upanishad) and Ayam Atma Brahman (Atharva-Vedam, Mandukya Upanishad), as stated in a previous article. It (the Maha Vakyam of the Rig-Vedam that we are dealing with) means "(That which is of the form of) Great Intelligence is the Highest". The attribute 'Prag' or great is predicated of the Omniscient Chit Principle to distinguish It from the little-knowing chit or soul (Jivatma). And God is called "Brahman", the Growing or Highest, to distinguish Him from the souls which are not Brahman, not the Highest, or other than the Highest.

**Prajnan is Brahman.** Practically synonymous with these are the words *Sivan Arul Chit* (சிவன் அருட் சித்து, God is the Gracious Knowing Entity) found in the following Siddhiyar lines. The word *Brahman* of the Upanishad is synonymous with the word *Sivan* of the Siddhi. So are the words *Gnan* or *Gnaana* and *Chit*, while the attributes *Prag* and *Arul* indicate that the Knowledge or Intelligence Principle is great (or all-embracing) and all-Gracious, respectively. The lines referred to, which we have already had occasion to quote both in this and other series of articles, are as follows:

சிவன் சிவன் என்ற இரண்டும் சித்து; ஒன்றும் என்னில்,  
சிவன் அருட்சித்து, இவன் அருளைச் சேரும் சித்து; அவன் தான்  
பலம் கேடு புத்தி முத்தி பண்ணும் சித்து, அவற்றில்  
படியும் சித்து; அறிவிக்கப்படும் சித்தம் இவன் தான்,  
அவன் தானே அறியும்சித்து.....

Sivan (God) and Jivan (soul) are both of the nature of Chit (intelligence). If it is asserted that both are (therefore) identical, (we say) Sivan is the Gracious Chit, while this (the soul) is the chit that receives the Grace; He is the Chit that brings about creation, dissolution, enjoyment and liberation while this one is the chit that is subject to all these vicissitudes; He is the Self-knowing Chit, while this is the chit that knows when taught...

Another note-worthy feature to which we should draw attention in this sruti (sruti 3) is that the four kinds of birth, Andajam (அண்டசம், born from eggs), Svedajam (சுவேதசம், born from heat or perspiration), Utrijam (உற்பிசம், sprouting from roots seeds, &c) and Sarayujam (சாரபசம், born from wombs), referred to in the following Siddhiyar verse are for the first time expressly mentioned in this Upanishad, while the Chandogya Upanishad makes mention of three groups only and omits Svedajam (born of heat or perspiration):

அண்டசம் சுவேதசங்கள் உற்பிசம் சாரபசத்தோடு  
என்றது கால் என்பத்து காண்டு துறையித்தாய்  
உண்டுபல் யோனி, எல்லாம் ஒழித்து மாதுடத்து உதித்தல்  
கண்டிதில், கடலைக் கையால் நீத்தின் காரியம் காண்.

Innumerable are the varieties of living creatures born of eighty-four hundred thousand kinds of embryos classed into the four groups Andajam, Svedajam, Utrijam and Sarayujam. If one can

## The Jaffna District Village Committees Association

The Annual General Meeting of this Association was held on the 25th instant at the Hindu Board Office, Jaffna, with Mr. C. Thiagarajah, President, in the chair.

In the course of his opening remarks, the chairman said that proper rural reconstruction can only be effectively planned by educating the villagers on sanitation, agriculture, industries etc and that Government should provide with Cinema Vans for this propaganda. The Secretary, Mr. A. T. Vethaparanam read a resume of the Association's activities from its inception for the information of members. Mr. V. Dharmalingam, the Treasurer, submitted his statement of accounts made up to 30th April, 1947 which was adopted. Mr. H. Ismail, Assistant Commissioner of Local Government, who is acting for Mr. C. Suriyakumaran in Jaffna, addressed on Local Government problems. Mr. V. C. Chanmugam, Village Committee, Investigating Officer, N. D. read a paper on Finance of Village Committees.

The election of Office Bearers resulted as follows:-

President: Mr. C. Thiagarajah, (Chairman V. C. Manipay) re-elected.

Vice-President: Mr. N. Ponniah, (Chairman V. C. Myliddy) re-elected.

Secretary: Mr. C. Subramaniam, Proctor S. C. & Chairman V. C. Kopay.

Asst. Secretary: Mr. S. Kanapathipillai (Chairman V. C. Chavakachcheri) re-elected.

Treasurer: Mr. N. Arulampalam, V. C. Kopay.

Asst. Treasurer: Mr. P. Sinnathurai, V. C. Neerveli.

Executive Committee: In addition to office bearers, the following were elected members of the Executive Committee.

Messrs. N. Kandiah (Chairman V. C. Uduvil) R. Marothayanar (Chairman V. C. Velanai) K. Kailasapillai (Chairman V. C. Allapiddy) A. T. Vethaparanam (Chairman V. C. Vadukoddu) K. Mylvaganam (Chairman V. C. Kachchai) A. K. Navaratnam (Chairman V. C. Chankalai) T. Thambuttu (Chairman V. C. Atchuvelli) R. Vaitilingam (Chairman V. C. Mallakam and V. Kanapathipillai (V. C. Manipay).

## Kataragama for Buddhagaya

Swami Sarbananda Puri Maharaj, Hony. General Secretary. The Navaratna Smriti Sangha, New Delhi, has addressed a letter to Pandit Jawaharlal and Sardar Patel and requested them that until and unless the Ceylon Government and Ceylon Buddhists returned Kataragama Temple to the Hindus of Ceylon, the Sanyasins of India, would not allow the Indian Government to return Buddha Gaya Temple to Buddhists. Further he appeals to the Hindus of India to form a Committee to take steps to have the Kataragama temple returned to the Hindus.

but attain human birth escaping all (the rest), it is as (difficult as) the feat of one crossing the (vast) ocean swimming with his hands.

The Upanishad concludes: He (Vamadevan), having by that Prajnan (God or His Chit Sakti) stepped forth from this world and having had all his desires fulfilled in that world of Svargam (heaven), attained the Deathless (Sivam), Yea, He attained the Deathless (Sivam). Thus it is, Om! (Sruti 4.)

## Six-A-Side Volley Ball Tournament in Jaffna

Three matches of the North Ceylon Six-A-Side Volley Ball tournament were played last week-end. The results are as follows:-

Anaipanthi V. B. C. beat Police S. C. by 2 to 1 games

Kankeyar Sports Club beat Kerudavil V. B. C. by 2 to 1 games

Chayakachcheri Sports Club beat Kokuvil S. C. by 3 to 0 games.

The matches were played in Chundikuli, Tellipallai and Kokuvil.

## TENDER NOTICE FOR THE SUPPLY OF RUBBLE.

Sealed tenders will be received by me till 12 noon of 31st May 1947 for the supply of thirty cubes of 6' rubble to be delivered.

(a) F. O. R. at the nearest railway station.

(b) at Cattle Farm Kilinochchi.

Tenders should be in forms obtainable from the undersigned on production of a Kachcheri or Treasury receipt for Rs. 10/- being tender deposit which will be forfeited if the successful tenderer does not enter into an agreement.

Covers should be marked "Tender for Supply of Rubble" on the left hand top corner.

Divisional Agricultural Officer,  
N. D.

Kilinochchi, 7th May 1947.  
(G. 39. 27 & 30-5-47).

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 643

In the matter of the Last Will and Testament of the late Paruyathipillai wife of Thambiayah of Vannarponnai West, Jaffna. Deceased. Murugapper Thambiayah of Vannarponnai West

Petitioner.

Vs.  
Minor 1. Thambiayah Sahadevan of Vannarponnai West minor, appearing by his Guardian-ad-litem

2. Karthigesu Sabaratnam of Mankumpan, presently of Madavachchy.

Respondents.  
This matter of the Petition of the abovenamed Petitioner coming on for disposal before R. R. Selvadurai Esquire District Judge, Jaffna on the 19th day of May 1947 in the presence of Mr. M. R. Karalasingham, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 30th day of November 1946 having been read. It is ordered that the 2nd Respondent be appointed Guardian-ad-litem over the 1st Respondent who is a minor for all purposes of this Testamentary action and that the Last Will and Testament of the abovenamed deceased dated 18-2-1945 and attested by Mr. M. R. Karalasingham Notary Public under No. 657 declared proved and that Probate be issued to the Petitioner as the executor named therein unless the Respondents or any other person shall on or before the 27th day of June 1947 show sufficient cause to the satisfaction of this court to the contrary.

Jaffna, this 19th day of May 1947.

R. R. Selvadurai,  
District Judge.

Drawn by  
M. R. Karalasingham,  
Proctor for Petitioner.  
(O. 22. 30 & 3-6-47).



INDIAN NEWS FRONT

## 10 CARDINAL FACTORS

## Monday's Momentous Conference

The procedure conference between the Viceroy and Indian leaders, which opens at New Delhi on June 2 must succeed—otherwise the effects upon the transfer of power processes will be unpredictable. This is the belief, in British political quarters which consider that the Viceroy, Lord Mountbatten, after his talks with the British Government will carry to the Indian leaders the sense of the Cabinet's profound concern that with the "Quit India" date only twelve months distant, fundamental political issues are still not settled, says Fraser Wighton, *Reuter's Political Correspondent*. With the sand of time running out, people think this situation demands final decisions in weeks and not months. Ten cardinal factors emerge from the final summing-up of the London consultation between the British Cabinet India group and the Viceroy, political quarters think. They are:— 1. June 1948 remains the unalterable deadline for Britain's departure. 2. Every week passing without a political settlement will worsen India's internal conditions and an agreement between the two main parties—if only upon the details involved in going their separate way—is the only thing likely to arrest this deterioration. 3. Pending a political settlement—which practically everyone assumes will involve Hindustan and Pakistan—progress cannot be made with the vital tasks of deciding the future of the Indian armed forces, public services and other vital matters involved in the continuity of civil administration and order.

4. Political delay, before very long, may also be holding up constitutional processes of transfer at the British end, including the drafting of Parliamentary legislation that will carry not only Britain's but the whole of the British Commonwealth's endorsement to the transfer of power. The King's Speech reopening Parliament is only five months distant and the necessary bill or bills on India which the speech will mention have to be introduced in well under a year. 5. There will be no panic withdrawal by Britain from India. The British people have no illusions about the communal situation. It is believed—as I suggested when Lord Wavell retired—that the former Viceroy was already so impressed by its potential dangers that he counselled an earlier withdrawal, at any rate from certain parts of India. That view the British Government is believed to have considered pessimistic and the Cabinet went steadily forward with its efforts to achieve the schedule for transfer. It will gratify many people here if arrangements can be speeded so as to enable an improvement on the present time schedule but the anxiety, in the meantime, is concerned with the lack of any arrangements.

6. Obviously, the British must transfer power to some responsible authority or authorities. At the same time, it is clearly recognised that the time for political philosophising has gone and the period remaining is insufficient and conditions in India inappropriate—for an examination of any fresh schemes that Britain might propose. 7. India herself must take all forthcoming constitutional decisions—the Indian people are the arbiters of their own destiny. It is the aim of the conference, by swift and simple means, to help the leaders, in conjunction with the country's elected representatives, to decide for unity or division so that one or more administrations speak-

ing for India may accept final power from Britain's hands.

8. Ready-made machinery is available in the existent Constituent Assembly for quick reference by the leaders of the Congress, Sikh and other elected representatives. The gap caused by the Muslim League representatives' boycott of the Assembly will doubtless be filled by the creation of a separate Constituent Assembly for the Muslim League working closely with the Provincial Legislatures. 9. A rapid settlement by Indians themselves of the geographical boundaries of independent India will, many think, have a steadying influence upon the deteriorating civil situation. It will tend to create conditions in which the Indian leaders and British representatives can concentrate upon many major aspects of the actual transfer. 10. General understanding between leaders enabling the transfer to go smoothly ahead would also strengthen the hands of the British Labour Government. The Cabinet took its "Quit India" decision in the face of strong criticism from its opponents, many of whom continue to insist that the plan is impractical.

On instructions received from the Secretary of State for Colonies, the Ceylon Government has decided to continue the Petrol rationing system indefinitely.

## WANTED

Wanted for The Jaffna Hindu Ladies' College. Trained or Graduate lady teacher for English, Botany, Geography Needlework. Apply to Manager, Jaffna Hindu College & Affiliated Schools, Jaffna. Applications close on 15.6.47.

(M. 46. 30)

## AUCTION SALE

IN THE DISTRICT COURT OF JAFFNA  
No. 22 Guardianship

Under and by virtue of the Commission issued to me in the above case I shall sell by public auction on Saturday the 14th day of June 1947 at 4.30 p. m the following movables at Vaddukoddai West, Vaddukoddai.

Movables referred to:

One double bullock cart  
One pair of Indian Bulls

Jaffna, V. A. DURAYAPPAH,  
25.5.47, Commissioner.  
(M. 45. 30)

## LIVESTOCK

The following animals will be sold by Public Auction at the Farm School, Jaffna, on Thursday, June 5, 1947, at 10 A. M.

One Scind Stud Bull No. 132.  
One Cross-bred Ayrshire Stud Bull No. N. I.

Further particulars may be obtained from the Manager, Farm School and Experiment Station, Jaffna.

Director of Agriculture.

Peradeniya,  
20th May, 1947.  
G 41. 30.

## WHAT IS TRUE HAPPINESS?

(Continued from page 1)

I am a child with opened eyes of day, have happiness.

A vessel yet filled.

These lines have a delicate imagery and behind this they contain a world of wisdom, based on experience and desire to shape a happy future for mankind. The first thing that has to be observed is that darkness and its companions—sorrow, misery, illness and vice, all will depart. They cannot be a permanent possession for us. But they will not go by themselves. There is the theory of Karma. Efforts must be made to banish them for ever. Yet, the self has to be killed. That does not amount to killing of our personality. Here it stands for selfishness. Then our eyes must open. Efforts to eradicate ignorance must immediately be made and thus the vessel will be filled. Filled with what? Joy and comfort! The present is full of misery but it will go in the company of efforts. Efforts will remain to shape our achievements and these achievements will indicate the extent of our happiness. And so Christmas Humphreys continues:

The future lies unclouded in my hands

A path winds out before.  
There is no backward way. Behind me stands

A closed door.

Here the idea is reinforced. A winding path is before us to travel. Travel we must. Else our future will be like our past—a collection of misery and vice. Indeed, man must be a futurist. If one befriends the past to the extent of killing all incentive for action, time will pass but one will remain where one stood entrenched in grief and vice. That is bad and dismal. That is looking back. Such an attitude must go.

The only conclusion is work with a hope for the future. Without hope there is no work, and without work there is no progress. Remember the two lines of Coleridge:

Work without hope draws nectar in a sieve,  
And hope without an object cannot live.

So we must have three things: Object, Work and Hope. Then we

And this happiness will live with us for considerable time. We will be living in an atmosphere of constant work and devotion. It will be our own and as such it will not leave us. Let us imagine a pool of water. There are no ripples in it. The moment a pebble is thrown into it there will appear numberless ripples. But the ripples have not come from the pebbles. They have been in the pool and they can come any moment the pebble is thrown into it. In the same fashion our happiness is within us and it will be our possession the moment we want it. Little wonder, great sages have said: Happiness is within us. Let us tap our own mind, heart and head for its complete emergence as a thing of constant meaning.

And then the Negro Poet, Paul Lawrence Dunbar will not lament thus:

A crust of bread and a corner to sleep in,  
A minute to laugh and an hour to weep in,  
A pint of joy and a pack of trouble,  
And never a smile but the tears come double  
And this is life.

The poet has realistically described life as it is today encompassed by sorrow and affliction. But this is not to be the picture of future if right royal attempts are made to reveal the treasure of happiness that is within us. In that state of mind, inclined to be happy in work, a crust of bread and a corner to sleep in will give us constant joy and comfort. The poet will soon realise that joy does not live in external articles of comfort. That will be an apt revelation. There is need for this revelation. Let us try to achieve this revelation and realisation.

The Ceylon Government Railway has lost 5 million rupees during the last six months according to Mr. J. L. Kotelawala, Minister for Communications and Works.

TO SMOKERS!

HAVE YOU TRIED

**Gold Bond Navycut**  
**Sunkist Capricut**

SMOKING MIXTURE  
ALL TOBACCO OF HIGH QUALITY.  
Prepared by A. T. Co. of Ceylon

**TULSOL**

A Wonderful Remedy For  
COUGH, COLD, CHRONIC BRONCHITIS etc.

**ALLWYN 4 IN 1 CLASP KNIVES**

Ideal for Sportsmen and Scouts  
Also Pen Knives Suitable for Office use, Students &c.

The above are available for wholesale and retail at

**THE JAFFNA TOWN CO-OPERATIVE**  
**STORES SOCIETY, (Textile Department)**  
MAIN STREET, JAFFNA.

AND MANY LEADING FIRMS.

[Sid. 2 11-10-46-10-9-47]



# BATH TOWELS

(COUPON FREE)

COLOURED WITH FANCY CHECKS.

SIZE: 28x56 Rs. 5-07 each.

3 For 14-50

6 For 27-00

12 For 53-00

## DAYARAMS

54, MAIN ST., Phone 116 JAFFNA

(Std. 5, 17-1 to 31-12-47.)

### UNDER ONE ROOF

## DENTAL & OPTICAL WORKS

Visit

V. T. FERNANDO. L. D. Sc. (Karachi)

11, Main Street,  
JAFFNA.

L. O. Sc. (Lahore)

(Std. 4, 31-1 to 31-7-47)

## THE S. K. V. INSTITUTE

'HEMAKODA', NO. 355 NAVALAR RD. NALLUR,  
JAFFNA

### EVENING CLASSES

for

January Matric and Intermediate (Lond) 1948

G. S. S. C. and H. S. C. 1947 & 1948

English tuition for Vernacular Teachers

COMMENCE, JUNE 15th 1947

Accommodation Limited

Apply Early

REGISTRAR

(M. 40, 27-6-47)

#### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 703.

In the matter of the intestate estate of the late Rasnayagam Nadarajah of Sarasalai, Chavakachcheri. Deceased Saravaramuttu Eliathamby of Urum-pilai, Chunnakam. Petitioner.

1. Thengammah widow of Nadarajah of Sarasalai 2. Perambalam Kandam of Chavakachcheri 3. P. Kanapathinillai and wife 4. Thevaratnam both of Chavakachcheri 5. S. Namasivayam and wife 6. Thiruvalluvar both of Sarasalai Chavakachcheri Minor 7. Mangayathkarasi daughter of Thiruvalluvar of Kopay South Kopy 8. Sivathamparam Thiruvalluvar of do. Respondents.

This matter coming on for disposal before B. R. Selvadurai Esquire, District Judge Jaffna on the 14th day of May 1947 in the presence of Mr. A. Arulambalam, Proctor for petitioner and the affidavit of the petitioner having been read:

It is ordered and decreed that the abovenamed 8th respondent be appointed guardian-ad-litem over the minor the abovenamed 7th respondent for the purpose of representing her in these proceedings and that Letters of Administration to the estate of the abovenamed deceased be granted to the petitioner as one of the heirs of the deceased, unless the respondents or others appear before this court on or before the 18th day of June 1947 and show sufficient cause to the contrary.

This 14th day of May 1947.

Sgd B. R. Selvadurai

(O. 21, 30 & 31) District Judge,

#### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 330PT

(held at Point Pedro)

In the matter of the intestate estate of the late Murgappan Kanab of Kalkavalam

Kalliammai widow of Chiniah of Kalkavalam. Petitioner.

Chinnambay Subramanian of Kalkavalam Respondent.

This matter coming on for disposal before M. M. J. Karimnagar Esquire, Additional District Judge, Jaffna on the 13th day of October 1946 in the presence of Mr. M. Eutaram Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that the Petitioner be declared entitled to have Letters of Administration to the estate of the abovenamed deceased and that Letters of Administration be issued to her accordingly unless the Respondent shall on or before the 23rd day of January 1947 appear before this Court and show sufficient cause to the satisfaction of this court to the contrary.

This 13th day of December 1946.

Sgt. M. M. J. Karimnagar

Addl. District Judge.

Drawn by

Sgt. M. Eutaram Proctor for Petitioner.

Time to show cause extended to 13th June 1947.

Int'd. G. O. 1. A. de S.

A. D. J.

(O. 22, 30 & 31)

# BANK OF CEYLON

(Incorporated by Ordinance No. 53 of 1938)

Bankers to the Government of Ceylon

Subscribed Capital Rs. 4,500,000-00

Paid up Capital Rs. 3,000,000-00

Reserve Fund Rs. 2,600,000-00

Head Office

Bristol Street,  
COLOMBO.

Foreign Department

G. O. H. Building  
York St. COLOMBO

BRANCHES—PETTAH (COLOMBO), KANDY, GALLE, TRINCOMALEE, PANANDURA, KURUNEGALA AND

### Local Branch Office

242 HOSPITAL ROAD, JAFFNA

The Bank offers special facilities to Customers

#### Current Accounts

Cheques payable in all principal towns in Ceylon (except Trincomalee) collected free of charge.

#### Savings Deposits

Maximum Rs. 10,000/- Interest 2% per annum. Withdrawals on demand.

#### Fixed Deposits

Rates on application.

#### Loans & Overdrafts

Against approved securities.

#### Foreign Exchange

Our Foreign Department is specially equipped to undertake all classes of foreign exchange business. Agencies established all over the world.

London Agents—Barclays Bank Ltd.  
New York Agents—Irving Trust Co.  
Special facilities for T. T. and draft on India and Malaya.

T. S. Muttulingasamy

Agent

(Std. 11, 2-8 to 31-7-47)

[E]

## AT KANKESANTURAI

THE CHEAPEST HOUSE

for

PROVISIONS, FANCY GOODS, GROCERIES, PATENT MEDICINES, OILMAN STORES, TINNED FOODS ETC.

NEWCO TRADING Co.

KANKESANTURAI.

Tel: "Newco"

'Phone No. 5

(Std. 8, 24-1-22-7-47)

[F]

#### JUST ARRIVED

## BRITISH GOODS

GENT'S UMBRELLAS, TENNIS BALLS, COMBS, PLASTIC CUPS AND SAUCERS, EAU DE COLOGNE WATCH STRAPS Etc. Etc. Etc.

FOR WHOLESALE AND RETAIL

S. V. S. KAILAYAM CHETTIAR

142 K. K. S. Road

JAFFNA

(Std. 16, 13-5 to 13-6-47)

#### AMONG THE NEW ARRIVALS

Bridal Sarees With A

Modernistic Touch

See the New Designs of Benares Sarees in Pleasing Shades of Soft Silks and Rich Tissues.

FOR SOMETHING NEW — THERE IS NO BETTER PLACE THAN

The Jaffna Apothecaries Co.,

Std. 3, 13-12 to 12-6-47)