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The Law of Love Guiding Principle in Life

(By MEHTA RANJITMAL B. A., LL. B.)

THERE is no subject of more fundamental importance for human progress and happiness than religion, and so from time immemorial thoughtful minds have devoted themselves to its study and have placed their views and experiences before the world.

The one remarkable thing that stands out pre-eminent in the various systems introduced by different preachers and prophets is the insistence on truthfulness which is placed above all other virtues. This unity in the midst of diversity leads one to the irresistible conclusion that real religion as distinguished from dogma is what counts.

In the present so-called scientific materialistic age, we find an indifference towards religion in the mind of the educated young men; this is as much due to the faulty system of education prevailing at present as to the absence of a proper exposition of religion by persons qualified to do so by their learning and character. Our young men are frightened by the mass of dogmas and rituals which are placed before them in the name of religion without any attempt to explain their utility. The priest has lost the soul of religion and cannot therefore satisfy his followers. There is thus an urgent necessity for the great truths of Hinduism discovered by our Rishis after arduous research to be placed before our young men in a simple and attractive form and explained in a scientific manner.

As is evident, human life has two aspects, one internal and the other external; and religion has to provide for both of them. The branch of religion which deals with the external aspect is known as Ethics or Morality which is intended to guide us in dealing with the outside world beginning with our parents to whom we owe our existence in this world and ending with all those who may be affected directly or indirectly by our ideas and activities. So far as this side of religion is concerned, there is wonderful unity underlying the various systems of religion founded by the great teachers of humanity. The basic principle of Ethics has been laid down by Sri Krishna in the Gita: He who judges of pleasure or pain everywhere by the same standard that he applies to himself, that Yogi O Arjuna, is regarded as the highest. This grand principle may be explained by emphasizing the fact that every being wants to be happy and therefore if you want to be happy, you have to make others as happy as you can, because by the lovely Law of Nature,

you will reap what you sow. In the inimitable language of Swami Ramtirtha:

Happiness is the only good
The time to be happy is now
The place to be happy is here
The way to be happy is to make others so

In order that one may contribute to general happiness, it is essential that he must first avoid causing any pain and injury to others and he must cultivate love, compassion, charity, sincerity and self-control. Another great teacher of humanity, Bhagavan Buddha has laid down the following five simple rules of conduct for leading a truly religious life:

1. Kill not for pity's sake and lest ye slay
The merriest thing upon its upward way.
2. Give free and receive, but take from none
By greed, or force, or fraud, what is his own.
3. Bear not false witness, slander not, nor lie;
Truth is the speech of inward purity.
4. Shun drugs and drinks, which work the wit abuse
Clear minds, clean bodies, need no Soma juice.
5. Touch not thy neighbour's wife, neither commit sins,

Of the flesh, unlawful and unfit
The same thing i. e. the leading of an ethically correct or good moral life has been emphasized by Bhartrihari in the *Vairagya Shatakam*. It will be noticed that in all these expositions, there is nothing of dogma, ritual or expenditure of time or money and there is no room for controversy or quarrelling. The ethical life thus inculcated is bound to improve us in all respects and make our journey in life smooth and happy. The other or internal aspect of religion is however of a different kind because it deals with a subject which is incapable of perception and demonstration and when carried to its extreme point even incapable of being fully understood by us because it must be borne in mind that human faculties are finite however well developed they may be and the subject which we seek to find out is the Infinite. The extremely difficult nature of the query has not however, and will not, deter inquisitive minds from trying to find out the nature of the soul, the cause and origin of the universe, the attributes of the Almighty, the

(Continued on page 5)

Should Be Destroyed

Soviet Proposal Accepted

The United Nations Committee on Atomic Energy has accepted in principle the Russian proposal that all atomic weapons should be destroyed.

Addressing the Committee, the Soviet Delegate M. Gromyko strongly urged the destruction of all atomic arms.

The Russian Delegate, Mr. Andrei Gromyko, told the United Nations Atomic Energy Commission's Working Committee that anything short of outright destruction would contradict previous decisions and could not be accepted (adds the Associated Press of America).

M. Gromyko said, "The United Nations provides for prohibition of atomic weapons without any reservations. It is too late. We cannot deviate from that decision. This is no subject for consideration."

M. Gromyko took the floor in the first open meeting of the Committee in United Nations history to reply to Farid El Khoury of Syria, who suggested that the Security Council might hold bombs for use by an international force.

El Khoury said, "The possibility of aggression would be diminished with the Security Council having

Kataragama

"Duttugemunu Built It"

The management of the Kataragama Shrine should remain as it is, supervised by the Public Trustee, and this historic monument should not be handed over to any particular community or religion, stated a resolution adopted at a special meeting of the Archaeological Research and Antiquities Protection Society on Wednesday last presided over by Mr. F. P. Senaratne, Proctor.

Mr. W. Don Esan's Appuhamy, President of the Ruwanwelisaya Restoration Society, who proposed the resolution pointed out that it was ridiculous for anybody to assert rights to a shrine built by Duttugemunu and for 2,400 years thereafter managed by the Sinhalese. It was regrettable that an international body like the Vivekananda Society should have at a recent meeting, made a claim for the shrine which was conducted by the present management for everybody alike.

such a weapon; Possessing it without using it could give certain weight to the United Nations."

Britain, Australia, China, Canada and Brazil generally agreed with Russia in asking for the elimination of all atomic weapons. France and the United States contended that the question should be left open.

KANNAPPA--THE VEDDAH DEVOTEE

Bakthi--The Path To Bliss

(P. Venkatesan in the Vision)

IN one of the hill principalities of the Eastern Ghats, there ruled a chief of the Boya caste, Naganna by name. He and his wife Datta were faithful votaries of the Lord Subrahmanya and led a simple life. They prayed to the Lord for a spiritually gifted son and a child was born in due time. This child they named Thinnan. Being Boyas, their principal occupation was hunting the wild animals that abounded in the hills, and Thinnan was gradually taught that craft, in which he soon became an adept. In course of time, the parents retired into seclusion and Thinnan was entrusted with the reins of administration of the area.

Thinnan was a Bhakta of the Lord Siva. Hearing that the wild boars were devastating a neighbouring field Thinnan set out with his retinue for hunt. It was his maiden attempt known as Kanni Vettai. They were able to bag the boar which gave them a long distance chase, and having killed it, the retinue felt hungry and wished to roast the animal and eat it then and there. They brought the boar to a shady place near a lake in the

forest. At a distance he saw the river Swarnamukhi flowing and at a short distance a hillock. On questioning one of the servants told Thinnan that the hillock had at its top a Siva Linga known as the Kudumi Thevar, and at once the devotee in him was awakened. Thinnan resolved to go there and worship Siva. They ascended the hill. There he saw the idol decked with flowers, and Thinnan burst forth, "Oh! my beloved Lord, you're alone in this desolate place. What a pity that you are left alone, who will get you food in this forest and who will satisfy your hunger? What a state for you my Lord!" So saying he ordered his servant to follow him that they might get the Lord food from the pork that should have been well roasted.

The pork was ready. Thinnan selected the best part of the meat. Having bathed in the river, Thinnan secured a few flowers that grew around there in his tuft and a mouthful of clean water and with the pork in a plate, he brought them reverently to the Lord. The Boyas were aghast at the strange behavior.

(Continued on page 2)

WANTED

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Vannarponnai.



Hindu Organ

TUESDAY, JULY 15, 1947.

PRE-EMPTION

1

AN ORDINANCE TO AMEND and consolidate the Law of Pre-emption relating to lands affected by the *Thesawalamai* has been passed. Under Section 2, of the new Ordinance No. 59 of 1947 the right of pre-emption is restricted to (a) the persons who are co-owners with the intending vendor of the property which is to be sold and (b) the persons who in the event of the intestacy of the intending vendor will be his heirs. Under the old Law, in addition to the persons mentioned above, an adjacent land owner having a mortgage of a share of the land, an undivided share of which was to be sold, also had the right to pre-empt. It is not known why this class of persons has been deleted in the new Ordinance. Section 5 deals with the mode of publication of notice. Hitherto notice by a co-owner could have been given orally; it was sufficient if it was proved that one who claimed the right of pre-emption was aware of the sale he wanted to impeach and failed to make any offer to purchase himself. Under the new Ordinance notice of an intention or proposal to sell to any person not entitled to pre-empt under section 2 has to be signed in triplicate before a Notary public and the notice ought to set out the actual price offered by the prospective purchaser; the intending vendor should also forward a copy of the notice to the Chairman, Urban Council, Jaffna if the property intended to be sold is situated within the administrative limits of the Jaffna Urban Council; if the property is situated at Point Pedro, Kayts, Mullaitivu, Mannar or Vavuniya a copy of the notice has to be posted to the Chief Clerk of the Magistrate's Court, Point Pedro, Kayts, Mullaitivu, Mannar or Vavuniya respectively. If the property is situated in any village area in the Northern province the proper officer to receive such notice is the

A gentleman from Madras has asked several questions of Mahatma Gandhi which the latter had been invited to answer. The following are the questions:

"George Bernard Shaw has remarked that 'an Englishman is never in the wrong. He does everything on principle. He fights you on patriotic principles; he robs you on business principles; he enslaves you on imperial principles; he supports his King on loyal principles, and cuts off his King's head on republican principles.' I am eager to know from Gandhiji, under which of these principles the Englishman is now quitting India. Is the Englishman glad over the present economic and political condition of our beloved country? Does he feel satisfied at the secession of Travancore and Hydera-

Chairman of the Village Committee in the village concerned. The Post Master, Valvettitarai is the officer entitled to receive notice at Valvettitarai. Section 5 also lays down how the officer receiving notice should put a register for recording particulars of such notice and how he should cause the certified copy of the notice received by him to be posted up immediately on the notice board of his court or office as the case may be; and a certificate under the hand of the officer that notice has been duly posted on his notice board shall be conclusive evidence of the publication of the notice. Under Section 6 any conveyance of property executed by the intending vendor within a period of three weeks of the date of publication of notice under Section 5 to any person other than one who is entitled to the right of pre-emption under the Ordinance shall be null and void and it is open to any person entitled to pre-empt under the Ordinance to tender the amount stated in the notice and buy or enter into an agreement to buy the property of the intending vendor.

During the Dutch period publication of notice was necessary; in later years the Supreme Court in interpreting the Law regarding notice held that notice may be given orally or in writing and that no notice was necessary where one who claimed the right to pre-empt was aware that the property was going to be sold and failed to make an offer. The provisions regarding notice and publication of notice have been framed probably with the intention of eliminating oral evidence which had to be led to prove notice or knowledge; the law as it existed was thought unsatisfactory. Everyone is expected to know the law; ignorance of the law is no defence. The provisions regarding publication of notice as set out in Section 5 is definitely better than the requirements regarding notice as interpreted by the Supreme Court, but yet leaves much to be desired.

Why He Quits

The Englishman And His Principles

bad States from the Indian Union? Has he any axe to grind in scraping the 'May' 46 Paper', and bringing forward in its place the recent Partition Plan? Does he feel for the horrible happenings in Noakhali, Bihar and Punjab, which happenings have forced the Congress to accept that Plan? What can be the reason or the idea behind Mr. Churchill and his company endorsing the Plan? Gandhiji has often said that he knows the mind of an Englishman better than any other Indian, and has repeatedly been advising us in his post-prayer speeches, to trust the faith, sincerity and good intentions of the Englishman in transferring power to our hands. I, therefore, believe that he should be in a position to make matters clear. He alone can dispel our doubts in a convincing manner."

Gandhiji's Reply

Gandhiji said he could only paraphrase the idea in his speech. Bernard Shaw's banter was by no means exhaustive, nor were Englishmen's resources. He had no doubt that the Englishman was quitting India on principle. Man had the supreme knack of deceiving himself. The Englishman was supermost among men. He was quitting because he had discovered that it was wrong to hold India in bondage on economic and political grounds. Herein he was quite sincere. It could not be denied, however, that sincerity was quite consistent with self-deception. The Englishman was self-deceived in that he believed that he could not but leave India to possible anarchy, if such was to be India's lot. He was quite content to leave India as a cockpit between two organised armies. Before quitting, he was setting the seal of approval on the policy of playing off one community against another. And he lacked the courage to do the right so far as the States were concerned.

Gandhiji said he hoped that before the Englishman finally left on August 15 at the latest, he would bring the two parties together, now that one had got all it wanted. He could do so if he willed it. Travancore and Hyderabad had not yet become independent States. He, the speaker, admitted freely that if the Englishman left India in an uncertain condition, and left the possibility of several warring States, all independent of England and, therefore, of one another, he could not conceive of a greater reflection on British name than this would be. Dominion Status would then stink in the nostrils. But he had not given up hope that British statesmanship would not have declared utter bankruptcy before August 15. Till then, he preferred to defer judgment in spite of the writer's profound distrust of British declarations, however high-minded they might be to read. Let their acts be the real judge of their words. He would believe a man's word, unless he had good reason to doubt it.

That Mr. Churchill and company were disposed to bless the Bill for Indian Independence proved that they had realised the economic and political necessity of the step. He, however, had no hesitation in admitting that recent happenings were portentous enough to raise suspicions. He did not, however, believe in dying before his death.

PERSONAL

Mr. B. Mahadeva, C. C. S. son of the Hon. Mr. A. Mahadeva is appointed to act as Representative of the Ceylon Government at the U. N. O. Trade Conference at Geneva during Mr. G. C. S. Corea's absence at the Rubber Study Group in Paris.

Kannappa — The Veddah Devotee

(Continued from page 1)

our of their master and his idea of Siva being hungry and Thinnan's attempting to feed Him. Such a thing was unheard of. Thinnan first swept the floor round the idol and with his sandals brushed aside the flowers that had been placed on the idol, washed the idol with the water from his mouth, began to implore the idol, as a mother would her pet child, 'My dear Siva, I have selected the most delicious part of the pork. It is well roasted. Please take it, I shall not be here while you eat. I shall stand guard at the gate while you eat. Eat in peace.' So saying, he placed the plate near the idol and went and stood at the door. After a short while Thinnan went away with his retinue to his own residence.

The priest who daily visited the temple for puja, was a bit disgusted with the cry of pig's flesh and other ungodly things that he saw around the idol, the next morning. He cursed the miscreant who had done the damage, performed his usual worship after getting the entire spot cleaned, and went away. Thinnan, as usual, turned up at the temple at midday, with his pork, mouthful of water, and flowers kept in his own tuft, and again cleaned the idol with his sandals, and water from his mouth and decking the idol with flowers, requested the Lord, saying, 'Today the flesh is extra good. I have myself supervised the roasting and have also tasted it. Please deign to take it'. He then went away after his other pursuits.

The priest who turned up the next morning seeing that the place had again been desecrated cleaned it again and did his usual worship. But the programme of Thinnan went on for about six days. The priest not knowing who did the desecration, began to pray for His command. The Lord appeared to the priest and told him, 'Thinnan is a great devotee of mine. Whatever he does, he does with a pure heart and in total surrender to Me. It is he that has been worshipping me in this manner all these six days. You wait behind unseen and observe the sincerity of Thinnan this afternoon.' The priest hid himself behind the idol.

Thinnan came into the temple as usual at noon. As he approached his beloved Deity he observed that one of the eyes of the Lord was bleeding. Thinnan rushed to stop the blood but the more he applied his cloth the greater it began to bleed. He rushed out into the forest and got many herbs that he knew but even then the bleeding did not stop. He pondered for a while and thinking of no other effective remedy, plucked out one of his own eyes with the knife that he had and placed it reverently on the bleeding eye, and lo! the eye fitted in exactly and there was no more bleeding. But soon the other eye began to bleed. "I know the remedy," said Thinnan. He applied his foot to the bleeding eye to locate the spot and with the same knife began plucking out his other eye, when the Lord overcame with such devotion, at once appeared to Thinnan in all His glorious beatitude, and embracing him said 'Never have I had such a true and sincere Bhakta, and from now then shalt be known as Kannappa'. The priest was swept into a divine trance of wonder.

Kataragama Problem

Solution will Bring Communal Harmony

WILL Hindu management "destroy Unity in Diversity at Kataragama"? Mr. S. Velupillai, the Secretary of the Ceylon Saiva Paripalana Sabha, emphatically says "no" in the following statement which he forwarded in 1938 to the then Leader of the House, Sir Baron Jayatilleke and avers that far from bringing disruption between the Singhalese and Tamils, Buddhists and Hindus, the solution of this problem will bring about communal harmony and religious concord and will make the Buddhists earn the everlasting gratitude of their Hindu brethren.

To begin with, from records available, the number of pilgrims to Kataragama about 50 years ago was not very appreciable. As years went by, the influx of, and the traditional devotion and piety to God Skanda alias Kataragama Deviyo alias Muruga Kadavul by the Hindus of India and Ceylon helped to swell the number of pilgrims to Kataragama. Then Cholera broke out and the government restricted the number of pilgrims. Later on, this restriction was removed on a motion brought by the Hindu Members of the Legislative Council. Today the pilgrims number lakhs and the income of the Temple amounts to thousands of rupees, from them alone. Attention was paid, by the Ceylon Saiva Paripalana Sabha, some years back, to the question of having a joint control over the management, but no concrete action was taken. The temple's extensive estates have mostly passed into other hands; the property that remains is neglected; the temple buildings are in disrepair and the daily services are precarious. In spite of them, the Hindu pilgrims continue to flock in thousands, pour in their offerings with out stint, and are wishfully looking forward to the day which will see the end of this scandalous state of administration, etc.

- (1) The callous neglect of duties and respect to Hindu pilgrims and Sadhus by those in authority,
- (2) the want of proper control over the offerings collected from Hindu pilgrims,
- (3) the absence of daily poojabs in the temple for the major part of the year,
- (4) the insanitary condition of the premises even after the pilgrim season,
- (5) the forced levy of Sammadams from Hindu pilgrims,
- (6) the disposal of cattle offered to the temple by devotees to butchers,
- (7) the fixing of the water-cutting ceremony, which is the most important one, without due publicity,
- (8) the want of provision for an adequate water-supply and shelter for the increasing number of pilgrims,
- (9) the offering of cold rice before the Altar,
- (10) the permanent stay of aged Hindu Devotees,
- (11) the existence of about 15 "Pilgrims Rest" built by the Hindus at great cost and maintained by them,
- (12) the ill-treatment meted out to Hindu Sadhus,
- (13) the disadvantage in the Basnayake Nilame and the Maha Kapurala being Govt. Servants, and,
- (14) The misdirection of the enormous income of the temple are

some of the many circumstances and as a consequence of which, a largely attended Public Meeting of All Ceylon Hindus was held at the Vivekananda Society Hall, Colombo, on the 19th instant; the following two important resolutions were passed unanimously at this Meeting, to wit:

(a) "The Hindus of Ceylon assembled in Public Meeting hereby resolve to take steps to secure for the Hindus an effective share in the management and control of the ancient Shrine of Lord Skanda at Kataragama—the most sacred temple in Ceylon for the millions of Hindus in India and Ceylon with a view to have their religious sentiments respected and to see that the unstinted offerings of the Hindu worshippers are utilised for the purposes of the Temple.

Proposed by Mr. V. Veerasingham, B.A., delegate from Jaffna and seconded by Mr. H. M. Desai, B.A., Secretary of the Indian Chamber of Commerce, the resolution was supported by delegates from Batticaloa, Colombo, Hattton, Badulla etc.

(b) This assembly empowers a committee consisting of all the Hindu Members of the State Council, and prominent Hindus in the various provincial towns and several Hindu Religious Societies (names are omitted for the sake of brevity) to take steps to secure the co-operation of the Buddhists to attain this object."

Proposed by Mr. S. Natesan, B. A., B. L., F. R. E. S., M. S. C., and seconded by Mr. A. Sellamuttu, M. B. E.

The meeting was conducted with the utmost decency, moderation and goodwill towards the Buddhist community. The necessity of remedying all these evils with the co-operation of the Buddhist community was stressed by all the delegate-speakers.

Annex:

- (1) copy of a letter from the Rev. Piyaratna Mahanayake Thero written as far back as 1935 to a friend of his,
- (2) copy of the Administration Report for 1856,
- (3) copy of the then Ratema hatmaya's letter to the District Judge, Badulla, which undisputedly confirm the assertion of the Hindus that not only the then Kapuralas but also the present Kapuralas are descendants of the Tamils,
- (4) copies of correspondence that appeared in the press,
- (5) news paper cuttings of summarised account of the Public Meeting,
- (6) copy of Notice of the Colombo Meeting with the conveners, and

Sir, the very fact of the holding of numerous meetings in many villages in the Tamil Provinces with a

Catholics and Election

Meeting At Karayoor

The services rendered by him to the Tamil Community and especially to the Catholic community and the benefits that would accrue to the Tamils as a whole if he and his colleagues of the Tamil Congress were returned to the Parliament were detailed by Mr. G. G. Ponnambalam, President of the All Ceylon Tamil Congress, and the Congress nominee for the Jaffna seat in the coming Parliamentary elections at a mass meeting held at the Reclamation grounds on Saturday last. The meeting was attended by a very large number of Catholics and others from different parts of Jaffna.

Mr. Vital Moses, Proctor presided and commended the candidature of Mr. G. G. Ponnambalam, to the Catholics, and appealed to them to vote solidly for Mr. G. G. Ponnambalam, in spite of the subterfuges adopted by certain vested interests to oust "G. G." from the new Parliament. He said that religion should have no place in politics, and the voters should be given the liberty to vote for the candidate they consider the best without being dictated to by those in authority either in the Church or in the State.

Messrs. G. G. Ponnambalam, S. J. V. Cheivanayagam, R. Sivagurunathar and many others also spoke.

Muslims and Election

Sir Mohamed's Exhortation to His Co-religionists

An appeal to the Muslims of Jaffna to support the Hon. Mr. A. Mahadeva in the coming Parliamentary election was made by Sir Mohamed Macan Marcar at a very large and representative gathering of Muslims at the Mohamediya Tamil School Hall on Sunday last. Sir Mohamed who presided at the meeting stressed the need for perfect unity among the Muslims of Ceylon, and explained why the A.I. Ceylon Muslim League, the Ceylon Moor's Association and the Ceylon Malays Union had joined the United National Party. Commenting on the candidature of Mr. Mahadeva, Sir Mohamed assured that the return of Mr. Mahadeva would strengthen the position of Ceylon Muslims.

Mr. A. Mahadeva who spoke in Tamil next appealed to the Muslims to view things on an All-Ceylon basis. He denounced the electioneering tactics adopted by the "pilot of the sinking ship" as unbecoming of a gentleman, and condemned the lying propaganda carried on by the Tamil Congress-wallahs.

Messrs. S. M. Aboobucker, J. P., and S. M. Abdul Cader member U. C. who spoke next assured Sir Mohamed and Mr. Mahadeva that the Muslim community of Jaffna was solidly behind the U. N. P. and that the community could not be deceived by the nefarious propaganda carried on by the Tamil Congress to bring in split among the Muslims of Jaffna.

Co-operative Development

PROGRESS FOR 6 YEARS

A new era in the economic history of Ceylon has been inaugurated with the development of Co-operative Societies says a booklet issued by the Ministry of Agriculture and Lands detailing how Lanka fed herself during the war (1935—1945). It has long been recognised all over the world by all nations without exception that the Co-operative method is the best possible method of economic improvement. It is therefore in the interests of Ceylon that the co-operative system of distribution which has been introduced with such success during war time should be made a permanent

feature of her economy. This will depend primarily on the will of the people, but there can be no doubt that the people have realised the advantages of the new system too well not to want it to perpetuate it for their good. The booklet says:

No Compulsion

The spectacular expansion of the Co-operative Movement in Ceylon during the war, a phenomenon that has attracted considerable attention throughout the world, is often erroneously attributed to compulsion or preferential treatment by Government. The fact is that the Movement in Ceylon, while it received encouraging support from the Government of Ceylon, was not made use of as a compulsory medium of distribution or accorded preferential treatment as in certain other countries during the war. In Turkey, for instance, distribution of short supplies was compulsorily effected only through the Co-operative Societies, and nearer home the Madras Government directed that supplies should be given to the Co-operative Societies "even at the expense of a private distributor."

Nor was it only in the sphere of distribution of food that the Co-operative Movement in Ceylon played an effective part, for right from the beginning its influence was exerted in the production and

(Continued on page 4)

Mass Meeting at Hindu College, Jaffna, convened by all the leading Hindus of the Peninsula, and in Sinhalese Provinces by various Hindu religious societies, the thrashing of this subject of Kataragama in all the leading vernacular papers in the Island, Provincial English News Papers and the metropolitan evening and morning editions in all its aspects, would go to prove that the desire of having an effective share in the management of the affairs of this Holy Shrine was earnestly sincere in its aim and conclusively unanimous in its request. *The Hindus look upon Buddhist leaders like you for a quick and satisfactory solution of this problem, thereby making the Buddhists earn the everlasting gratitude of their Hindu brethren*

Clerical Service Exam

Successful Tamil Candidates

The following Tamil Candidates have been selected for appointment to the General Clerical class of the General Clerical Service on the results of the examination held on January 25, 1947.

G. Amirthalingham, P. Ambalavanar, V. Arasaratnam, P. R. Arasanilai, A. Ariaratnam, K. Arinasakugam, B. C. Balasingham, S. Balasubramaniam, T. R. Casinathar, K. Chelliah, S. Chelliah, M. P. Emmanuel, S. Ganapragasam, K. Kamagasundaram, T. Gunaratnam, S. Jeyarajah, K. Kanapathy Pillai, S. Kandasamy, J. S. Karunaratnam, C. Kathirgama-thamby, S. Kathiravale, T. Kethiswaranathan, T. Kulasegaram, C. C. Maheson, M. Mailvaganam, S. Markandu, D. S. A. Masilamoney, T. S. Mailvaganam, K. Nadarajah, M. Nadarajah, R. Nadarajah, A. Nadesan, T. Nadesapillai, A. Nambiarooran, P. T. Navaratnam, R. Navaratnam, R. Navaratnarajah, K. Paramanathan, K. Pathmanathan, B. A. G. L. Pathmanathan, P. Pathmanathan, T. Ponnadurai, P. G. Ponnampalam, S. Ponnampalam, A. Ponnusamy, E. Pulanthiran, R. Rajalingham, S. Rajaratnam, V. Rajasekeram, K. Ramasamy, T. Rasadurai, K. Rasathurai, N. Rasiah, H. Sanmuganathan, S. Sanmugasundaram, T. C. Sebamalai, S. Selliah, B. R. R. Sinniah, K. Sivagurunathan, S. Sivaramalingham, P. Sivasubramaniam, S. Subramaniam, S. Thambirajah, P. Tharmalingham, K. Thevasigamany, S. Thilairajah, V. Thirunavukkarasu, S. Thirunayagam, N. Thirairasa, L. V. Thirairatnam, A. Thirairatnam, S. Wijenathan, K. Vairamuttu, A. Vamadevan, N. Varatharasan, V. Veerasuntharam, T. Visayanthirani, A. K. Viswanatha Aiyer and S. Yogananthan,

St. John's College Jaffna, O. B. A.

Annual celebrations on July 25th 1947.

Subscriptions:-

Morning Tea and Lunch Rs. 3/-
Dinner Rs. 6/-

Subscriptions to be sent on or before July 24th to.

Dr. V. S. Ramanathan,
Lotus Lodge, Hon. Sec.,
Nayanmarkaddu,
Jaffna.
(M. 81. 11-7-47).

More Kerosene Oil

To be Available to the Public

The next Malaria season begins in October and the Government are taking intensified measures throughout the endemic areas to control malaria.

A feature of the October campaign will be the use of emulsified D. D. T. for spraying—an innovation which is expected to reduce costs appreciably. With the expansion of work in October under

Co-operative Development

(Continued from page 3)

procurement of food as well. Thus, the Credit Societies, whose membership consists mainly of village farmers, made available to them all the financial assistance needed to improve their farming. In one year alone, as many as 27,775 loans, amounting to over 18 lakhs of rupees, were issued to members exclusively for cultivation purposes. Again, the Co-operative Agricultural Producers' Societies rendered very useful service to Government in collecting the paddy due to the Internal Purchase Scheme from cultivators within their areas, and in 1945 ten of these Societies collected 373,200 bushels of paddy for the Government. The production of chillies and onions was increased as a result of these Societies being subsidised by Government by the issues of free seed, and by the purchase by Government at guaranteed prices.

But it is, of course, in co-operative distribution that the most remarkable development took place. The benefits of co-operation had already become sufficiently well known to the people through the increasingly accelerated progress the Co-operative Movement as a whole had been making during the previous decade. By 1942 the Movement had grown to a strength of over 2000 Societies. Although of Co-operative Stores there were actually only 38 in the list (and they were all confined to the labouring population on up-country estates), the activities covered by the Movement had become varied enough to enable the people to appreciate the limitless possibilities of co-operative effort. Numerous requests were thus received by the Co-operative Department towards the middle of 1942 for assistance in organising Co-operative Stores. The occasion, however, was one that called for planned action, and matters were accordingly brought to the notice of the Minister for Agriculture and Lands in September 1942. It was decided by the Minister that advantage should be taken of the public demand and that a planned Drive, of a very intensive character, should be launched by the Co-operative Department for the organization of Co-operative Stores throughout the country. It was officially recognised by this decision that Co-operative Stores provided the most effective machinery for the equitable distribution of supplies during the difficult times of war. The drive was an immediate success. Within two years more than half the population were being fed and clothed through Co-operative Stores, and today there is practically no village and no town, small or big, that does not boast its 'Co-op' or is not within the influence of one.

the new programme, it is anticipated that 30 tons of D. D. T. would be required monthly as against an average of 20 tons at present. *One the Government at its using the D. D. T. emulsion it is stated that there will be no kerosene oil required. The monthly consumption of kerosene oil on D. D. T. is now 70,000 gallons, and this can in future be available to the public.*

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" M. S. Ponnambalam, Imaduwa	50	00
" K. Veluppillai, Karainagar	100	00
" S. Sivasubramaniam, Kayts	100	00
" K. Sinnathamby, Ponnalaikadduwan	100	00
" A. Kanapathipillai, J. P. Wellawatte	20	00
" K. Duraiappah, Van-West	5	00
" T. Thirigalam, C. G. R. Manager	100	00
" K. Kandiah, Tellipallai	5	00
Mrs. Nagammah Sivapragasam, Van-West	50	00
" Annammah Ramalingam, Van-West	10	00
" Kanagammah Ponnudurai, Van-West	10	00
Mr. C. Sathasivam, Kollupitya	20	00
" M. C. Kanagaratnampillai, Quilon	100	00
Miscellaneous	1	00

Total 1165 50

K. V. Myivaganam,
Secretary.
30-6-47.

V. Balasundaram,
Treasurer.

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(Std. 22. 10-6-47-6-6-48.)

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Regular classes preparing for the Intermediate Examinations of the London University will begin work on August 1, 1947.

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No tuition fees will be charged.

Applications for admission to these classes should be addressed to the Principal to reach him before 25-7-1947.

PRINCIPAL.

(Mis. 80. 11 & 15.)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 734.

In the matter of the Last Will and Testament of Veluppillai Kanagalingam of Suthumalai. Deceased, Valliamma widow of V. Kanagalingam of Suthumalai Petitioner. Vs.

1. Rajaledchumy daughter of Kanagalingam and
2. V. Kanagalingam Rajalingam of Suthumalai Respondents.

This matter coming on for disposal before R. R. Selvadurai Esquire, District Judge Jaffna on the 25th June 1947 in the presence of Mr. E. Murugesampillai Proctor on the part of the petitioner and the affidavits of the petitioner and of the witnesses having been read: It is ordered that the abovenamed 2nd respondent be appointed Guardian-ad-litem over the minor 1st respondent and that the Last Will and Testament of the deceased be declared proved and Letters of Probate be granted to the petitioner as Executrix named therein unless the respondents or other persons shall appear before this court on the 25th day of July 1947 and state objections to the contrary.

The 25th June 1947.

Sd. R. R. Selvadurai,
District Judge.

(O. 67. 11 & 15-7-47).

TENDER NOTICE.

The Deputy Food Controller, Jaffna will receive tenders up to 12 noon Tuesday 29th July 1947 for the transport, rebagging etc of foodstuffs.

2. Tenders should be made on forms obtainable on application from the Deputy Food Controller, Jaffna from whom all particulars on the subject can be obtained.

3. A deposit of Rs. 100/- will be made either at the General Treasury, Colombo or at any Kachcheri and a receipt produced for same before any form of tender is issued.

M. SRIKHANTA,

for Deputy Food Controller,
The Kachcheri,
Jaffna, July 3, 1947.
(G. 64. 15-7-47).

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(M. 82. 15 & 18 7-47).

TENDER NOTICE.

Tenders will be received by the Govt. Agent, N. P. up to 12 noon on Tuesday, 15th July 1947, for strengthening and raising the bund and for the necessary repairs to the spill and sluice of Murikandi tank in Punakari-Tunukkai D. R. O's Division, N. P. Tenders should be made on forms obtainable on application from the Kachcheri, Jaffna, where all particulars can be obtained. Tender forms will be issued up to 12 noon on Saturday, 12th July 1947, only on production of receipt for Rs. 50 deposited for each form at the Jaffna Kachcheri.

(G. 61. 11 & 15.)

The Law Of Love

(Continued from page 1)

relationship between the human soul and God, life here and hereafter, heaven and hell, and so forth. The branches of knowledge which deal with this subject are metaphysics and spirituality. Most of the differences which we see in the various systems of religion are attributable to the different theories propounded by religious teachers in respect of these questions. Bhagavan Buddha, who is rightly regarded by the vast mass of mankind as one of the most exalted teachers of humanity, and one of the greatest prophets who have appeared on the earth to guide humanity towards its goal, very clearly saw the danger and the mischief inherent in the academic discussion of these questions and therefore definitely warned the people against trying to fathom out what is unfathomable in this striking language 'Om, Amitya: measure not with words the Unmeasurable; nor sink the string of thought into the fathomless; who asks doubt, who answers error; say naught.' Herbert Spencer, an eminent philosopher of our own time, also came to the conclusion that the Infinite is unknown and unknowable. The difficulty however does not mean that we must not concern ourselves with these vital questions. What is deprecated is empty discussion. As the subject is internal, its knowledge is attainable only by internal means, i.e. meditation and self-study after concentration of mind caused by a cessation of all desires and passions. That is the only sure way of true knowledge in this line. It is surely and truly in this way that religion is said to be realization. In acquiring this knowledge, experiences of saints and holy men are helpful and should be utilized, but real or final knowledge will come only by one's own experience.

The most pressing religious problem with which one is concerned is to find out the way of his own salvation and not the date when the world was created and the period for which it will subsist. These questions are too complex and too remote for our purpose.

The three obstacles in the path of our knowledge of the truth are said to be impurity caused by wrong actions and wrong desires, inconsistency of mind which moves to and fro and ignorance; and for removing them, the three remedies prescribed are good actions, devotion, and right knowledge. These are the things which matter and they must be practiced stage by stage. A critical study of the great religions of the world will show fundamental unity on most of the essential points and this idea has been very beautifully brought out by that eminent author and philosopher Dr. Bhagwan Das of Benares in his most useful and interesting book *Essential Unity Of All Religions*. The great need of the world and specially of our country which is torn and harassed by acute religious differences is to emphasize this fundamental and essential unity of religions. The differences are only and mainly superficial and can and should be safely ignored. The essential unity of religions is emphasized by Mohammed, another great teacher of humanity, in these impressive words:

'Let all of us ascend towards and meet together on the common ground of those high truths and principles which we hold (Koran 11, 62). After all is said and done

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 67

In the matter of the Last Will and Testament of the late Canthar Vallipuram of Chavakachcheri Deceased

- 1. Vallipuram Ponnuachamy of do;
- 2. Sivaguru Sivaraiah Proctor and Notary of do;
- 3. Thillaiampalam Kandiah Sithamparapillai of Kachcheri

Vs.

- 1. Vallipuram Kandiah of Chavakachcheri;
- 2. Sivakoonthu widow of Vethalingam Sivaguru of do;
- 3. Murugesan Tiruchelvam of 29/2 Station Road Wellawatte and wife;
- 4. Punithavathy of do;
- 5. Jeyaratnam Canagaratnam of 29/2 Station Road Wellawatte;
- 6. Canagaratnam Manokara of Y.M.C.A. Colombo; minor
- 7. Canagaratnam Sri Ananda of 29/2 Station Road Wellawatte a minor appearing by his guardian-ad-litem the 3rd respondent; minor
- 8. Canagaratnam Rudra of Pater's Road, Mount Road Madra by his G. A. L. the 9th respondent;
- 9. R. N. Sivasubbu of Pater's Road, Mount Road, Madras; minor
- 10. Packiesvary Sunderam of Station Road, Chavakachcheri by her G. A. L. the 11th respondent;
- 11. Umaimmai widow of Seluprah of do; minor
- 12. Sunderesvari Sundaram of Iyanarkerni Trincomalee a minor by her G. A. L. the 13th respondent;
- 13. S. Natarajah of Iyanarkerni Trincomalee;
- 14. Ponnuachamy Devafalan of Chavakachcheri;
- 15. Ponnuachamy Joseph Devanandam;
- 16. Ponnuachamy Vignes Thevaritham;
- 7. Ponnuachamy Thiventhiran and
- 18. Ponnuachamy Parala Thevakanthi all of do.

The 14th to 18th respondents are minors by their G. A. L. the 19th respondent

19. Revd K. S. Sivasubramanian of Navaly; 20. Varivanahis Sivan Koll Madam of Chavakachcheri appearing by two of the four trustees Velupillai Subbiah and Ambalam Nagalingam both of Chavakachcheri

Respondents

This matter coming on for disposal before B. R. Selvadurai Esqr District Judge Jaffna on the 9th day of April, 1947 in the presence of M. C. R. Thambiah proctor on the part of the petitioner and the affidavit of the abovenamed petitioner and of the witness as to the Last Will dated 13th October 1946 and attested by K. Vallipuram Notary Public under No: 282 and filed on record in this case having been read:

It is ordered that the said Last Will and Testament of the said deceased be and the same is hereby declared proved and that the 3rd Respondent be appointed guardian-ad-litem over the 7th Respondent that the 9th Respondent be appointed guardian-ad-litem over the 8th Respondent, that the 11th Respondent be appointed guardian-ad-litem over the 10th Respondent, that the 13th Respondent be appointed guardian-ad-litem over the 12th Respondent, that the 19th Respondent be appointed guardian-ad-litem over the 14th 15th 16th 17th and 18th Respondents and that the petitioners be declared executors of the said will and probate issued to the said executors accordingly unless the Respondents or any others shall on or before the 1st day of July 1947 at 10 a.m. show sufficient cause to the satisfaction of this court to the contrary.

This 20th day of April 1947. Sgd. R. R. Selvadurai District Judge.

Drawn by Syd. C. R. Tambiah Proctor for petrs. (O 46 11 & 15)

there is only one God for all His creatures and as they owe their existence to a common source of light, love, and happiness, it is but right that the law of love should be our guiding principle in life.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 686

In the matter of the intestate estate of the late Tambirajah Balasubramaniam of Varny North Deceased

- Maruthanar Kandiah of Varny North Vs Petitioner
- 1 Chivanayakiamma daughter of Velupillai of do
- 2 Velakabipillai Velupillai of do
- 3 Karpagam widow of Velupillai
- 4 Resamma daughter of Ponniah
- 5 Mheswary daughter of Ponniah all of do
- 6 Valliammai widow of Ponniah of do.

The 1st and 2nd respondents are minors appearing by their mother and guardian-ad-litem the 3rd respondent

The 4th and 5th respondents are minors appearing by their mother and guardian-ad-litem the 6th respondent

This matter of the petition of the petitioner praying that the 3rd respondent be appointed guardian-ad-litem over the 1st and 2nd respondents and the 6th respondent be appointed guardian-ad-litem over the 4th and 5th respondents that the petitioner as an heir of the deceased be declared entitled to administer the estate of the deceased and that letters of administration issued to him accordingly coming on for disposal before B. R. Selvadurai Esqr. District Judge, Jaffna on the 2nd day of April 1947 in the presence of Mr. C. R. Tambiah Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that the 3rd respondent be appointed guardian-ad-litem over the 1st and 2nd respondents and the 6th respondent be appointed guardian-ad-litem over the 4th and 5th respondents, that the petitioner as an heir of the deceased be declared entitled to administer the estate of the deceased and letters of adminis-

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 723

In the matter of the intestate estate of the late Thavasy Sinnacuddy of Chiviatheru Deceased.

Thangam widow of Thavasy Sinnacuddy of Chiviatheru Petitioner.

Vs.

- 1 Kathiran Markandu and wife
- 2 Seethevy, Minors
- 3 Sirmacorddy Kurunathan and
- 4 Thavmany daughter of Sinnacuddy, all of Chiviatheru Respondents.

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge Jaffna on 10th June 1947 in the presence of Mr. S. C. Mahadeva Proctor for the Petitioner and the Petitioner and affidavit of the Petitioner having been read: It is ordered that Letters of Administration to the estate of the said deceased be granted to the Petitioner as his widow and that the said 1st Respondent be appointed Guardian-ad-litem over the minor 3rd and 4th respondents for the purpose of protecting their interests and of representing them in these Testamentary Proceedings unless the abovenamed Respondents or any other person shall appear before this Court on the 16th day of July 1947 and state objections to the contrary.

And it is further ordered that the minor 3rd Respondent be produced in Court on that date:

This 10th June 1947. Sgd. R. R. Selvadurai, District Judge

(O. 48 11 & 15.)

Production issued to him accordingly unless the respondents or any others shall show cause to the contrary on or before the 6th day of June 1947 at 10 a.m. Extended to 14/7/47

This 2nd day of April, 1947 Sgd R R Selvadurai District Judge

Drawn by, Sgd C R Tambiah Proctor for Petr. (O. 45 11 & 15.)

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(Std. 6, 6-12-46 to 3-11-47) (1)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 732

Muttukumarai Malyaganam of Van
narponnai East Vs. P.itioner.
Kamalembikai wife of M. Mylvaga-
nam of do RespondentsIn the matter of the Estate of the
late Annaledchumi wife of Arun-
salam Kanagaratnam deceased, of
Vennarponnai EastThis matter coming on for discus-
sion before R R Selvadurai Esq., Dis-
trict Judge, Jaffna on the 20th day of
June 1947 in the presence of Mr A
Kanagaratnam Proctor on the part of
the petitioner and the affidavit of the
above-mentioned petitioner dated 16
June, 1947 having been read.It is further declared that the said
petitioner be declared entitled to have
Letters of Administration to the
estate of the deceased above-named
as her brother-in-law and that

TENDER NOTICE

The Chairman, Tender Board,
General Treasury, Colombo, will
receive tenders up to 12 noon on July
29, 1947 for the supply of 6,000 bus-
hels more or less of slaked lime for
Colony Buildings at Kilinochchi.
Tenders should be made on forms
obtainable on application from the
Government Agent, N. P. Jaffna, up
to 12 noon on 26.7. '47 on a deposit
of Rs. 100/- for each form. Further
particulars can be had from him.
(G. 60. 8, 11. & 15.)He is entitled to have Letters of
Administration issued to him accord-
ing to the provisions of the Probate
Act unless the respondents or others
interested shall on or before the 23rd
day of July 1947 show sufficient
cause to the satisfaction of this court
to the contrary.

This 20th day of June, 1947.

Sgd. R R Selvadurai

District Judge

(O. 44. 11 & 15.)

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Std. 23, 24-6-22-7-47)

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