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The Law Of Karma

Divine Grace Is Not Contrary To It

(Dr. M. HAFIZ SYED, M. A., Ph. D. in the Vedanta Kesari)

THERE is a great misconception prevailing in certain quarters regarding the meaning and value of grace in the Hindu scheme of life. On one side we have the law of Karma corresponding to the law of cause and effect working in every department of life with unerring precision. On the other hand in various schools of Hindu religion where too much stress is laid on self-surrender and divine grace, it is believed that man is absolutely helpless and can do nothing for himself. If he is to attain anything by way of spiritual realization he has to depend entirely on the grace of this or that teacher, who expects unconditional obedience to his will before he vouchsafes his help and guidance to him. Either one theory may be accepted or the other. Both cannot be wholly correct. The truth lies in the *via media*.

No one whether a Hindu, Buddhist or a Jain can deny the existence of an immutable law popularly called the law of Karma which coincides with the scientific law of cause and effect. We should remember that of all the great changes which have come about during the last hundred years in modern thought there is none so profound as the conception of the reign of the Universal Law. Whether we look whether with the microscope or the telescope, we find laws. The tiniest electron and the mightiest solar system obey laws which the mind of man can tabulate. The latest conclusions of modern science are after all nothing more than the proclamations of the Lord Buddha. When we understand what the Lord meant by the word Dhamma or Law, we realize that it is law absolute, which brings under its sway all things great and small. One of the most wonderful conceptions which the Lord Buddha gave is that the moral law is exactly the same as any physical law. When he proclaimed that 'hatred does not cease by hatred, but only by love,' he was not uttering a beautiful ideal but was giving a scientific statement of the laws of the universe, visible and invisible.

Similarly the ancient Hindu scriptures have taught the existence of the law of causation which is the expression of divine will which has its sway over all sentient beings. No one can escape its domination; even the Devas, God's ministers, are not free from its domination. All our acts, mental or physical are influenced and guided by this law.

If we accept its over-powering rule over our lives, physical or spiritual, we have to admit that nothing can come to us which we have not deserved by virtue of our own self-effort, self-exertion and intense desire. In view of this ideal it stands to reason that we cannot wholly depend upon either the intercession, good-will or grace of any teacher however great, for our salvation. We have to exert our will to its utmost capacity, purify our heart of all desires, and concentrate our mind on the ideal of self-realization before we reach our goal. We should constantly bear in mind what Bhishma taught thousands of years ago that exertion is greater than destiny. In spite of our limitations laid upon us by our own *fraternal* karma we are free to exercise our will, improve our condition and set fresh causes in order to release ourselves from the thralldom of lower senses as anger, passion and fear and try to attain the highest achievable goal namely, perfection and liberation from the rounds of birth and death.

Everything depends upon our self-effort. When the great ones, saints and sages who are ever watchful of our progress find us ready for receiving illumination, they grant the gift of their grace which we have deserved by virtue of our own good deeds and inner purification. Thus we see that what is called grace is fully in keeping with the law which insures our success in every department of life. If everything is to be left to the divine grace unaccompanied by our self-effort, if divine men were to confer their grace on some in preference to others, that would smack of partiality. It is wrong for us to suppose that those great beings whom we call by various names as *rishis, munis*, sages, can ever possibly disregard the existence of this eternal law which rules our life. They always work in conscious co-operation with the divine will and would never do anything to violate it.

Those who are vouchsafed with divine grace have earned it by virtue of their own good Karma. There is no favoritism in it. First desire, holds good in this also. Grace has its rightful place in the spiritual scheme of life; but it is by no means contrary to the law of Karma which works impartially and sternly. It is in this recognition that lies our security, peace and prosperity.

Savarkar Invited

Savarkar the ex-Indian Revolutionary and ex-President All-India Hindu Mahasabha has received an invitation to deliver the 1947 Convocation address at the annual rally of the World Fellowship organization Conway, America.

This is an influential body with large membership from all parts of the world whose object is 'to promote and standing and fellowship amongst people of all Races, Nationalities, Religions, etc. etc and believes in a Humanitarian World Government by the People and for the People.'

Co operators' Day Celebrations

The co-operators day celebration organised by the Tholpuram-Moolai Co-operative Supervising Union took place on the 5th inst. A well attended public meeting was held at 4 p. m. at the Ganesha Vidyasalai Hall Sittankerny presided over by Mr. K. Ariacuddy, retired Maniagar of Valigamam West Messrs. V Veerasingham J P, President N D C F, K Kandasamy Circle Inspector C S, M Ganapathipillai Co-op: Ins

No More Castes!

The United Provinces Government in India it is reliably understood, are issuing orders expunging the word 'caste' from all governmental forms of papers except in the case of Scheduled Castes.

Mr. Mahavir Tiyagi M.L.A. who had raised this question with the Government in an interview said that in future the word 'caste' would no longer form part of the identity of a person in U P. in all matters. He congratulated the Government 'on their wise decision which eliminates an intentional move of the bureaucracy to cause disruption among Indians.'

New Stamps

Four new postage stamps, skilfully designed and beautifully printed in colour are being kept in readiness for issue to the public to commemorate the inauguration of the New Constitution.

Inspector, Pandit, S Ratnam and E Arumugam addressed the meeting on Co operation. Special songs composed for the occasion were sung. This was followed by a Tea-Party.

THE CONTACT OF SAINTS

Way To Bliss And Happiness

(By SWAMI RAMDAS)

AS any object brought into contact of fire becomes hot, as any tree near the tree of sandalwood becomes fragrant as any insect in close touch with the Brahmaras becomes like the Brahmaras so a bound, ignorant and unhappy soul in the company of a saint is converted into the likeness of the saint, and enjoys immortal freedom, knowledge and bliss. A man's nature develops according to his association and environment. The process of transformation is slow or rapid according to the receptive capacity of the aspirant who seeks the society of a saint. Sometimes the contact of a saint does not appear to have produced any ostensible effect or change in the aspirant. But it must be understood that the meeting has not been in vain. It is a transformation primarily from within outwards. First the depths of the aspirant are touched. Very often this experience is not even felt by the aspirant. But gradually when the change is worked out in the external consciousness the aspirant feels that it has taken place.

The first result of the contact with a saint is an inner awakening and a dim aspiration for release from the thralldom of desire, and attainment of perfect peace and joy

As the contact is repeated both these feelings get more and more strengthened until they envelop and engross the entire outer mind or consciousness. Now a sudden dispassion for the things of the world and keen longing for the Divine seizes the spirit of the aspirant.

There are many instances when the flickering light of the awakening caused by the society of saints may appear to have gone out, extinguished by the strong breeze of Maya. But this is not true. The light is still burning, however dim it may be, and in some unwatched moment it may blaze forth into a living fire of one pointed devotion to God.

When the complete change into Divinity above the plane of the lower nature is achieved the soul of the aspirant is united totally with the all-pervading and all-transcendent being of the God-head. He becomes the fire, the sandalwood and the Brahmaras. He realizes the supreme glory of a universal life, one with God, radiant with divine love, joy and peace. By reaching this state the aspirant comes by the highest and richest destiny to which human life points.

—The Vision



Hindu Organ

TUESDAY, JULY 22, 1947.

SAINT SUNTHARAR

BAKTHI IS THE HALLMARK of Saint Suntharar's poetry. The life story of the poet and saint Suntherar has been sung by Sri Sekkilar in the *Thaduthadhkonda-Puranam* (தடூதாதகண்ட புராணம்). Of the four great Saints of *Tamil Nad* Thirugnanasambandar was noted for great scholarship, excellence of versification and technique; he sang Buddhism out of South India. Saint Manickavasagar also like Thirugnanasambandar proved that Saivism was superior to Buddhism; for stirring the emotions and uplifting the reader to heights of ecstasy, Manivasa Peruman stands peerless. Appar lived till he was eighty two years old, no other poet produced poetry of the type known as *Thiruthandikam* or *Thiruneris* which perhaps are as good if not better than *Thiruvasagam* for melting the hearts of men and making them pray to god; Suntherar was probably the most handsome of these Saints; his poetry is different in content and composition from that of the rest, he considered himself a voluntary slave of Lord Shiva; he prayed that he should continue to be a slave of the Lord. His first song was sung when the Lord appeared in human form and claimed him as a slave on the occasion of his wedding. Nambi Aroorar the name by which his parents called him was a Brahmin by caste and when the Lord as an old Brahmin claimed Nambi Aroorar as His slave, he called the Lord a mad man (அதிசன்) for no one but a mad man could claim that one who was a Brahmin by birth was a slave; when the necessary proof in writing (ஆயுதம்) was produced, Nambi Aroorar was confounded and it later dawned on him that the old Brahmin was no other than the Lord Himself. No one pretends to a knowledge of Saivism who does not know the song "அதீசர் அகறதுடிப் பெருமாளே..." Among other popular songs of his may be mentioned the songs beginning with the words "பொன்னார் மெளியகேன" "குரும்குழலி மலர்க்குழலி", "மருவார் கொன்றை மறுகுடி", "நீளதினைத்தடிபேய்", "மற்றப்பற்றை என்கின்ற", "மீளா அழகம்", "அந்த ஞான ஞான" etc.

On next Friday (25-7-47) *Tamil Nad* will celebrate the anniversary of Saint Suntherar. His life story as found in the *Pariya Puranam* will be recited and during the recital at appropriate places suitable

Notes and Comments

Indian Freedom

At long last Freedom has dawned on India—an India partitioned by the quitting Bureaucrat to placate an intransigent Jinnah. Though the land of Baratha Varsha is partitioned, we hope that the partition will not last long. We are confident that the mutual interests of Hindus and Muslims would compel Pakistan and India to reunite after a year or two. At present it is regrettable that India embarks on the endless adventure of freedom crippled and maimed in the sight of the world. A divided India is a weakened India and no one, much less Mr. M. A. Jinnah, will deny it. But this is no time for recriminations. It is the duty of both Pakistan and Hindusthan to see that this ancient land once more regains her pristine glory in the comity of nations by the wise tackling of the problems facing each other in a spirit of give-and-take. This is a great day for India. The war-weary world looks to India for guidance and succour. Will India fail? It is for the Indian statesmen to answer.

Mr. Giri's Advice

As a seasoned politician brought up in the Gandhian school of thought, Mr. Giri, the Representative to the Government of India has, in his address at the public meeting held on Sunday last at Jaffna, cautioned his countrymen residing in Ceylon

against making accrimonious statements against those Ceylonese leaders in whose hands the administration of the country is vested. The advice is opportune and especially so at this time when Mr. Giri with his multifarious duties, has to bring about a peaceful solution of the Indo-Ceylon problem which has so far baffled many a statesman on both sides of the Palk's Straits. Now that the third party who has been pulling the wires from behind the scenes is about to quit from both countries, it should be easier for them to come to an amicable settlement. Mr. Giri's task should not be made difficult by his countrymen residing here, some of whom at least are, unfortunately, too vociferous in condemning Mr. Senanayake and his colleagues for what they call his acts of commission and omission in regard to the Indian question. Let us cry halt to these tales of woe and let the past be buried. In Mr. Giri, the Indians are having a negotiator who would never fail them and who would see that the self respect and honour of the Indians settled here are not in any way jeopardised by the actions of scheming politicians of the island. It is best for the local Indians to be patient a little while longer.

Mr. Aziz

The utterances of Mr. A. Aziz, ex-president of the Ceylon Indian Congress are in contrast to the advice tendered by Mr. Giri. We

Terrorism In Burma

Aung San & 6 Ministers Killed

Five Burmese Cabinet Ministers including Aung San were killed when a murderous attack was made on Saturday morning on members of the Burma Government at a meeting of the Executive Council in Rangoon.

According to information received from the Governor of Burma, Sir Hubert Rance, when the Executive Council was in session a jeep drew up at the main entrance. One man stayed in the jeep and five men, armed with sten guns and two rifles, went upstairs to the Council Chamber.

The armed guard outside the door tried to stop them and was shot. He was badly wounded and could not give any details. The three men armed with sten guns entered the Council Chamber and sprayed the occupants with bullets. They then made good their escape in the jeep.

The following casualties are now confirmed:

Dead: U. Aung San, Deputy Chairman of the Council, U. Ba Win, Member for Commerce and Supplies, Abdul Razak, Member for Education and Planning, Mahn Ba Khaing, Member for Industry and Labour, Thakin Mya, Member for Finance, Ohn Maung, Deputy Secretary, Transport and Communications Department, U Ba Choe, Member for Information, the Shwbaqof Hong Kong, Counsellor for the Frontier Areas.

Namakkal Poet Here

Sri Ramalingam Pillai of Namakkal, the well-known Tamil poet, arrived in Colombo on Saturday morning by the Indian train.

"My only message," he told Press reporter, is that humanity should live like one family. There should be no colour-bar or religious difference and last but not least no territorial antagonism."

The poet was received at the Fort railway station by Mr P. S. Thuraiappah, General Secretary of the Vivekananda Society, Mr. S. Arulnandhy, Deputy Director of Education, and Mr. K. Arumugam President, All-Ceylon Tamil Teachers' Association.

Sri Ramalingam Pillai will be in Ceylon for three weeks. An island-wide tour has been arranged for him.

dare say utterances of such type are not going to help the cause of Indians in Ceylon. It is useless delving into the past and recounting the atrocities perpetrated on the Indians by the Board of Ministers, at this time when the Indo-Ceylon problems have to be viewed in an entirely new light. There would have been various factors at work against the Indians resident in Ceylon and it is not improbable that the "Sinhalese Ministers" would have been mere tools. Fortunately the atmosphere is being cleared of many a cobweb of Imperialist designs in both the countries, and the stage is already set for negotiation between India and Ceylon. Till there is a complete breakdown of the negotiations, it is dangerous to continue opening up old wounds. We heartily endorse the appeal of Mr. Giri and commend it to all Indians including Mr Aziz.

Swami Vipulananda

Demise Of A Great Scholar

The "Hindu Organ" regrets to record the death of Swami Vipulanandaji at a nursing home in Colombo on Sunday last.

In the passing away of Srimath Swami Vipulananda, Ceylon has lost a great educationist and Tamil land a foremost Tamil Scholar. Only a few in Jaffna are aware of the work done by the Swami in the Eastern Province in the field of Hindu Education. Before his advent, Eastern Province was a stronghold of Catholic and Protestant missionaries and in opening and running Hindu institutions, the Swami had to contend against these powerful forces. He started an orphanage in order to prevent the helpless children from coming under alien influences. Of all the schools started by him, Shivananda Vidyalaya, will be an everlasting monument to his untiring efforts in the cause of Hindu education. This Senior Secondary School named after his Guru, Swami Shivananda, was his first love. For a number of years he stayed at Shivananda Vidyalaya forsaking all comforts and built the school, as he remarked once with his life's blood. Therefore it is but fitting that his body should be laid to rest at this spot which he loved most.

As a scholar, the Swami was unique. He was a Tamil Pandit, a Science graduate and a keen student of English Language and Literature. He wrote English Verse

songs of the poet will be sung. இத்தபே ராஜிவ் கண்ணகி கொள்ள வளப்பறல் கண்ணகி ஞாநஞ் சிந்தையே யாகக் குணமொரு முடித்துத் திருத்த சாத்துவி கமேபாக இத்துயழ் சண்டயானு மொண்த வெல்லு யிரணிப் பெருக்கத்திள் வந்தபேரின்ப வெள்ளத் திட்டிதீர்த்து மாறிலா மகிழ்ச்சியின் மலர்க்கார்.

with as much ease as he wrote Tamil Verse. His article in Tamil on the 'English Muse' (ஆங்கில மூணி) which appeared in the "Mani-Malar" shows his capacity to translate English poems into Tamil Verse at its best. His knowledge of Tamil and Science was made use of by the Madras Tamil Sangam which organised a Conference to compile Tamil equivalents to foreign scientific terms. In this work he worked with men like Rajaji. The fruits of the labours of this conference are embodied in the publication called "Kamichigal" (கமைச்சி கல்). While the Swami was Professor of Tamil at the Annamalai University he translated the complete works of Swami Vivekananda into Tamil and his idea was to bring out this translation in ten volumes. Though the work was completed long ago only one volume called விவேகானந்த ஞானதீபம் has been published. It is high time that the other volumes were also published.

Posterity will remember the Swami chiefly as the author of the "Yal Nool" which embodies his researches in Ancient Tamil Music. With the help of the descriptions found in the Tamil classics he recreated the "Yal" and had the satisfaction of giving demonstrations on it. It was only last month that this work was published and the Swami had the pleasure of expounding his theories before a learned audience, at Tanjore. His sudden death after this event, makes one feel that his life's work was over with the publication of this work.

On Shanti, Shanti, Shanti!

A NEWSPAPER FOR THE TAMILS

(By LANKA)

AMONG the major grouses of the Tamils of Ceylon for over thirty years now is the want of a daily newspaper to espouse their cause, in English and in Tamil. It speaks volumes for the capacity of the Tamils to organise such an establishment that to this day we are able to indulge in the grouse. Thirty five years ago the late Sir P. Arunachalam, father of the Reform League, and then of the Tamil League, set about the task of founding a daily newspaper for the Tamils, and was engaged in drawing up a prospectus for the publishing company when he was gathered unto his fathers in Madura, while returning after a pilgrimage to India.

I happened to meet Sir P. Arunachalam, in his Indian tour and learnt about his plans for the paper and in my own little way, did something in the preliminary work. If he had lived, I am sure he would have brought the paper into existence, and from all I knew, the paper would have flourished, but alas!

Politicians of succeeding generations have often felt the need for a good newspaper to espouse the Tamil cause, but this feeling I suspect was born of the Sinhalese—Tamil war of political supremacy, therefore, the feeling never was strong enough to transform itself into proper energy.

Do the Tamils really want newspapers? In the days of Sir Poanambalam the need was beginning to be felt for a paper by the perpetual shouldering out of Tamil interests by the adolescent Sinhalese tasting power. Colombo newspapers were either Sinhalese owned or inspired, and those which were owned or edited by others generally ignored the Tamils or patted them on the back on occasions in their own controversies with the Sinhalese. Sometimes these even promoted quarrels and enjoyed the fun. A paper for the Tamils there might have publicised their cause and propounded their aims and ideals in the restricted field of politics and preferences.

Vast changes have come about in the people's outlook and in politics since those urgent days, and changes have come about also in our perspective, so that if the Tamils need a newspaper now it is not for the restricted purpose of the pre-Donoughmore period and post-Donoughmore position. A paper to help obtain vantage positions for politician-Tamils in the day-to-day battle in Council and government will soon exhaust itself. Sectarian and Communal grumbles and complexes hardly provide solid ground on which to establish institutions of permanent value. If the Tamils want a paper to present to the world Tamil opinion, Tamil Culture, Tamil Civilisation, in the perspective of world events, then there surely is a crying need for more than one paper in Ceylon, definitely one in Colombo, in English and in Tamil separately.

Why is there not a paper so far? I think we are too obsessed with the passing panorama of political pandemonium to see the real needs of our countrymen. Some of us may fear that money put into a venture in such conditions will not come back, rather will be lost in no time; others may feel that the

passing moods and fancies of politicians will require change of views in the paper and thus bring about its downfall. I think the Tamils should try to establish a paper for their permanent good. It should be above sectarian, caste, religious and political partisanship. It should be able to stand up as a *News Paper* which any inhabitant of Ceylon may take up and find pleasure and profit in reading. I would even say that it must primarily be a newspaper open to all. The background of its policy and opinion may be Tamil in the widest sense of the name. It must be run and conducted by the Tamils for the Tamils to prove their worth and ability. A paper on such broad lines conducted with definite principles and on sound policies can be a tremendous force in public life in the country, especially in the difficult times ahead of it. I think we are already late by decades. The fight for a place in the favours of the reading public will be very hard and tough, but if we are to be worthy of our race we must get into it—now, quick.

How about the chances of success, you may ask. If we do not plan on broad lines and build on strong bases we are bound to fail soon, but if we go about it in proper manner it is bound to succeed. Besides, and this is important, we can make it a profitable business. I have known and heard of ventures in the newspaper line in Ceylon started with slender or scanty resources. A hopeful young man started a weekly in Colombo with a carefully collected capital of two hundred rupees, some thirty five years ago. He managed to get out three perfunctory issues. Let me discourage all such adventures. The paper I plead for must get all the latest news, and all specialist services of a modern newspaper; it must be produced in the most up-to-date manner; it must be popular. It must be able to go on for at least one year carelessly of cost and income. Have you one million rupees to back it with, can you find it? If not, my countrymen, don't think if it, you won't need a paper.

Kokuvil Hindu College Old Students Association (Colombo Branch).

The third Annual General Meeting of the above Association was held at the Saiva Mangayar Kalagam Hall Wellawatte recently with Mr. V. Nagalingam, B.A. Principal in the chair. The public meeting was held after a social at which a large number of members including about 25 ladies were present.

The chief speaker on the occasion was Mr. A. M. K. Cumarasamy, Registrar, Ceylon University. After expressing his great pleasure at seeing one of his old friends in the chair, Mr. Cumarasamy stated that whether they were young and beautiful or old and decrepit, the old students of the College should love their alma mater. He wished the College all success and hoped that it would grow from strength to strength and take its place as one of the leading institutions of the Island.

The others who spoke were Messrs. V. Sivasubramaniam of the

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The Symbols

The following 24 symbols have been approved for selection by candidates in the coming Parliamentary elections:

The elephant, bicycle, house, umbrella, key, pair of spectacles, bird, cart-wheel, car, butterfly, omnibus, cup clock, lamp, chair, tree, pineapple, table, flower, aeroplane, eye, spoon, hand and pair of scales

Commenting on the selected symbols Mr. E. R. Sudbury, Commissioner for Parliamentary Elections told a press representative that these symbols would be drawn by lot as provided for in the Order-in-Council.

He did not think it would be necessary to put in all the 24 symbols into the pool from which lots would be drawn, unless candidates particularly desired that this should be done. The normal procedure would be to put in only that number of symbols equivalent to the number of contesting candidates, from which they would draw their symbol by lot. Unlike in the Municipal elections, candidates will not choose their symbols, where provision for drawing lots was made only where there were competing claims for the same symbols.

The First Contest

Mirigama Election on 23rd August

The Political Reporter of the "Times of Ceylon" writes that Mirigama, the constituency of Mr. D. S. Senanayake, leader of the United National Party and vice-chairman of the Board of Ministers, will poll on August 23—the first day of the General Election.

Kandy, which is contested by Mr. George E. de Silva, Minister of Health and a U.N.P. vice-president, and Mr. T. B. Illangaratne, president of the banned General Clerical Services Union, will also poll on the same day.

Besides these two electorates, nine others (according to the programme drawn up by Mr. E. R. Sudbury, Parliamentary Elections Commissioner) will poll that day.

In the Mirigama constituency, Mr. Senanayake is contested by Mr. Edmund Samarakkody, a Bolshevik-Leninist candidate, who also claims to be a close relative of Mr. Senanayake. According to present trend of events it is unlikely that Mr. Senanayake will have a walk-over at Mirigama.

The B. L. P. are being assisted by the All-Ceylon Union of Buddhist Monks.

Tamil Congress is National

K. C. On Campaign of Villification

(By Our Staff Reporter)

"It is down right lie to state that the All-Ceylon Tamil Congress is a Communal Organisation; it is more national in its outlook, and more progressive in its ideas than the U. N. P. which is nothing but a congregation of arch communalists whose past antics and present day activities tend to disrupt the harmonious relationship that has existed among the different communities of the island" declared Mr. S. J. V. Chelvanayagam K. C. at a record gathering of voters at the Jaffna Hindu College Playground, Vannarponnai, on Friday last. The meeting was presided over by Mr. R. Sivagurunather, Ex-Chairman, Jaffna U. C. and addressed by Tamil Congress candidates for the different constituencies.

Mr. S. J. V. Chelvanayagam making the remarks quoted above said that the Tamil Congress stood for complete independence for Ceylon as would be seen by its resolutions passed at its last Plenary Session. The Congress was for co-operation with all the communities of the island, without which the progress of this country would be impossible. "But that co-operation" said Mr. Chelvanayagam should be mutual and on equal footing; The Senanayake caucus which is today masquading with the aid of a few black sheep among the Tamils as a band of patriots has spurned the hand of friendship and co-operation offered by the Tamil Congress in a dictatorial manner. Not only that; a regular campaign of villification of the Tamils in the Sinhalese press is systematically carried on by these reactionaries while paying lip service to Inter-Communal Unity. It is not co-operation that the Senanayake

clique wants from us. What they demand is that the Tamils should merely be their yesmen and be prepared to wait on their Ministerial tables to pick up the fallen crumbs of office. The Tamil Congress resolutely refuses to obey this imperious command."

Mr. Chelvanayagam appealed for unity among the Tamils at this critical juncture. Messrs. G. G. Ponnambalam, K. Kanagaratnam, V. Coomaraswamy, and many others spoke. Similar meetings were held at Pashayoor and Moor Street on Saturday last. Mr. A. Aziz, Ex-president, the Ceylon Indian Congress and Mrs. Asharaff, a Muslim lady from Colombo who is contesting the Colombo Central Seat addressed the meeting at Moor Street which was attended by a very large number of Muslims and others.

Opening of Sub-Post Office

A Sub-Post Office has been opened at Anaicoddai in the new building specially put up for the purpose by Mr. S. Kanagasoorier, on the Manipay—Jaffna Road.

The opening ceremony was performed by Mr. V. Chintharampillai Retired Post-Master on the 16th instant in the presence of the leading residents of the locality.—Cor.

Russia and Atom Bombs

According to a leading American Scientist, Soviet Russia has solved the secret of atomic warfare and now has tons of atom bombs.

LETTERS TO THE EDITOR

The Tamils and the New Constitution

Sir,

While all the elder Tamil leaders are working out a policy of Co-operation and conciliation with the Sinhalese, Mr. G. G. Ponnambalam is pursuing a policy of isolation, which if successful, will result in the exclusion of the Tamils from the executive of the country. Mr. Ponnambalam himself cannot deny the urgency or importance of the Tamils being adequately represented in the new Cabinet in order to press for the needs of the Tamils and the Tamil Districts from within. This is what we have been always fighting for, and now when the Sinhalese leaders are anxious to secure our co-operation, we are asked to reject their offer. The next few years will be a momentous period during which the whole future of the Tamils will be determined. The government that will be formed after the elections will have to deal with weighty and complicated problems in which we are vitally interested. Such important questions as those relating to education, social reform, the use of Tamil as one of the two official languages, employment of our educated youth in various branches of the public service and various schemes for agricultural and industrial development requiring money votes will come before the new Cabinet for consideration and decision. It will then be absolutely necessary that there should be Tamil representatives in the Cabinet to press our points of view and to get favourable decisions made. If, following the advice of Mr. Ponnambalam, we unwisely choose to remain outside, and adverse decisions are made in our absence it will be useless afterwards to blame the Sinhalese for our own fault. The policy of isolation will only widen the gulf between the two communities with disastrous results with no remedy to improve our position in future.

2. The policy of good will and cooperation followed by Mr. Mahadeva and his friends from the North has been amply justified by the various major benefits secured for us in recent times and it is no longer possible for anyone to say that our interests are being neglected. When we can now look forward with greater confidence to the future why should we be asked to stand aloof from the next cabinet? The policy of isolation was once before tried with disastrous results, when the Jaffna Tamils boycotted the Donoughmore Constitution. Subsequently we had to repent for our folly and go to the British Government with petitions asking for another nomination day. Let us not make a similar blunder and deprive ourselves of the chance of honourably obtaining a share in the Executive of the country. If we do so it is certain that we shall have to regret for it afterwards and submit ourselves to the humiliation of requesting the Sinhalese leaders for the inclusion of Tamil members in the Cabinet.

Nallur, Yours etc.,
15-7-47. C. K. Swaminathan.

The Issue Before The Tamils

Sir,

Sometime ago Mr. A. F. Molu-

ring across the present political trail and wished the Tamil people to indulge in the puerile diversion of voting for a 'Leader' at the next elections at a time when momentous issues faced them.

In a recent speech the Hon'ble Mr. Bandaranaike has admitted that the Tamils are placed today in a very difficult and perplexing position. Many grave problems confront the Tamil race in Ceylon. It will not be possible to go into all of them here, but in the matter of the coming Parliamentary elections, the issue seems to have now boiled down to a straightforward alternative. On the one hand, there is the All-Ceylon Tamil Congress which wishes the Tamil people to unite and strengthen themselves both as a political unit and as a self-respecting moral force in the country. The Tamil Congress has in accordance with its aims and objects offered whole-hearted support and co-operation to the Sinhalese people and to the other communities in the island, in the interests of national solidarity. Again to quote the words of two resolutions passed in plenary session, it has offered 'Responsive co-operation to all progressive and patriotic sections of the other communities,' and it has promised "whole-hearted support to all political parties and cultural institutions which will work for the political freedom, economic well being and cultural greatness of this island." Finally the Tamil Congress has promised to work the Eoulbury Constitution in spite of its many defects and unconscionable injustices to the Tamils (especially those Upcountry), *but only in a manner consistent with the dignity and self respect of a great people.*

Mr. Senanayake has precipitately thrust himself to turn down this honourable offer to the other peoples of Lanka to quote a popular song "Nobody asked you, Sir, she said," because, in our opinion, neither Mr. Senanayake nor his fascist U.N.P. Party qualifies for any of the conditions contained in the resolutions quoted above.

Anyway, Mr. Senanayake has demanded not the co-operation, but the subservience of the Tamils. He demands that his chosen nominees alone should be returned by the Tamils to Parliament; otherwise he would have no truck with them. It is well-known that the political future or rather the political ambitions of a few Tamils including Mr. A. Mahadeva, Mr. S. Natesan and Mr. J. Tyagarajah are dependent on the Tamil submission to the Senanayake dictates. What this particular group of Tamils mean by "co-operation" is not the brotherly handshake of the honest Tamil and the good Sinhalese, but the subservience of the Tamils to Mr. Senanayake and his clique who have usurped the powers of Sinhalese leadership by their political manoeuvres during a so called war emergency.

The issue is plain: shall the Tamil people co-operate honourably with their Sinhalese brothers or submit abjectly to the Senanayake caucus so that a crumb of office may fall to Mr. Mahadeva! The question of leadership does not arise: It is a mere side issue, if an issue at all. Mr. Ponnambalam as the elected President of the All-Ceylon Tamil Congress is naturally the symbol of those Tamils who stand for dignified co-operation,

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(Std. 22: 10-6-47—6-6-48.)

Kokuvil Hindu College Old Students Association

(Continued from page 3)

Legislative Secretary's Office and V. Nagalingam the Principal of the College. Mr. Sivasubramaniam spoke chiefly of the financial disabilities which denominational schools have to face under the Free Education Scheme and also made a suggestion that every Tamil boy should be taught Sinhalese, the language of the majority community of the Island. Mr. Nagalingam dwelt at some length on the inadequacy of the equipment given to maintain higher standard of education. He also enumerated the immediate requirements of the College and appealed to the old boys to provide the necessary funds to meet at least some of them. He announced that arrangements were being made to commence the teaching of Sinhalese to all students.

The meeting concluded with a vote of thanks to the chair which was proposed by Mr. V. Subbiah, Assistant Assessor, Income Tax Department, who was one of the Vice Presidents of the Association.

3. The following Office Bearers were elected for the ensuing year:-

President: Mr. V. Nagalingam, Principal ex officio.

Secretary: Mr. K. Murugiah
Asst. Secy: Mr. V. A. Nadarajah
Treasurer: Mr. K. Arulampalam
Asst. Treasurer: Mr. S. Rana-sabapathy.

Mr. Mahadeva and his like are self-confessedly in the opposite camp.

Yours etc.
E. M. V. Naganathan.

Colombo,

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 699.
Pasupathipillai widow of Ramana-thar of Karainagar West

Petitioner.

1. Muttulechumi daughter of Ampalavanar Murugesu of do
2. Ampalavanar Murugesu of do now of H. M. Customs, Colombo.

The 1st respondent is a minor appearing by her guardian-ad-litem the 2nd Respondent.

Respondents.

In the matter of the Estate of the late Saraswathipillai wife of Ampalavanar Murugesu deceased of Karainagar West.

This matter coming on for disposal before R. R. Selvadurai Esq., District Judge, Jaffna on the 7th day of May, 1947, in the presence of Mr. A. Kanagasabai, Proctor on the part of the petitioner, and the affidavit of the above-mentioned petitioner dated 30th April 1947, having been read.

It is declared that the said 2nd respondent, be appointed guardian-ad-litem over the minor the 1st respondent and that the said petitioner be declared entitled to have Letters of Administration to the estate of the said intestate as her mother and that such Letters of Administration be issued to her accordingly unless the respondents or others interested shall on or before the 30th day of May 1947, show sufficient cause to the satisfaction of this court to the contrary.

This 7th day of May 1947

Sgd. R. R. Selvadurai,
District Judge.

Time to show cause extended to 18-6-47.

Sgd. R. R. Selvadurai,
District Judge.

30-5-47.

Time to show cause extended to 16-7-47.

R. R. S. Initialed
District Judge.

18-6-47.

Time to show cause extended to 30-7-47.

R. R. S. Initialed
District Judge.

16-7-47.

(O. 51. 18 & 22.)

The Indo - Ceylon Problem

Will Be Settled Soon

Mr. Giri's Implicit Confidence

(By Our Staff Reporter)

"I AM a born optimist, and I am confident that before long India and Ceylon will come closer than ever before and thrash out the problems that confront them together and come to an amicable settlement to their mutual advantage. My confidence is strengthened because of the fact that the third party viz the Britisher who has been pulling the wires from behind the scenes is now quitting India for good, and is going to quit this island in the near future". Thus declared Sriji V. V. Giri the Representative to the Government of India in Ceylon at a public meeting held on Sunday last at the Vaideeshwara Vidyalayam Hall to welcome him. The meeting was held by the Ceylon Indian Congress Jaffna branch and it was attended by a large number of Indians resident in Jaffna and other citizens. Mr. A. Sitaran President of the Local Indian Congress Branch presided; Besides Sriji V. V. Giri, the following were accommodated on the platform: Messrs. C. Coomaraswamy, C. C. S., T. Muttuswami Pillai Crown Advocate and Chief Editor, "Hindu Organ"; Dr. C. Kandiah, Medical Superintendent Jaffna; Messrs. A. Aziz, Ex-president, Ceylon Indian Congress; A. Coomaraswamy M. A. Principal Jaffna Hindu College and Mrs. P. S. Pillai M. A., Principal Ramanathan College.

The President extended to Mr. Giri a cordial welcome on behalf of the Indians residing in Jaffna and expressed the hope that the Raj Representative, through his powerful personality and persuasive manners would before long bring about a peaceful solution of the knotty Indo-Ceylon problem that has so far puzzled many a statesman of India and Ceylon.

Mr. A. Aziz detailing the grievances of Indians residing in Ceylon said that the present Board of Ministers have by their dictatorial attitude aggravated the position of Indians whom they wished to be mere drawers of water and hewers of wood to the Singhalese masters. He quoted the instance of Knavesmere, from which Indians numbering more than 500 were forced to clear out to make room for Singhalese villagers. Mr. Aziz appealed to all Indians to be organised so that the challenge, if it came again could be successfully met.

Mr. C. Coomaraswamy in extending a warm welcome to Sriji V. V. Giri, paid a tribute to the services rendered to the Indians of Ceylon by Mr. M. S. Aney who was Mr. Giri's predecessor. He hoped that Mr. Giri's work here would be made easier by the fact that he would be representing a government which would be fully independent within a few days. Mr. Coomaraswamy stated that Ceylon would always be grateful to India, the freedom fight of which had been the main cause of the ushering in of freedom for this country too. Freedom for India would be freedom for Asia as well and he hoped that both Ceylon and India would play a leading part in the affairs of the world in the very near future.

Mr. T. Muttuswami Pillai traced the affinities between South India and Jaffna and said that there were many things common to India and Ceylon. He differed from the view expressed by some Indians residing in Ceylon as to the future relations between the two countries. There should be no cause for despondency

or despair so long as statesmen of the calibre of Sriji V. V. Giri and Pandit Nehru continued to guide the destinies of Mother India. He was confident that Mr. Giri astute politician and able negotiator that he was, would bring the present Indo-Ceylon impasse that has unfortunately set in to a successful conclusion.

Sriji V. V. Giri who was profusely garlanded on behalf of the various Indian bodies in Jaffna, rising amidst applause thanked the local Indian community and the Jaffna residents for the honour they have bestowed on him that evening and assured that the grievances voiced by the representatives would be seriously taken note of by him in his dealings with the connected authorities. Mr. Giri continued:

"I am an optimist; and I never regretted it, for my optimism has always borne fruit. Nothing is difficult for a man who has no axe of his own to grind. I was an agitator; then a guest of His Majesty in the prisons of India; then I became an administrator in the two Congress Ministries in Madras; then I was a negotiator having been connected with the All-India Trade Union Congress and the Union of All-India Railway men; and now here am I in a different role as a diplomat. Of these different roles, I can now say quite frankly that the role of an agitator is the easiest and that of the diplomat the most difficult. A diplomat was once defined by somebody as one sent by one country to lie on behalf of its nation in another country. But as one brought up in the Gandhian school of non violence and truth diplomacy as understood and practised by the Imperialistic nations is abhorrent to me. In thought, and in every action of ours, Truth and nothing but truth must pervade. Truth and Love should be our guiding stars. We should never make our opponent bitter towards us either by our deeds or by our words, and we should make him believe and trust in our sincerity; we must show him that we are gentlemen. My opponent should have respect for my word. If I can convince him that my motive is pure, that my aim is sincere and that my actions are not in any way inimical to his well being, then, my task becomes easy; I am confident our cause is a righteous one, and I hope, before soon, to bring about an amicable settlement between these two countries."

Mr. Giri continuing said: "Hitherto negotiations between India and Ceylon were carried on as between slaves and slaves; and they had no real voice to shape their destiny to their mutual advantage, for the Imperialist was pulling the wires from behind the curtains. Thank God, he is now quitting India within a few days; and the time is not far off when he will bid good adieu to this fair island too. We are grateful to him for quitting thus. It is good both for him and for us. Henceforward Ceylon and India could be friends with England on an equal footing."

The Inter-Asian Relations Conference recently held in New Delhi has strengthened the ties between India and Ceylon; and if I read correctly the statements made by the Ceylon statesmen who attended the Conference, I am full of hope that both the countries will march together to usher in a new era of friendship and hope. The Inter-Asian Conference has opened the eyes of

all Asians. Asia is awake; Asia is marching; and we are today proud to be members of that Great Asian Commonwealth. If you view the Indo-Ceylon problem in that context, I say, once more the solution is not a difficult one.

"The time has come when the eyes of the whole world are going to be directed on the activities of these two countries. India is already a member of the United Nations Organisation. Ceylon is going to be a member-nation soon, and hence, the problems to be settled between these two countries cannot be hid under a bushel. Our conduct in national affairs and behaviour on the international stage will be keenly watched by the whole world. People in India and people in Ceylon will be put to test at the bar of world opinion and I am sure statesmen of both the countries will rise to the occasion and prove by their accommodating spirit that we are second to none in the management of our affairs."

"This is the era of democracy where the common man, the erstwhile under dog is in the position which rightly belongs to him. Hitler and Musolini were symbols of capitalist tyranny of the past. The age of Imperialism is gone for ever; and we should have everywhere Sovereign Independent states in the world. We are proud to belong to Asia; but the day when we would be citizens of a greater world is not far away. I have every confidence in the capacity of Ceylonese leaders. They want an early settlement of the Indo-Ceylon problem, Public opinion in Ceylon too is very strongly in favour of an early settlement." Mrs. P. S. Pillai, Dr. C. Kandiah and Mr. P. J. Mathai also spoke.

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Two women promptly rose, one near the pulpit, the other at the back of the church. Surveying them for half-a-minute, Dow said: "I think the one near me rose first. At any rate I will have her for my wife."

And he did!

Nigerian Gandhi Asks Britain to Quit

The British decision to quit India has had its repercussions in Nigeria and it is reported that Nigerians demand that Britain should take a like exit from their country too!

Berjamin Zik, who has been described as 'Gandhi of Nigeria' and who owns a chain of five newspapers circulating throughout the country, is planning a visit to Britain to get the British to quit Nigeria.

His expenses will be covered by £1,000 which he has collected from his followers.

Zik is described as the undisputed chief of the political organisation known as the 'National Council of Nigeria and Cameroons,' although there is a section of the Council which believes that Zik's real objective is dictatorship.

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ORDER NISI

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

Testamentary Jurisdiction No. 316PT

In the matter of the Intestate Estate of the late Achimattu wife of Chelliah Sithamparampillai of Thumpalai, Point Pedro Deceased.
Vinasithamby Apparswamy of Thumpalai, Point Pedro Petitioner
Vs.

1. Srinapillai widow of Veluppillai
2. Veluppillai Nadarajah
3. Thangammah wife of V. Apparswamy
4. Veluppillai Seevaratham and wife Nagaratham
5. Kathiravelpillai Ratoasingham
6. Chelliah Sithamparampillai all of Thumpalai Point Pedro

Respondents.
This matter coming on for disposal before G. C. T. A. de Silva Esquire Additional District Judge Jaffna on the 13th day of June, 1947 in the presence of Mr. M. Esurapadham Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that the petitioner as brother-in-law of the deceased be and is hereby declared entitled to have Letters of Administration to the Estate of the above named deceased and that Letters of Administration be issued to him accordingly, unless the respondents shall appear before this Court on or before the 4th day of July 1947 and show sufficient cause to the satisfaction of the Court to the contrary.

This 16th day of June 1947.

Sgd. G. C. T. A. de Silva
Addl. District Judge.

Time to show cause extended to

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 653

In the matter of the Intestate estate of the late Mary Gnanaparam Girdwood widow of Richard Rasiab Girdwood of Moolai Jaffna.

Deceased.
Richard Adams Gnanarajah of Alaveddy, Petitioner
Vs.

1. Sannipillai Ehamaranathan and wife
2. Srimathi Thuyalnygi both of Negemb.

Respondents
This matter coming on for disposal before R. R. Selvadurai Esquire District Judge, Jaffna on the 27th day of February 1947 in the presence of Mr. M. Somasunderam Proctor on the part of the petitioner and the affidavit of the petitioner having been read:

It is ordered that letters of administration to the estate of the above named deceased be granted to the petitioner as her son and sole heir unless the respondent or any other persons appear before this Court on the 27th day of March 1947 and show cause to the Court.

This 27th day of February 1947
Sgd. R. R. Selvadurai,
District Judge.

Time to show cause is extended to 24-7-47.

Sgd. R. R. Selvadurai,
District Judge.

(O 59, 18 & 22)

25th July 1947.

Sgd. G. C. T. A. de Silva
Addl. District Judge.

Sgd. M. Esurapadham
Proctor for Petitioner.

(O 49, 18 & 22)

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Chief Editor: T. MURTHUSAMPILLAI.