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## PERFECTION

(VEDANTA KESARI)

THE conception of perfection treasured up by one nation dictates the course of its history and determines the pattern of its civilization. We know how the German ideal of perfection as the Superman wrecked not only one nation but set the clock back by many years for the world. That is a perfection forbiddingly intensive and individualistic. Equilibrium, harmony, these were not the keynote of the German perfection. Concentration of energies, vehemence, intensity, these were its targets.

'It is the concentration of all energies of life on some ethically fruitful moments which Germanic man treasures, not comfort; hence his abrupt hurrying from one climax to another disregarding the valleys which he finds unappealing and uninteresting, and the absence of epic and calming intermediate links. The sole theme of life is the counter-motion of heroic will and those fateful obstacles of an inner and outer kind, the struggle of both, which calls forth the greatest exertion and tension, and presses toward vehement release.'

Quite different from this conception of perfection was that of Plato. Harmony was the keyword of Plato's perfection. In individual life it worked up for harmony and equilibrium of the parts to the whole, and on the social side it aimed at the reflected form of absolute harmony of an all-inclusive and consistently harmonious state. Herta Pauly in the *Review of Religion* delineates these two conceptions of perfection current in the West and synthesises them in the Christian idea. It will be seen that even the Christian idea falls short of the requirements of an ideal all-inclusive perfection effective both on individual and social planes. Such a conception we get in the Hindu idea of perfection.

Herta Pauly in part writes:

'The ideal of an intensive rather than extensive perfection is, however, not uniquely Germanic. It is also found, for example in the Arthurian legends. Nor can it be considered typical only of that period. The idea of a centralised rather than extensive and all inclusive perfection seems to a high degree characteristic of our whole Atlantic-Western culture. This is especially evident as applied to the evaluation of personality.

Although the three classical periods, the Early Renaissance of the twelfth and thirteenth centuries, in some but not all aspects, the High (Italian) Renaissance, and the classical age of the eighteenth century—favoured the well-rounded personality, the dominant ideal of the Western culture has not been that of all-round perfection. The Greek ideal of *to agathon*, the well-proportioned

good, has on the whole, not been that of western humanity, even though the advantages of the balanced and extensively developed personality have always been acknowledged and educationists to this day have tried to cultivate it.

The ideal personality of the pre-Christian Middle Ages in the Europe, to judge from the literature they produced, was the hero, that is the person who excels in one or several respects. The High Renaissance, while reuming the Greek aspiration to totality, also preferred the outstanding personality of special excellence. The emphasis was on excellence, not on harmony.

The Romanticists, who heirs to the classical period of the eighteenth century, paid homage to the 'genius', the person of unique talent. Here again the life ideal is excellence and infinite expansion, not completion and equilibrium.

It must be acknowledged however, that every age which has valued this type of personality has also recognised its dangers socially and aesthetically, and modified this ideal by its own criticism. So, the knight inclined toward extravagance, ruthlessness and self-glorification, had to become more disciplined. His craving for adventure had to be submitted to a higher objective, lest his life lapses into a meaningless, merely episodic form of existence. The criticism was voiced in terms both Greek and Christian, with the consequence that the perfect knight finally had to satisfy simultaneously the traditional pagan ideal of heroic action, the Greek ideal of moderation and prudence and the Christian ideal of humility. He had to be humbly and wisely active.

Platonism and Christianity, like Augustine's two cities are often hard to tell apart and yet impossible to identify. One fundamental difference however is that the latter does not share Plato's unconditional dualism of the eternal, and the actual world by the achievement of perfection is ruled out *a priori*. Thus although Platonism and Christianity converge in a pessimism regarding the possibility of perfection in this world, there is always a question whether its denial from the Christian side represents an 'empirical' fact only or whether it claims to express a law of existence. Even the vision of the kingdom—sympathetic as it is to the Platonic 'other world'—is never completely and unhesitatingly projected into the beyond, but is in part understood as a potential reality, and imperative of this world. St. Paul observed, 'If in this life only we have hope for Christ, we are of all men most miserable (1. Cor. 15. 19.) How much worth is the

(Continued on page 5)

## Afghanistan's Second Note Support to Pathanistan

The Afghan Government has delivered a second note to the British Government regarding 'the right of the Afghans across the border to form their own State', according to *The Islah* the official organ of the Afghan Government. The note was delivered at the British Legation at Kabul on July 10 by Mr. Mohammad Khan, the Afghan Foreign Minister.

*The Islah* in its editorial, complains that the 'British Government did not consider seriously the first note of the Afghan Government regarding the Frontier referendum and the choice between Hindustan and Pakistan given to their brethren beyond the Durand Line'.

The paper adds: 'The British reply to Afghanistan's original note was received in Kabul through the British Legation on July 5. The Afghan Government, after due consideration, found the reply unsatisfactory.'

'It is not clear why the British Government has not yet realised the importance of the Afghan note

## Nehru To Be Premier High Command's Decision

The United Press of India understands that the Congress Working Committee has decided upon the election of Pandit Jawaharlal Nehru as the leader of the Congress Party in the Constituent Assembly which means that Pandit Nehru will be the first Premier of the Indian Union.

The Congress Working Committee has advised that August 15 should be celebrated in a fitting and solemn manner, and has set forth a programme for the observance of the day.

It is also not very clear why the British Government has failed to satisfy the Afghan Government's just demands'.

The paper recalls that Afghanistan soon after she came to know the Mountbatten Plan to divide India into two parts, instructed the Afghan Minister in London to raise the question with the British Foreign Office concerning the fate of the Afghans across the border who had every right for self-determination in the same way as the Hindus in Hindustan and the Muslims in Pakistan.

## SOCIALISM AND SATYAGRAHA

Truth and Ahimsa should be Basis

UNDER the caption 'Socialism', Mahatma Gandhi writes in last week's *Harijan* as follows:

Truth and ahimsa must incarnate in socialism. In order that they can, the votary must have a living faith in God. Mere mechanical adherence to truth and ahimsa is likely to break down at the critical moment. Hence have I said that Truth is God. This God is a living force. Our life is of the force. That force resides in, but is not the body. He who denies the existence of that great force, denies to himself the use of that inexhaustible power and thus remains impotent. He is like a rudderless ship which tossed about here and there, perishes without making any headway. The socialism of such takes them nowhere, what to say of the society in which they live.

If such be the case does it mean that no socialist believes in God? If there be any why have they not made any visible progress? Then again, many godly persons have lived before now; why have they not succeeded in founding a social-

istic State? It is difficult completely to silence these two doubts. Nevertheless, it is possible to say that it has perhaps never occurred to a believing Socialist that there is any connection between his socialism and belief in God. It is equally safe to say that godly men as a rule never commended socialism to the masses. Superstitions have flourished in the world in spite of godly men and women. In Hinduism itself untouchability has, till of late, held undoubted sway. The fact is that it has always been a matter of strenuous research, to know this great force and its hidden possibilities. My claim is that in the pursuit of that search lies the discovery of satyagraha. It is not however, claimed that all the laws of satyagraha have been laid down or found. This I do say, fearlessly and firmly, that every worthy object can be achieved by the use of satyagraha. It is the highest and infallible means, the greatest force. Socialism will not be reached by any other means. Satyagraha can rid society of all evils, political, economic and moral.



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## Hindu Organ

FRIDAY, JULY 25, 1947.

## WAR IN INDONESIA

IT WAS HOPED THAT A SETTLEMENT had been arrived at between the Dutch and the Indonesians when the Linggadjati Agreement was signed. Both parties had agreed to set up an Interim Federal Government of the United States of Indonesia. But differences have arisen over the establishment of a joint Dutch-Indonesian force to police the country. The Indonesians insisted on the elimination of the Dutch elements from the force. Fighting is reported to have broken out on a large scale and the Dutch sea and land forces are reported to be advancing. It is regrettable that the Dutch should have attacked the Indonesian forces at a time when the Indonesians were preparing to set up a republican government and devise ways and means for post-war reconstruction. Indonesia was under enemy occupation during the last war and has suffered great hardship. It is the duty not only of the Asian countries but also of the United Nations Organisation to help Indonesia recover from the ravages of war.

It has to be presumed that the Dutch were only playing for time when the pact of Cheribon commonly known as the Linggadjati Agreement was concluded and they were intent on strengthening their forces for taking any military action that may be found necessary to subdue the Indonesians. In open warfare the Indonesians cannot be a match for the Dutch, but it will be impossible for the Dutch to hope for the peaceful occupation of the country as the Indonesians will wage guerilla warfare. Dr. Sutan Sjahrir is said to have escaped from Indonesia by plane for the purpose of seeking assistance from India. It is to be hoped that India and the U. N. O. will do all that is necessary to put an immediate end to hostilities in Indonesia and bring about a peaceful settlement.

## India's National Flag

## A Flag For All Indians

"THE National flag that has been designed is not one for Hindus: it is the flag of all the communities" said Pandit Jawaharlal Nehru in presenting the Indian National flag to the Constituent Assembly amid loud and enthusiastic cheers and cries of Mahatma Gandhi-ki-jai.

"This flag that I have the honour to present to you," said Pandit Nehru in a moving address, "is not, I hope and trust, a flag of Empire a flag of imperialism, a flag of domination over anybody, but a symbol of freedom not only for ourselves but of all people who may see it (cheers). And wherever it may go—and I hope it will go far, not only where Indians dwell or our Ambassadors and Ministers live, but across the far seas where it may be carried by Indian ships—it will bring a message, I hope, of freedom to those people, a message of comradeship, a message that India wants to be friends with every country in the world and India wants to help any people who may lack freedom."

## League Leader's Plea

Chaudhri Khaliquzzaman, Leader of the Muslim League Party pledged the loyalty of Indian Muslims to the flag and said amid loud cheers: "Every Muslim living in India will respect and revere this flag and will take pride in hoisting it. It is the duty of everyone as a loyal citizen

of India to enhance the prestige of her flag and honour it."

Moving the resolution for adoption of the new flag, Pandit Jawaharlal Nehru said: "This resolution is in simple and slightly technical language and there is no glow or warmth in the words I have read. Yet I am sure that many in this House will feel that glow and warmth which I feel at the present moment. Behind this resolution and the flag which I have the honour to present to this House for adoption lies history—the concentrated history of a short span in the nation's existence. But nevertheless sometimes in a brief period we pass through the track of centuries. It is not so much the mere act of living that counts, but what one does in this brief life that is ours. It is not so much the mere existence of a nation that counts, but what the nation does during various periods of its existence. And I do venture to claim that in the past quarter of a century or so India has lived in a concentrated way, acted in that concentrated way, and the emotions which have filled the people of India represented not merely that brief span of years, but something infinitely more."

Members of all communities present in the Assembly enthusiastically supported the resolution and the whole house stood up fervently for half a minute to accord their assent to the resolution.

## Notes and Comments

## The Burma Tragedy

The news of the dastardly murder of Aung San and six of his colleagues in the Burmese Cabinet at a time when the country is on the threshold of freedom has come as a shock to all and has given a handle to British die-hards to put back the hands of clock of Burmese Freedom. Already the "Glasgow Herald" notorious for its anti Asiatic vituperations has cast doubts whether Burma is yet in a position to govern itself and says that the Burmese by these murders have reverted to the traditional methods of Burmese politics before British rule brought peace and order to the country. Though everybody condemns this outrage which is a terrible blow to Burma and the cause of heavy loss to Asia, nobody can be deceived by the seemingly cautious advice of the British Tories. Such disorders of a violent nature are the natural legacy of British rule in the Orient and we hope that Burma will survive this terrible ordeal and carry on her struggle of Independence initiated by her revered leaders, who have made their supreme sacrifice, to its logical conclusion. The tragedy just now enacted should give the Burmans an added impetus to their determination to free their country of all alien interference.

## Magnanimous!

And so Mohamed Ali Jinnah, the erstwhile fire-eater who would have nothing to do with the Hindu infidel is going to be a brother-at-peace with the same infidel and Kafir in his Pakistan—we are asked to believe. It is well and good if all that the Quaide Azam said at the Press Conference he was pleased to convene, are going to be implemented. We have put a big "if" for from what we hear from Karachi which is going to be the seat of Pakistan Government things are

being made too hot for the Hindus to live there, and it is reported that the exodus to Hinduistan areas has begun. Already capital to the value of thirty crores of rupees has been transferred, and it is expected that another 300 crores of rupees of Hindu capital will be cleared from Sind within the next few weeks. Ever since the Hidaytullah ministry, aided by that arch imperialist Sir Francis Mudie ascended to power in the province, Hindus have been systematically victimised. Now that the man who was the architect of the India-wide communal murders, rape and arson is to be installed in the Governor General's Gadi in Pakistan, Hindus will be playing themselves into the gangster's den, if they do not make good their escape before it is too late. A perusal of Jinnah's career will convince anybody that his magnanimity is not worth the paper it was written on.

## The National Flag

The lion flag is wholly Singhalese, and it cannot by any stretch of imagination be called the national flag of Ceylon. The flag to be national should command the respect of all communities living in this island, and it should claim their unqualified allegiance and salutation. The national flag of India just now designed by the Constituent Assembly of the Indian Union rightly claims to represent the Hindus, Muslims and the other communities of the land. We regret that the magnanimity which influenced the Indian leaders to design a national flag to satisfy the sentiments of the minorities is conspicuous by its absence here and the Singhalese leaders of Ceylon are determined to force a flag which is admittedly communal, on all the communities in Ceylon. At a time when good will and co-operation among all the

## NEWS IN BRIEF

The Calcutta Riots inquiry Commission has been dissolved.

x x x

Sir Lawrence Graftcy Smith recently British Minister at Jeddah has been appointed British High Commissioner to Pakistan.

x x x

The North West Frontier Province of India has decided to join Pakistan as a result of the referendum held recently.

x x x

It is understood that the Madras Government is contemplating the abolition of capital punishment in the province.

x x x

Mr. Mirza Mohamed Haji former Mayor of Rangoon is likely to be appointed as the first representative of the Pakistan Government in Burma.

x x x

A new Executive Council has been formed in Burma with Thakin Nu, the right hand man of the late Aung San as Vice-President. The new members belong exclusively to the Anti-Fascist peoples Freedom League.

communities are essential, the dictatorial attitude of the Board of Ministers in regard to the national flag is deplorable if not outrageous. It is not late even now to mend matters and it is to be hoped that the Singhalese leaders will take the minorities into their confidence and devise steps to re-design the national flag.

\* \* \*

## Vilification in the Singhalese Press

It is unfortunate that certain newspapers printed in the Singhalese language are carrying on a propaganda against the Tamils, and especially the Jaffna Tamils among the Singhalese masses. It is deplorable in that some of these papers are edited and managed by leaders who are considered men with some responsibility and influence. It is understandable if and when communalism emanates from the minority community. Fear that they (the minorities) may be oppressed in the new dispensation, may give vent in communal propaganda in both the press and on the platform. The Tamils are not satisfied with the Soulbury constitution; but they have decided to accept it and work it to a success. Though they have grievances, they have not so far resorted to vilification of the majority community either in the Press or on the Platform. We dare say, it is against their rules of conduct. Sri-Lanka is the land of Singhalese, Tamils, Muslims and other minorities and none shall dispute it. The progress of the island as a whole depends on the co-operation and good-will existing among the different communities inhabiting this land, and therefore, the action of these leaders who pay lip service to communal harmony and racial unity, in infecting the poison of communalism among the Singhalese masses in unpardonable, especially so at this time when with the approach of elections to the new Parliament, feelings are bound to rise high between communities because of the present day set up of the political parties contesting the elections. We appeal to the Singhalese leaders who run these papers to desist from such a course which would ultimately bring in nothing but shame and dishonour on our mother land.



# A WORLD GOVERNMENT

## To Solve The Present Day Ills

(V. S. M. in the Indian Social Reformer)

THE only way to put an end to the clashes in the world—between the different countries, nations, or peoples of the world—is for these units to consider the world as a vast country or family, and help towards the maintenance of the joint peace and prosperity of the world. Notions like "I and You", "Mine and Yours" should go; and slogans like "India for Indians", "England for the English"—with their recent degenerate developments or diseased growths of "Pakistan for the Muslims" must cease. The earth for all—according to one's merits plus minimum needs and comforts, should take their place. It would then be as easy and pleasurable to solve the problem of bread—and also of butter and sugar, pride and honour, ambition and adventure—of the different countries of the world, as the head of a large noble family, living in a country-house surrounded by gardens and fields, solves the daily petty problems of his kitchen, hall, stable, yard—i. e. in a manner as would make the very Gods in the heaven envy the earth!

In order to chalk out the plans and work out the details—of putting into action such a huge programme of universal peace and progress, happiness and joyfulness, devotion and meditation, adventure and thrill—of no kind of want, in short—the establishment of an equally huge and competent institution is apparently essential. For which, the old League of Nations—with the vast and brilliant array of its experts and enthusiasts or their worthy heirs and followers—may be revived and reformed; or the celebrated UN re-organized; or a new "League of the Globe" established—so as to enable it to take up in right earnest, this vaster yet easier, more fruitful and practicable, more abiding and exhilarating work—corresponding to that of the noble head of a noble family.

It should however be distinctly realized that the object of this new League should not be—as was, or turned out to be, in the case of the late League—to exploit and oppress the weak, and enervate and humiliate the strong—and thus sow the seed of future strife or lay the foundation for future wars. It should be to protect both strong and weak from the wicked, to protect the human name, to raise the human fame.

The business of this League would thus broadly be to conduct the government of the world—on the lines of a model Government of a country, or the model conduct of a model family. It will have to proceed for this purpose along the broad outlines as specified below.

### Outline of World-Government

The League to owe no allegiance or loyalty to, no member of it to be a "Representative" or safeguarder of the interest of, any particular nation or country—the entire world being its nation or country.

2. It will profess no religion—all religions being equal in its view.

3. It will see that the different countries of the world together pro-

duce the different requirements of life, in sufficient quantity for the world—according to their respective natural facilities and aptitudes for same, and by means of the latest scientific devices and appliances.

4. It will regulate the exchange of the commodities, according to the requirements of the different countries.

5. It will establish a common currency and a common measure for the facility of the exchange and settlement of account.

6. It will see that the different countries regulate the growth of their respective populations, according to a prescribed uniform rate—if necessary and as may be decided upon by the League, from time to time. And this decision to be taken by the League, only if the specialized and intensified production of the world falls short of the requirement of the world. Control of population being far better than begetting and killing people.

7. It will see that the ingress and egress of any people into and out of any country, is as free as the movements of the members of a family in their own house; or of those of different districts in their own province—without the restrictions of "Pass-ports" or "Domiciles"—except for the regulation of traffic or convenience of travellers.

8. Any general policies of large-scale emigration or immigration, to be decided by the League with due regard to:—

(i) The capacities of the countries concerned to absorb or accommodate the immigrants.

(ii) The comfort and convenience of the native population, it being remembered that nothing is gained by providing convenience to some at the inconvenience of others.

(iii) The capacity or readiness of the immigrants, of assimilating or harmonizing with the native population.

(iv) The expediency or otherwise of limiting the total population of the earth.

9. It will maintain a Supreme Police Force and Supreme Judicial Court, for purposes of global Police and Judicial duties. The constitution of these bodies also to be similar to that of the League; i. e. consisting of rational men, of the several nations, but not attached to, or biased in favour of, any one of them. And

10. It will see that the "Internal Administrations" of the different countries, are carried on or guided by the fixed principles, with suitable local alterations as may be found necessary, but not incompatible with the spirit of these fundamental principles.

### T. C. Candidates for Kopay and M'tivu

The Tamil Congress High Command has nominated Mr. C. Vanniasingham to the Kopay seat and Mr. T. M. Sabaratnam to the Vavuniya—M'tivu seat as its candidates.

## No Contest for Kotelawala?

### G. G.'s. Protest Against Election Date

Nomination papers for the General election will be submitted by the candidates tomorrow and polling will begin on August 23 at Mirigama (the constituency of Mr. Senanayake), Kandy, Kotte and eight other constituencies.

It is believed that only a very few members of the defunct State Council will be returned to Parliament. It is likely, states the Political Reporter of the "Times of Ceylon", that Col. J. L. Kotelawala will be uncontested in Dodangaslande. It is also stated in certain circles that the leftist candidate who threatened to contest Mr. S. W. R. D. Bandaranaike has decided to stand down.

#### Protests

Mr. W. Dahanayake has charged the authorities with partiality towards Ministers and U. N. P. men.

Mr. G. G. Ponnambalam who is contesting Mr. A. Mahadeva in Jaffna, has also protested to the authorities against the date fixed for the general election at Jaffna—September 4.

However, the polling programme has now been finally drawn and it is not likely there will be any changes because any change now would mean a recasting of the whole programme.

## The Interim Budget

Rs. 162,769,615 Expenditure

The Ceylon Government's "caretaker budget" for the first four months of the financial year, October 1, 1947, to January 31, 1948, makes provision in Rs. 1,150,000 for salaries and expenses of the Senate, the House of Representatives, the Officers of the Cabinet, the Officers of State, Ministers, the Judicial and Public Services Commission, and expenses connected with the introduction of the new Constitution.

The total expenditure for the four months is estimated at Rs. 162,769,615.

The budget does not provide for new proposals and gives only items of expenditure for the four months under the various Heads of Departments, unlike before where the items appeared under the various Ministries.

It is prepared in three parts: General, Railway, and Electricity. A new feature is an item entitled "Cost of Living Expenses" appearing under the various Heads. This item has taken the place of the "war allowances" in previous budget estimates.

# The National Flag

## Public Meeting's Vehement Protest

WHAT was alleged to be the dictatorial policy of the Singhalese Board of ministers of Ceylon was strongly condemned by several speakers at a public meeting held on Sunday last at the Lanka College of Commerce under the auspices of the Jaffna Hindu Mahasabha. The meeting was held to protest against the action of the Board of Ministers to make the Singhalese Lion Flag the national flag of Ceylon, and to demand the restoration of the sacred shrine of Kataragama to the Hindus.

Mr. R. C. Manmatharayan Member, U. C. who presided at the meeting characterised the action of the Board of Ministers as savouring of Hitlerism which knew no feeling towards the sentiment of the minorities. He said that the Board of Ministers had no authority to allow the lion flag to be taken to New Delhi on the occasion of the Inter-Asian Conference where it was masqueraded before the whole world as the National Flag of Ceylon. The Tamils and Muslims of Ceylon had a proud heritage—a heritage not second to that of the Singhalese. The Tamils had a flag of their own and they would not and could not salute any other Flag but their own. Ceylon was the land of not only the Singhalese, but also of the Tamils, Muslims and other minorities; and it was but right that the national flag should be one representing the entire nation and not be one which would represent only one particular community viz Singhalese. With regard to the Kataragama controversy, the speaker stated that neither the predominantly Buddhist Ceylon Government nor the present Sinha-

lese Basnaik Nilame had any right to manage the temple which was a Hindu institution. The argument that because Duttugemunu either built or renovated the temple, it should be under Sinhalese management was untenable. Long before Duttugemunu was born, the temple was there in all its glory and it was nothing but fallacy and down-right impertinence to aver that it belonged to the Buddhists, whose religion forbade belief in gods. The indifference of the Tamils and the Hindus in particular had been the cause of these acts of commission on the part of the Singhalese Ministers; and the speaker appealed to all Tamils to be united on this issue. He hoped that the grave injustice perpetrated on the Tamils and the Hindus would be remedied by the new Parliament and exhorted all Tamils to be insistent in their just demands.

Several others also spoke, and a resolution stating that the symbols of *Yal* (Ancient Tamil Musical Instrument) and crescent should be inset in the Lion flag to represent the Tamils and Muslims respectively was unanimously passed.

Another resolution demanding the restoration of the Kataragama temple to the Hindus was also passed.

A deputation consisting of Messrs C. Nagiah, R. C. Manmatharayan and two others was appointed to take all necessary steps to implement the resolutions.



# VEDANTA MOOLA SARAM

OR

## THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 18-7-47)

LXVI

### XVII. THE BRIHADARANYAKA UPANISHAD (Contd.)

#### Second Adhyayam

Section I of the second chapter is in the form of a dialogue between Gargya Balaki (a brahmin) and Ajatasatru (a king). Its contents are similar to those taught in the fourth chapter of the Kaushitaka Upanishad which we have already studied, and it is unnecessary to go over the same ground here again. The section concludes: As a spider comes out with its web, as sparks proceed from fire, so do all Pranas (souls), all Lokas (worlds), all Devas (gods) all Bhutas (elements) come forth from that Atman (Paramatman, God). The nearest conception of Him is that He is the True of the true. Verily the souls are the true and He is the True of the true (sruti 20).—This is plain language and no comments seem necessary. But misconceptions die hard, and it might be argued from the statement that the souls, &c, come forth from God, that they (the souls) have a beginning and form an intrinsic portion of God. The idea, we should caution our readers, is that they come out from the Odunki (ஒடுங்கி, place of dissolution where they merged at the end of the previous creation), as well stated by our Lord Meykandan and repeatedly pointed out in these articles. That the soul has no beginning is thus stated by Badarayana in his Vedanta Sutra: 'According to the Sruti the soul is not born, because it is stated therein that it is eternal' (V Sutra II-3-18). In commenting on this Sutra, Sri Kantar cites our present sruti, among others, as liable to be misunderstood and explains: "It is clear from the following sruties that the soul is eternal: The knowing soul is not born, neither does it die (Katha Up. II-18). The Eternal (God) among those that are eternal (souls), the Intelligent among those that are intelligent (ibid, V-13). The Omniscient and the ignorant are both unborn. They are the Isan (இசன், the omnipotent Lord) and the Anisan (அனீசன், non-lord, the impotent soul) (Svet. Up: I-9). It was stated that the Brahman alone existed before creation, because the souls and bondage (Pasau) were merged in the Brahman losing name and form and not because the soul was non-existent... Otherwise, questions will arise as to how one does not enjoy the fruits of his previous deeds (Karmam), &c. Hence the soul is not born from God."

The next is a sort section which speaks of the embodied soul in figurative language as a child, with Rudran and other Deities clinging to different parts of the eye, and quotes a memorial verse depicting the head as an inverted sacrificial cup on the brim of which sit the seven Rishis Gautaman, Bharadvajan, Visvamisran, Jamadagni, Vasistan, Kasyapan and Atri, these being identified with the two ears the two eyes, the two nostrils and the tongue (mouth), while speech is named as the eighth sense and identified with Brahman (Sabda Brahm, சத்தப்பிரமம், presumably). He who knows this, it is said, becomes the consumer of everything and everything becomes his food.—This section reminds us of the eighth Sutra of Siddhiyar, where the soul is likened to a prince kidnapped by the senses, &c, which are likened to woodmen.

The third is a short section in which God (Brahman) is described both as possessed of form like earth, water and fire, and as formless like air and Akas; and it ends with the famous "Nethi, Nethi" definition:—There is nothing higher than Him who is described as *Nethi Nethi* (not this, not this). Hence the name "True of the true." The souls are the true and He is the True of them (sruti 6).—This "Nethi, Nethi" definition of God occurs several times in this Upanishad: Here (II-3-6) and again at III-9-26, IV-2-4, IV-5-15, &c. This mode of definition of the Lord appears frequently, in the Tamil too, in such lines as the following:

விரிகதிர் ஞாயிறல்வர், மதியல்வர், வேத விரியல்வர், விண்ணும் கீவணும்  
கிரிதரு வாயுவல்வர், செறுதியுமல்வர், தெளி கீருமல்வர்... (Devaram)

He (God) is not the sun with expansive rays, neither is He the Moon nor the Vedic institutes. He is not the sky nor the earth nor the moving air, neither is He the destructive fire nor crystal water.

மண்ணல்லை, விண்ணல்லை, வலயமல்லை, மலையல்லை, கடல்லை, வாயுவல்லை,  
எண்ணல்லை, எழுத்தல்லை, எரியமல்லை, இரவல்லை, பகல்லை, யாவும்லை,  
பெண்ணல்லை, ஆணல்லை, பேடுமல்லை, பிறிதல்லை... (Ibid)

The earth Thou art not nor heaven, nor the firmament round nor ill, not sea, nor the air. Numbers Thou art not, nor letters nor fire; not night nor the day either; Thou art not all (these put together). Thou art not female, nor male nor hermaphrodite; neither art Thou other (things inanimate)...

Section IV is in the form of a conversation between the Rishi Yajnavalkyar and his wife Maitreyi, and is found repeated almost verbatim in a subsequent Brahmanam (IV-5) with a few additions and alterations. We shall study both sections here together. This Rishi, who was a great Brahma-vid (or Siva-Gnani, God-knower), had two wives, Maitreyi who was religiously inclined and Katyayani who too was a dutiful wife but a woman of the world. Yajnavalkyar thought of renouncing the world and, as a preliminary thereto, he wanted to divide his property between the two ladies. But Maitreyi asked if wealth would bring Sivahood (Amritam, literally immortality), and preferred to have Godly knowledge imparted to her. The Rishi was highly pleased and began his sermon as follows (II 4-5 & IV-5-6):

(To be Continued)

## A Somersault?

Mr. Senanayake Wooses  
the Sangha

A strange scene was enacted a few days ago at the Saraswathy Pirivena, Balagalle, in the Mirigama Constituency, whither Mr. D. S. Senanayake accompanied by a retinue wended for what was stated to be "a secret purpose" writes the Buddhist correspondent of the "Colombo City News." Having greeted the Nayake Thero of the Pirivena, Mr. Senanayake announced in a close whisper that he had come to solicit the support of the Raman na Nikaya for his candidature to Mirigama. The Nayake Thero was taken aback, for was not this the great Leader, the man who had carried the Sanchi relics on his head, who had so often preached that Buddhist monks should not participate in politics? What sort of a somersault was this?

While the Nayake Thero who had been tutored by propaganda in the "Dinamina" and "Silumina" stood aghast at the surprising reversal of view, Mr. Senanayake thought it best to throw all reserve to the winds. "Reverend Sir," he burst out, "you must not believe the false statements in the Lake House newspapers. I have never been opposed to Bhikkhus participating in politics. I now want the help of the Sangha."

The interview ended with the Nayake Thero stating that he would do his best.

## Swayamvara in India Village

The ancient Hindu ceremony of "Swayamvara" in typical Vedic traditions minus old grandeur was resurrected when Balchand Gupta a

## Sale of Wooden Poles at the Government Firewood Depot, Jaffna

Sealed tenders will be received by the undersigned for the purchase of large quantities of common poles, teak poles and Varichchus now lying at the Government Firewood Depot, Jaffna.

Closing date 11th August, 1947. For particulars apply to the Manager, Government Firewood Depot, Jaffna.

Sgd. M. Srikhanta,  
A. G. A. (Emergency) Jaffna.  
Kachcheri,  
Jaffna, 21st July, 1947.  
(G. 67. 25-7-47).

## Notice of Revocation of Power of Attorney

We K. S. Kandiah alias Kailayar Sinnathamby Kandiah and wife Nagammah of Chunnakam, Jaffna, Ceylon (presently of Kuala Pillah, Malayan Union) do hereby inform the public that we have this day revoked the Power of Attorney executed by us in favour of V. Kandiah of Chunnakam, Ceylon on the 28th day of June 1947.

K. S. KANDIAH  
Kuala Pillah,  
Malayan Union,  
19th July 1947.  
(Mis. 95. 25 & 29).

Congress worker of Barwasagar in the Jhansi District in the United Provinces of India gave away his daughter in marriage to a young man whom she had chosen from among a gathering of young men, states a *National Herald* report.

Hindu young men belonging to all castes ranging from Harijans to Brahmins were invited to the "Swayamvara" and after the selection of the groom by the girl the marriage was celebrated according to Vedic rites.

## BOUND FOR MALAYA NATHAN

The organiser "TRAVEL IN PARTY" system will soon conduct you to Madras Port to connect a steamship service to be introduced soon for your comfortable journey between

Madras—Penang—Singapore.

### WATCH FOR THE SAILING DATE.

Details of ship movements, fares etc.

obtainable from 8 a.m. to 6 p.m. at the INFORMATION BUREAU, just opened to facilitate inquiries at any hour to our patrons from rural areas.

### Travel Via Nagapatam Arranged As Usual

Office and Information Bureau:

No. 21/3, Stanley Road, JAFFNA.

Chunnakam Dispensary, Chunnakam.

(Std. 22. 10-6-47—6-6-48.)

## GRAND MUSICAL RECITAL

RY

## KUMARI S. N. SARASWATHY

(Secy. I. N. A. Women's Section)

AND PARTY

IN AID OF THE

JAFFNA HINDU COLLEGE

## BUILDING FUND

Under the Distinguished Patronage of  
THE HON. MR. JUSTICE

C. NAGALINGAM

AT THE JAFFNA HINDU COLLEGE  
on Saturday August 2, at 7 p. m.

Mis. 88 18, 22, 25, 29 & 1.



# THE JAFFNA LAGOON SCHEME

## Mr. Mahadeva To Inaugurate

One of the biggest irrigation schemes in the Northern Province, costing one million rupees, is to be undertaken by the Government almost immediately.

Commonly called the Jaffna Lagoon Scheme this project would convert a vast expanse of sea water in the Vadamardchi Lagoon into a fresh water lake by the construction of a barrage at Tondaimanar.

It is anticipated that nearly 15,000 acres could be reclaimed for the cultivation of pulses, chillies, onions and tobacco if adequate protection is given to this area which is now under pasture and marine vegetation.

Paddy cultivation, too, would be benefitted, and it is expected that about 8,500 acres could be cultivated.

A big fresh water lake of 15 square miles would be the substitute for a saltish lake when the construction of the 600 feet barrage with 18 gates to prevent the flow of sea water is completed.

Additional benefits to the Jaffna peasant would be that under this scheme he could improve the quality and capacity of the numerous wells in this area.

### Two-Year Project

This is the first stage of the Jaffna lagoon scheme and it is expected to be completed by 1949.

The second stage would be taken up thereafter with funds sanctioned by the House of Representatives.

Mr. A. Mahadeva, Minister for Home Affairs, and the former member for Jaffna in State Council, has been chiefly instrumental in persuading the authorities to make a start immediately.

It may also be mentioned that this scheme enjoyed a high priority in the big irrigation schemes sponsored by Mr. D. S. Senanayake, Minister for Agriculture and Lands.

The formal ceremony of inaugurating the scheme will be performed by Mr. Mahadeva next Sunday afternoon, when he will cut the first sod of earth for the construction of the barrage.

### WANTED

Wanted a Junior Clerk for the Saivapirakasa Press. Knowledge of Typewriting will be a qualification. Salary according to scale framed by the Sabha. Apply in own handwriting with copies of testimonials before 30-7-47 to:

TRIE MANAGER  
Saivapirakasa Press  
Vannarponnai.

## PERFECTION

(Continued from page 1)

world only? St. Augustine in his symbolism of the *civitas dei* and the *civitas terrena* expressed the view that the latter can at best achieve a compromised and incomplete peace. Augustine also expresses the departure of the biblical view from Platonism, affirming that the two worlds do meet in temporal existence especially through divine grace or the order of *civitas*. Hence, while, on the one hand the absolute good becomes spoiled in the temporal world of relative goods and evil, on the other hand, the materials of this world may be changed transfigured through the creative and redemptive intervention of the divine spirit.

(To be continued)

## Will They Be Tampered

### Sama Samajist's Fears

Mr. Edmund Samarakkody, Bolshevik-Leninist candidate contesting Mr. D. S. Senanayake, leader of the United National Party, at Mirigama, fears that ballot boxes may be tampered with while they are in the possession of Government officials.

Polling will be on a Saturday and the boxes, he says, are likely to be in the kachcheri for two nights, Saturday and Sunday, before they are counted. He insists that the ballot papers should be counted on Saturday night itself.

Mr. Samarakkody, addressing an election meeting at Mabolale on Tuesday last said that it was his 53rd meeting in that electorate. He heard that Mr. D. S. Senanayake had been advised not to take a risk at Mirigama but go to a safe seat like Naramala. If such a change occurred, the country would know that the U. N. P. leader owned defeat.

W. Rahula Thero said that 15,000 monks of the All-Ceylon Union of Buddhist Monks would pursue the U. N. P. leader in his flight from Mirigama.

Mr. W. Dahanayake said that it was deplorable that Mr. Senanayake's supporters were raising the religious cry. He had pamphlets with him which showed that voters were being asked to support Mr. Senanayake to save Buddhism.

## Flight Of Capital From Sind

The flight of capital from Sind continues. At a rough estimate approximately thirty crores of rupees have been transferred from Sind. There is dislocation of business and agriculture and many concerns have changed hands. It is rumoured that even Muslim Leaguers are feeling nervous as to their future in this League capital. It is stated that a Minister of the Sind Cabinet has transferred all his accounts to a Bank in India.

### SALT DEPARTMENT TENDER Weighing out salt at Chiviyateru Saltern

Tenders are invited for weighing out salt at Chiviyateru Saltern from August 12th 1947 to December 31st 1947.

- 2 Closing date: 12 noon on Tuesday, August 5th 1947.
- 3 Tender deposit: Rs. 50/-.
- 4 Security Deposit: Rs. 200/-.
- 5 Tender Notices and forms could be obtained from:
  - (a) Govt. Agent, N. P., Jaffna.
  - (b) Salt Superintendent, Government Saltern, Elephant Pass.
  - (c) Asst. Salt Superintendent, Jaffna.
  - (d) Asst. Govt. Agent, Vavuniya.
  - (e) Salt Commissioner, Torrington Square, Colombo.

E. B. TISSEVERASINGHE,  
Actg: Salt Commissioner,

Salt Department, P. O. Box 539,  
Colombo. 17th July, 1947.  
(G. 65, 25 & 29.)

## Indian Interim Government

### Recast Announced

Provisional Governments for India and Pakistan have been set up as a preliminary to the inauguration of the two Dominions on August 15, it is officially announced. The present Interim Government has been reconstituted and it will consist of two groups representing two successor Governments of India and Pakistan. The two groups will meet separately to consider matters concerning their own territories and jointly, under the chairmanship of the Governor-General, to consider matters of common concern. In accordance with the above decision, a redistribution of portfolios among members of the two sections of Government has been announced.

### India

Pandit Nehru—External Affairs, Commonwealth Relations and Legislative.

Sardar Patel—Home and Information and Broadcasting and States.

Dr. Rajendra Prasad—Food and Agriculture.

Maulana Abul Kalam Azad—Education.

Mr. C. Rajagopalachari—Industries and Supplies and Finance.

Dr. John Matthai—Transport Railways and Communications.

Sardar Baldev Singh—Defence.

Mr. C. H. Bhabha—Works, Mines and Power and Commerce.

Mr. Jaggivan Ram—To hold portfolios of Labour and Health on return. Until his return Pandit Nehru will hold temporary charge.

### Pakistan

Mr. Liaquat Ali Khan—Finance, External Affairs, Commonwealth Relations and Defence.

Mr. I. I. Chundrigar—Commerce, Industries and Supplies, Works, Mines and Power.

Mr. Abdur Rab Nishtar—Communications, Railways, Transport, Information and Broadcasting and States.

Mr. Ghazanfar Ali Khan—Health, Food, Agriculture and Home.

Mr. Jogendra Nath Mandal—Legislative, Education and Labour.

### CEYLON GOVERNMENT RAILWAY NOTICE

The Railway Level Crossing at 254 miles 10 chains, Northern Line, between Chunnakam and Kankasanturai, on the P. W. D. Road from Kaduvan to Vaddukodai, will be closed for vehicular traffic from 9.00 p. m. on 26.7.47 to 5.00 a. m. on 27-7-47 for effecting repairs.

During this period urgent traffic should be diverted by Changanai to Vallai Road.

J. E. S. BODGER  
General Manager

17th June, 1947.  
(G. 66, 25.)

### Arrack Rent Sales Vavuniya District 1947-48.

Tenders are hereby invited for the purchase of the exclusive privilege of selling arrack by retail at the arrack taverns referred to below during the period 1st October 1947 to 30th September 1948. Tenders will close at 10 A.M. on the 25th of August 1947.

2 Prospective tenderers are referred for further particulars to the full notice published in Government Gazette of 25th July 1947.

A. S. KOHOBAN WICKREMA  
Assistant Government Agent Vavuniya.

The Kachcheri  
Vavuniya 21st July 1947.

#### List of Taverns referred to

Serial No. of Tavern	Division	Local Area within which the tavern may be sited
1.	Mullaitivu Town	Within the Town Council Limits of Mullaitivu.
2.	Vavuniya North	Within the Village of Mankulam
3.	Vavuniya Town	Within the Town Council Limits of Vavuniya

## TENDER NOTICE SALE OF LAND

By permission granted in Case No. 315 G. D C Jaffna offers are invited for the purchase of the undermentioned property belonging to Annaledchummy daughter of Murugeeru of Vaddukodai East a minor.

Sealed tenders stating offers should reach the Secretary District Court of Jaffna or the Proctor for curatrix in the above case within 21 days of the publication of the notice.

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

#### Property referred to

1. An undivided  $\frac{1}{2}$  share of all that allotment of land situated at Vaddukodai East in the parish of Vaddukodai in the division of Valigsmam West Jaffna District, Northern Province called Irakkathanai in extent 14  $\frac{1}{2}$  Lms. V. C. and bounded on the East by lane, North by lane and by the properties of Sittampalam Kumaraswamy and Ramannathar Kandiah and Ambalavanar Sinnathamby, West by the property of the heirs of the late Sangarapillai Arunasalam and on the South by the property of Theivanai widow of Arumugam Kandiah.

2. An undivided  $\frac{1}{2}$  share of all that piece of land situated in the village of Murusamoodai in the parish of Karchchi in the Pachchilippalli Karachchi Division Jaffna District aforesaid called Murusamodajakkadu in extent 10 acres 2 Roods 25 Poles and bounded on the East by the property of Sinnappu Muttavelu and reservation for channel and Road, North by Brues Road and the property of Sinnappu Muttavelu, West by Naiyar and South by the property of Sinnathamby Arumugam.

For further particulars please apply to me.

M. K. SUBRAMANIAM,  
Proctor for curatrix  
in Case No. 315 G  
(M 93 25) D. C. Jaffna.

### SALT DEPARTMENT TENDER Sale of Unserviceable Gunny Bags

Tenders are invited for the purchase of about 60,000 empty unserviceable gunny bags.

2. Closing date: 12 noon on Tuesday August 12th, 1947.

3. Tender Deposit: Rs. 50/-.

4. Security Deposit: Rs. 250/-.

5. Tender Notices and forms could be obtained from

- (a) Govt. Agent, N. P. Jaffna
- (b) Superintendent, Government Saltern, Elephant Pass.
- (c) Asst. Superintendent, Jaffna.
- (d) Salt Commissioner, Torrington Square, Colombo.

E. B. TISSEVERASINGHE,  
Actg: Salt Commissioner,  
Salt Department,  
P. O. Box 539,

Colombo, 17th July, 1947,  
(G 69, 25 & 29)



COUPON FREE —

**MADURA SAREE CLOTH**

COLOURED WITH STRIPED BORDERS

SUITABLE FOR HOMEWEAR SAREES  
SKIRTS, ETC.

Colours: Maroon, Blue, Red, Purple, Orange, and Shot

**42½ WIDE 2-35 Per Yard****DAYARAMS**

54, MAIN ST., Phone 116 JAFFNA

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

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 726

In the matter of the last will and testament of the late Muttukumaru Subramaniam of Tellipalai West, Jaffna Deceased.

Kanthapillai Velautham of Karukampalai in Tellipalai West, Jaffna And Petitioner.

1 Muttupillai widow of M. Subramaniam of Tellipalai West Jaffna

Minors { 2 Thirunavukarasu son of Subramaniam of do  
3 Sivagnanesampanthar son of Subramaniam of do  
4 Saravanapavan son of Subramaniam of do  
5 Sarojini Devi daughter of Subramaniam of do

The 2nd to 5th respondents are minors appearing by their guardian ad-litem the 1st Respondent

Minor { 6 Sanmugaratnam son of Rajaratnam of Maviddapuram Jaffna

7 Subramaniam Rajaratnam of do The 6th respondent is a minor appearing by his guardian-ad-litem the 7th respondent.

8 Sathasivam N. darajah of Tellipalai West, Jaffna Respondents.

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge Jaffna on the 4th day of July 1947 in the presence of Mr. S. Cumarasuriar Proctor on the part of the Petitioner and the affidavits of the petitioner and the attesting Notary and the witnesses to the last will having been read. It is ordered that the 1st respondent be appointed guardian-ad-litem over the 2nd to 5th minor respondent and the 7th respondent be appointed guardian-ad-litem over the 6th minor respondent for all the purposes of this testamentary action and that the last will and testament No. 1160 dated 20th September 1943 attested by S. Cumarasuriar Notary Public and filed of record in this case be declared valid and that letters of administration over the estate of the above named deceased with a copy of the said last will and testament annexed be granted to the petitioner, unless the respondents or any other person shall on or before the 4th day of August 1947 show sufficient cause to the satisfaction of this Court to the contrary.

This 4th day of July 1947.

Sgd. R. R. Selvadurai,  
District Judge.

(O. 52, 25 &amp; 29)

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 733

In the matter of the last will and testament of the late Chiamurai widow of K. Sinnappah of Keerimulai Jaffna Deceased.

Elaiyathamby Aiyamuttu of Chunnakam, Jaffna Petitioner.  
Vs.

1 Chellammah widow of Appukuddy Subramaniam of Karakaturai

2 Kandavanam Subramaniam of Maviddapuram  
3 and wife Sivakolundu of do

Minors { 4 Nagendira son of Rasiyah of do  
5 Nagal dehuviy daughter of Rasiyah of do

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

6 Rasammah widow of Rasiyah of do

7 Elaiyathamby Nalliah of Benares, India

8 Arumugam Velautham of Keerimulai

9 and wife Anna dehuviy of do

Minor { 10 Puvanavary daughter of Aiyamuttu of Chunnakam

The 10th respondent is a minor appearing by her guardian-ad-litem the 11th respondent

11 Valiammaipillai wife of Elaiyathamby Aiyamuttu of do Respondents.

This matter coming on for disposal before R. R. Selvadurai Esqr., District Judge, Jaffna on the 2nd day of July 1947 in the presence of Mr. S. Cumarasuriar Proctor on the part of the petitioner and the affidavits of the petitioner and the witnesses to the last will having been read. It is ordered that the 6th respondent be appointed guardian-ad-litem over the 4th and 5th minor respondents and the 11th respondent be appointed guardian-ad-litem over the 10th minor respondent for all the purposes of this testamentary action and that an Order Absolute in the first instance be entered declaring that the last will dated 26th May 1947 and executed by the above named deceased and filed of record in this case is proved and that probate thereof be issued to the petitioner as he is the executor named in the said last will and testament, unless the respondents or any other person shall on or before the 4th day of August 1947 show sufficient cause to the satisfaction of this court to the contrary.

This 4th day of July 1947.

Sgd. R. R. Selvadurai,  
District Judge.

(O. 53, 25 &amp; 29)

**BANK OF CEYLON**

(Incorporated by Ordinance No. 53 of 1938)

Bankers to the Government of Ceylon

Subscribed Capital	Rs. 4,500,000-00
Paid up Capital	Rs. 3,000,000-00
Reserve Fund	Rs. 2,600,000-00

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Bristol Street,  
COLOMBO.

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York St. COLOMBO

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

**Local Branch Office****242 HOSPITAL ROAD, JAFFNA**

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

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**Loans & Overdrafts** Against approved securities.

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

**T. S. Muttulingasamy**

Agent

(Std. 11, 2-8 to 31-12-47)

[F]

**ANNOUNCEMENT**

I, S. Chas. Pathirana of Main Street, Jaffna Licensed Dentist and Optician inform the inhabitants of the Northern Province that I have once more started my business and beg your kind patronage.

At present I have imported a large stock of Optical goods, Artificial teeth and Artificial eyes.

**Consultation Hours :** 9-12 A. M. Daily  
2-5 P. M.

(Std. 27 11-7-10-10-47)

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**V. T. FERNANDO** L.D. Sc. (Karachi)11, Main Street,  
JAFFNA.

L.O. Sc. (Lahore)

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

**PASSAGE FOR MALAYA**

WE ARRANGE SURE BI-MONTHLY PASSAGES  
TO MALAYA via Negapatam

Hundreds of passengers have obtained a square deal from us.  
All arrangements to suit your convenience are made by us, once passage is booked with us.

**INTENDING PASSENGERS PLEASE CONTACT US  
FOR FURTHER PARTICULARS.**

SAILING DATES:

S. S. Koshrou	16 July 1947	S. S. Rajula	28 July 1947
—do—	12 Aug. 1947	—do—	24 Aug. 1947

**SRI KATHIRVEL & CO.,**

Telegrams: "SRIVEL"  
Branch: NEGAPATAM.

SIVANKOVILADY,  
JAFFNA.

(Std. 24, 27-6-27-8-47)

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