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God—His Place In World Life

Conflicting Ideologies Of Modern Age

Tussle Between Communists And Capitalists

(By SRIMATH SWAMI YOGESHWARANANDA)

You may see stars at night in the sky but find them not when the sun rises; can you say that there are no stars in the heaven of the day? So O man, because you behold not God in the days of your ignorance, say not that there is no God.

—Sri Ramakrishna

IT seems as if this is an age of growing scepticism about the existence of God or the necessity of any religion based upon the conception of God. One can understand the communist mentality which will do away with all ideas of God, for theirs is a frankly materialistic philosophy and they are fighting against an equally materialistic philosophy—that of capitalism which is based on the profit motive. It is a fight between the Haves and Have-nots, for the possession and enjoyment of worldly goods and power.

The capitalists of all times have welcomed the idea of God as a buttress for their way of life. From the beginning of human history the kingly power was wedded to the priestly and both helped each other in maintaining their privileges and sway over the rest of the people. If the leaders become accustomed to special privileges and sway over the rest of the people they tend to cling tenaciously to them even when the basis of those advantages, namely service of the people and the guarding of their interests, are neglected by them in the interest of their selfish enjoyments. When such a state is reached they tend to keep down the people in all ways possible by physical forces, by economic exploitation, and by threatening to bring down the wrath of God upon a believing populace. The fear of the supernatural is an abiding fear in the hearts of most men, and leaders in Church and State have exploited this fear not a little for their own selfish ends. In course of time when the priestly power lost its privileges in the fight for equal status if not a superior one, with the State, the latter did not destroy the former but used it as a convenient tool for keeping the masses in their proper place. The priests became in most countries, part and parcel of the political structure and were literally provided for by the State either by fixed grants of pay or by frequent liberal donations; for even though the secular power had overpowered the priestly, still it was not itself completely free from the fear of the supernatural and could not dispense with the promises of reward in heaven or ignore the threats of pains in hell which the priestly power

could still invoke. That the power of the priest over the masses is a real thing is recognized even in modern times when nations are priding themselves upon their enlightenment for do we not find statesmen harping upon a Christian civilization and the introduction of Christian standards throughout the world, though it is difficult to believe that these very statesmen had any faith in Christianity as such? What is more strange, a Christian government in India did give money to pagodas, temples and mosques for Pujas and prayers to be held for the success of the allies in the late War.

No wonder, then, that the opponents of capitalists have called religion the opiate of the people and consider it a vice to be rooted out. Extremity of oppression breeds revolt and revolution. With growing riches on the one hand and increasing poverty on the other, the Haves and Have-nots are drifting further and further away from each other. Individually the Have-nots have no hopes of improving their lot. In collective work, in organization they find their loop-hole of safety, of escape from an intolerable situation. The new leaders of the masses find that they have to overcome not only the fear of the masses of the political power of the entrenched Haves, but they have also to uproot the fear of the supernatural from the hearts of the masses, before they can become useful instruments for recovery of power for the proletariat. Hence this terrible outcry from the leftist press against religion and God. They are at great pains to prove that religion and God are all mere concoctions of the privileged classes to dull the sensibilities of the vast masses on whose labour they feed fatt, and thus prevent them from rising and realizing their rights as members of the body politic and claiming their rightful share in the wealth and power of the land in which they live.

Religion has to face not only the disconcerting and demoralizing support of the Haves, it has not only to meet the formidable frontal attack by the communists and others of their sort, but it has to face the wavering faith even in the ranks of

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Ahimsa Is Infallible

Mahatma Gandhi Explains

Under the caption "Question Box", Mahatma Gandhi replies in *Harijan* to the following questions

Q: You have often stated while you were in Noakhali that the failure of your mission there would be the failure of your own ahimsa and not of ahimsa itself. In the light of what has been achieved here (Calcutta), do you think that your ahimsa has succeeded or is on the way to success?

A: It is a correct statement that has been attributed to me. Ahimsa is always infallible. When therefore, it appears to have failed, the failure is due to the inaptitude of the votary. I have never felt that my ahimsa has failed in Noakhali, nor can it be said that it has succeeded. It is on its trial. And when I talk of my ahimsa, I do not think of it as limited to myself. It must include all my co-workers in Noakhali. Success or failure would therefore be attributable to the aggregate of the

King's Message To Gandhiji

A message from King George VI which was received at Gandhiji's camp by telephone from Delhi was conveyed to Gandhiji just at the time of his breaking fast. It is stated that in the message His Majesty expressed deep anxiety over Gandhiji's present health. Gandhiji was deeply touched by the King's message.

activities of my co-workers and myself.

What I have said about Noakhali applies to Calcutta. It is too early to state that the application of ahimsa to the communal problem in this great city has succeeded beyond doubt. As I have already remarked, it is wrong to contend that the establishment of friendliness between the two communities was a miracle. Circumstances were ready and Shaheed Sabeel and I appeared on the scene to take the credit for what has happened. Anyway, it is premature to predict anything about the application. The first thing naturally is that we, the two partners, have one mind and are believers in ahimsa. That being assured, I would say that if we know the science and its application it is bound to succeed.

Vyadha Gita

(By P. Narayana Menon, B. A., B. L.)

A Young man became a Sannyasin. He lived in a forest and there practised yoga. One day as he sat under the shade of a tree, some dry leaves and twigs fell over his head. He got annoyed, and as he looked up he saw a crow and a crane seated on the branch of the tree, and knew that the fall of the leaves and twigs was due to a quarrel and fight between the two birds. The annoyance he felt was such as to awaken the yogic fire in him which burnt the two birds into ashes. He became exultant over the development of the power in him by means of his yogic practice.

A few days afterwards he went into a village for begging his bread. Standing in front of a house he called out for alms. A voice, the voice of a woman, answered from inside the house and asked him to wait for a short time. The begger-sannyasin grew impatient. He replied that he would rouse his yogic power and burn away the whole house if she detained him for a moment more. She said, "Pray do not think too much of yourself. There is neither crow nor crane here." He was astonished and waited for some time particularly because he wanted to know how

she learnt the death of the two birds. She came out and in the course of the conversation he asked her how she knew the death of the birds. Her answer was, "My boy, I do not know your yoga or yogic practices. I am an ordinary woman and I made you wait as I was nursing my husband who is ill and could not come away without discharging that duty. All my life I have endeavoured to faithfully do my duty. As a daughter when I was unmarried I did my duty to serve my parents. That is all the yoga I know and I have diligently practised it. If you desire to know more, go to the market. You will find a butcher there; he will teach you something higher."

Butchers are of the lowest class of people. They are Chandalas. The Sannyasin thought within himself if it would not be degrading to learn any lesson from a man of that class. However, he went to the butcher. The butcher was fully engaged in slaughtering animals and worked like a demon. He saw the Sannyasin and addressed the Sannyasin, saying, "Swami, did that lady send you here? Kindly take a seat and wait till I finish my work." The Swami took his

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NOTICE

The Offices of the Hindu Organ and the Intusathanam will be closed on Saturday and Sunday the 13th and 14th inst. on account of the Nallur Kandaswamy Car and Theertham Festivals. There will be no issue of the Hindu Organ and Intusathanam on 16-9-47.

MANAGER



Hindu Organ

FRIDAY, SEPTEMBER 12, 1947.

THE COMMUNAL PROBLEM

THE ELECTIONS TO PARLIAMENT under the Soulbury Constitution are being held. The Singhala Maha Sabha, the All-Ceylon Muslim League and the Burghers' Association did not nominate candidates to contest the elections. But under the banner of the all-embracing U. N. P. members of the Singhala Maha Sabha and the Muslim League came forward as candidates seeking election. The Tamil Congress, however, without disguise contested the elections nominating candidates of its own. Some Tamils were of the view that the Tamil Congress stood for communalism and therefore should not have, as a party, nominated candidates. It is not necessary to consider at this stage the wisdom or otherwise of the action of the Tamil Congress. It is a fact that candidates nominated by the Tamil Congress have been successful in the elections and many of them are already members of Parliament. The evil of being entirely communal in outlook has been proved beyond doubt by events in India. It will be a sad day for Ceylon if Tamils and Sinhalese who have lived in amity for several centuries in the island should quarrel with each other on a communal platform. We have always emphasised the fact that the communal canker should not be allowed to eat into the vitals of the body politic.

K. K. Sinha in "A Fresh Approach to the Communal Problem" analyses the situation in India and states that there is no real problem between the Muslims and the Hindus in India but the so-called bogey of communal problem is a creature of the well-to-do sections of either community who, under the presence of safeguarding their respective communities, fan the flame of communalism. According to Sinha out of the 300 million Hindus in India 299 millions are the poverty stricken masses, and similarly out of about 100 mil-

DR. A. COOMARASWAMY DEAD

Greatest Ceylonese of Modern Times

THE *Hindu Organ* regrets to record the death of Dr. Ananda K. Coomaraswamy the renowned savant.

Dr. Coomaraswamy, whose 70th birthday last month was the occasion for considerable tributes in the local Press, was born at "Rhineland," Colpetty, Colombo, on August, 22, 1877.

His father was Sir Muttu Coomaraswamy, the first Hindu to be called to the Bar in London. His mother Lady Coomaraswamy was an Englishwoman (nee Elizabeth Clay Beeby) of great artistic and cultural attainments.

His mother took him to England when he was barely an year old. He was educated first at Wycliffe College and later at the University of London.

He returned to Ceylon at the age of 25 and was appointed Director of the Mineralogical Survey of Ceylon.

In December, 1906, he left Ceylon, and travelled widely over in India and Europe until he settled down for a while in England. There he published many works on Indian art and literature and helped to found the Royal India Society. For many years he was a Fellow for Research in Indian, Persian and Muhammedan art in the Boston Museum of Fine Arts.

He was the first Ceylonese Director of Science of the University of London, a fellow of the University College, London and a geologist by training.

In 1904, he discovered a new mineral in Ceylon, (later named thorianite) which on analysis proved to be an oxide of thorium and uranium.

His researches included art, music, philosophy, metaphysics, religion, literature and geology.

His publications comprise many voluminous works published in the countries in Europe, Asia and the United States of America.

Another Foodship

Another foodship has left Colombo on Wednesday with food supplies to relieve the shortage of stores in Jaffna. Carrying a consignment of sugar and 3000 tons of flour sufficient for about 3 weeks' consumption the ship is expected to arrive shortly.

lion Muslims over 99 millions belong to the same category as the 299 million Hindus. He suggests that the only remedy to communalism is a socialistic approach with the objective of the amelioration of the masses. The situation in Ceylon is analogous to that in India. A Fundamental Charter of Human Rights should be drawn up assuring to every Ceylonese equal rights, privileges and opportunities without reference to the community to which one belongs. In selections to office no government should be influenced by racial bias. Officers should be selected on individual merits. While it may be the duty of bodies like the Singhala Maha Sabha and the Tamil Congress, to do whatever may be necessary for the preservation of their respective culture and heritage, it is equally their duty to devise ways and means for the maintenance of communal harmony and the progress of Lanka.

Wicked And Misleading

Press Campaign In England

Two British weeklies, "The New Statesman and Nation" and "Time and Tide", both foresee better days in the very near future for India.

"The present massacres are ghastly by-products of painful rebirth in India", says "The New Statesman and Nation".

"In Bengal to-day, outbreaks have been curbed by the patient efforts of Mr. Gandhi. In the Punjab, the Congress and League High Commands are equally well intentioned and once they have had time to bring the necessary force into action, there is no reason to doubt that they will pass the first test of their rule."

"As a whole, the 400,000,000 people of India have accepted the sudden and most tremendous change in their long history with tranquillity and remarkable restraint. The exception to the orderly transfer of power is the frontier region of the Punjab."

Wicked & Misleading

"The New Statesman and Nation" says: "The deliberate press campaign designed to convince the British public that the end of British rule in India has thrown the entire country into a state of anarchy is as wicked as it is misleading."

"Time and Tide" declares: "Although the situation remains very serious, it is probable that the present disturbances have reached their peak."

"The danger is that despite the admirable attitude of co-operation, mutual tolerance and support displayed by the two Governments, the next period in which an inquest on the massacres will be conducted, may lead to a situation in which both tolerance and support disappear."

"Nothing has been more shameful than the effort by some politicians and journalists to make scare capital out of the failure of the Joint Defence Force."

Nadarajah Library

The offer made by Mrs. N. Nadarajah to present to the University of Ceylon the law library of her husband, the late Mr. N. Nadarajah K. C. was accepted by the University Council at its meeting on Monday last. The Council resolved that the University's Law Library be called the "Nadarajah Library."

Mr. Suntheralingham on "Communal Congress"

Addressing the gathering present outside the Vavuniya Kachcheri after his election on Tuesday last Mr. Suntheralingham said he was happy that the voters of that constituency had been able to resist "the arts and viles of the crooks of a communal congress." In due date and in due place they would have occasion to discuss their policies and programs but he had found it necessary to make the observation he did about them today, he declared, and added that on the first and third Friday of every month he would be in the constituency and would spend two or three days and would like to meet them all direct without any intermediaries. There was so much work to be done in that area, he said that he wanted the co-operation of all to do it.

Election Results

More U. N. P. Gains

Sama Samajist Reverses

In the two member constituency of Kadugannawa, Major G. A. Nugawela (U.N.P.) and Mr. H. R. U. Premachandra (Independent) were declared elected. 10 candidates were contesting the seat; seven of them including a U. N. P. nominee and a Sama Samaj candidate lost their deposits.

Beliatte has returned Mr. D. A. Rajapakshe (U.N.P.) by a majority of 8022 votes.

At Talawakelle Mr. C. V. Velupillai, the Ceylon Indian Congress nominee was elected by a majority of 9710 votes. Three candidates including a Sama Samajist forfeited their deposit.

Mr. A. F. Molamure and Mr. E. W. Mathew (both U. N. P.) have been returned to the two member constituency of Balangoda.

At Welimada an independent Mr. K. Don Sugathadasa was elected defeating his U. N. P. rival by 22 votes.

Mr. S. H. Mahadiulweva the U. N. P. candidate were elected from Kalaweva.

At Dandegamuwa Mr. I. M. R. A. Iriyagolla, an independent was declared elected.

The position of parties is as follows:-

U. N. P.	21
L. S. S. P.	8
Tamil Congress	5
Indian Congress	2
B. L. P.	3
Communist	1
Independents	7
	47

Poultry Development In Manipay

At a meeting held at the Sinmaya Vidyasalai Hall, Suthumalai, on Friday 5th September, presided over by Muhandiram C. Thiagarajah, a campaign for mass vaccination of poultry was launched. 21 centres were fixed for the purpose. Free castration of bulls and goats on modern methods was also arranged.

Mr S Allalasunderam, Assistant Veterinary Surgeon addressed on the measures which should be adopted for the welfare of poultry and animals.

Mr. M. R. M. Jebaratnam, Assistant Propaganda Officer of the Agricultural Department also spoke and addressed on the steps that were necessary to eradicate "pandy nel" (rougue paddy) Muhandiram Thiagarajah said that the Agricultural Department was always ready to help the farmer. He wondered why people were indifferent to avail of this opportunity. He appealed to the residents to form a Farmers Association on co-operative lines and stressed that Government should immediately consider the desirability of providing an Agricultural Insurance to safeguard the interests of farmers.

The death occurred on Friday last of Mr. C. S. Rajaratnam, the veteran advocate of Kandy.

The Indian Constituent Assembly will sit from October 6 to 19 as India's Legislative Assembly. The election of President is expected to take place on the opening day. Mr. G. V. Mavlankar, who was president of the Legislative Assembly, is likely to be elected as president.

Viet-Nam Struggle

How She Attained Freedom

(By The Viet-Nam Representative in India)

IN these days of fervour when Indonesia and Viet-Nam celebrate the second anniversary of their revolution in the midst of gun thunders and bomb explosions, and when two free States more, India and Pakistan, have come into existence bringing with them more hope to the peoples of Asia, it is opportune to retrace here the long, tortuous and blood-marked path which the Viet-Nam people have followed in the past eighty years before reaching their independence.

After several more or less peaceful attempts at penetration into Viet Nam, the French finally revealed their imperialist designs in 1852 under the reign of Emperor Tu Duc. Taking advantage of the internal strifes and religious quarrels in the country the French colonialists forcefully imposed their domination upon Viet-Nam which she had eagerly desired long ago.

But their conquest was not so easy as they had expected. Viet-Nam forces under the leadership of a group of high mandarins made a stubborn resistance to the invaders. Colonial domination was officially established only after the French had succeeded in imposing the treaty of 1883 upon a weak Government. The struggle was, however, not over. Far from submitting themselves to the foreign yoke, the Viet-Nam people nursed their earnest desire of recovering their independence. Uprising started whenever an appeal to revolt against the invaders was launched. Successively the great scholar Phan Dinh Phung and General Hoang Hoa Tham were the organisers of the resistance movement. For thirty years, 1883 to 1913, the French colonialists had to face with the ceaseless and tireless activity of these patriots, and the "operations of pacification" of French troops against the Viet-Nam "rebels" and "bandits"—these words dear to the imperialists were already used, on a large scale—were by no means simple or pleasant military promenades. But Phan Dinh Phung and Hoang Hoa Tham finally failed one after the other owing to the inferiority of their means and also to the fact that the movement led by them lacked cohesion and political organisation.

Old Scholars Beheaded

Parallelly to these armed struggles, a patriotic movement of cultural tendency developed under the guidance of the Viet-namese intellectuals who had imbibed liberal philosophic ideas from Europe. This movement was not less ruthlessly stamped out by the colonialists. Many old scholars were beheaded or sent to convict-prisons just for having committed the "crime" of making acquaintance with the ideas of Rousseau and Montesquieu or of sending their children abroad for education. In the eyes of the imperialists Viet-Nam must remain for ever a reservoir of illiterate and cheap manpower working only for their profit.

As a matter of fact, after the first World War the French colonialists resorted to the most odious methods of exploitation and oppression, thinking that with terror they

had succeeded in subjugating the Viet-Nam people.

But they committed a grave blunder. The movement for freedom was always alive. It transferred itself from the field of armed resistance to that of political struggle. Throughout the country, at Hanoi, Namdinh, Vinh, Saigon demonstrations and strikes broke out. Underground political parties were organised. With their different programmes of purely nationalist character or of more progressivist inspiration, these parties unanimously fought against imperialist domination.

Armed Revolt Starts

In February, 1930, one of these parties, the Viet Nam Quoc Dan Dang (Viet Nam Kuomintang) organised an armed revolt which was, however, drowned in blood by the colonialists. But throughout the year the anti-imperialist movement led by other Vietnamese progressive parties spread all over the country. With the workers and peasants in the vanguard, the Viet-Nam people as a whole, in a gigantic effort, attempted at smashing their fetters of slavery. The imperialist reaction to that movement was ferocious as usual. The French colonialists put into action all their machine of repression, bombing the demonstrators from the air, killing women and children, burning down villages, etc.

But the use of force has never enabled the colonialists to extinguish the flame of Viet-Nam patriotism and to thwart the historic evolution of the Viet Nam people. As early as 1933, the Viet Nam revolutionary organisations were formed again to resume the struggle which became more intense every year. In 1936, because of the vigorous thrust of this movement and of the events in France, the colonialists were compelled to give the local population some concessions and to restrain their shameless exploitation.

But no sooner the second World War broke out in 1939 than the French colonialists resorted again to their favourite methods of terrorism and exaction. The occupation of Indo-China by the Japanese fascists contributed to stimulating their spirit of pillage. But in spite of the Franco-Japanese joint action against the Vietnamese patriotic organisations, in spite of the extreme misery of the country resulting from excessive imperialist exploitation, the Viet-Nam people never turned away from the objective they had been pursuing for the past 80 years, which was to smash the imperialist fetters imposed upon them. The revolt roared all over the Viet-Nam land fecundated by the blood of the Vietnamese patriots. The popular uprisings of Bac-son, Nambo, Doluong and again Bac-son were successively savagely suppressed.

Liberation Task Accomplished

A new chapter of the history of the national liberation movement in Viet-Nam began with the coming into existence of the Viet-Minh League in May 1941, which embraced all the democratic forces

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The Rape of Indonesia

AN APPEAL TO CEYLON

(Z. D. Musafir)

INDONESIA is the treasure house of the world, and the big loot of imperialism. It has an illimitable stream of rice, pepper, sugar, quinine, tea, coffee, iron, tin and gold. It can supply the world with rubber. Holland's economic structure was founded on the blood and sweat of poverty-stricken Indonesians. Her prosperity was due to the intensive exploitation of Indonesia. A tiny power like Holland maintained her stranglehold on Indonesia for centuries, despite desperate revolts, born of the crushing poverty of the people in the land flowing with milk and honey on the strength of British arms.

The acute anxiety of the Dutch to re-exploit Indonesia is due to the fact that the absentee Dutch investors drew the magnificent—tribute of £30,000,000 per annum. British and American capitalists had also invested billions in Indonesia. Holland had also borrowed billions from America and Britain and had pledged Indonesia as its security. According to a Dutch radio commentator, Holland will be the poorest country in Europe if she is deprived of Indonesia. Holland and her creditors knew that the Japanese had not pursued a scorched earth policy in Indonesia, thus leaving her natural resources intact. With the defeat of Japan, the Indonesians under the inspiring leadership of Dr. Soekarno had promptly and firmly established her republic, and peace and security smiled on their country.

Holland found the Indonesian Republic a 'fait accompli'. Neither the British nor the Americans were prepared to establish Dutch hegemony against the will of the people. The Dutch also found that they had neither the men nor the money to launch an invasion. World opinion too was against imperialistic designs.

Holland, however though temporarily baulked, adopted subtle tactics. Under the guise of negotiations to include the Republic under the alleged Dutch Commonwealth she grimly proceeded to train her army with modern weapons of destruction. Dr. Van Mook with typical diplomacy, paid lip service to democratic ideas and indefinitely lengthened the negotiations. His policy was ostensibly for the promotion of peace but in reality to gain breathing space till the Dutch army was trained. The Indonesian leaders, politically inexperienced but ardent idealists rejected the advice of Haji Abu Salim that the Dutch had no intention to relinquish their rich price and placed their confidence in British and American political leaders, who had assured them that they would prevent any Dutch aggression. Today Indonesia is paying a very heavy price for misplaced confidence.

The burning sincerity of the Indonesian leaders to establish peace was conclusively provided when they agreed to the conditions of the Linggadjati agreement barring the creation of a joint constabulary to maintain order inside

the Republic. This condition was superfluous as law and order were perfectly maintained in the Republic. They feared that the creation of a joint constabulary was the thin end of the wedge to liquidate the Republic especially since the Dutch attempt to break the unity of the Republic by creating puppet states which were to be run by Indonesian quislings had failed. Whilst negotiations were proceeding the Dutch copied Hitler's technique in invading Poland by launching an invasion of Republican territory, thus justifying the fear of the Republic. In an apologetic note to the British, the Dutch Prime Minister reiterated the falsehood that the aim of the Dutch was to maintain law and order in the Republican territory. Experienced journalists like Noel Buckley had expressed their admiration at the discipline and loyalty of the Republic.

It is ironic to reflect that in the name of law and order the Dutch are massacring thousands of unarmed Indonesians. Dutch planes are raining bombs with perfect security on innocent people since the Republic does not possess anti-aircraft guns or planes to retaliate.

The Dutch had utilized American loans meant for the reconstruction of Holland and the rehabilitation of its people to buy arms to reconquer Indonesia. Dutch troops were trained in Britain under British officers with the connivance of Britain. Holland is too poor to maintain an army of 1,000,000 soldiers. She is subsisting on American loans and British patronage. The Soviet commentator has expressed the true aim of the Marshal plan, which was the reimposition of colonial rule in Asia on American dollars. France is pursuing an identical policy against Viet Nam. France and Holland are both bankrupt and are depending on American loans to re-establish colonial rule in Asia.

The World is experiencing an acute shortage of food. The Indonesian Republic is one of the few countries with bursting granaries, containing rice, coffee, sugar, pepper, tea and other agricultural produce. She has already sent 40,000 tons of rice to India. She can play a great role in relieving the world shortage. Dutch imperialism bars her desire to relieve the food-starved nations. Unless America and Britain prevent this conflagration the Indonesian leaders will adopt the scorched earth policy and guerilla warfare. The Dutch at immense cost of blood and money will reconquer an empty shell. The Indonesians, who love their country deeply have steeled their hearts to turn their smiling fields to barren waste land in order to preserve their independence. India, Australia and the Arab countries have warned the Dutch that they would not allow Dutch warships or planes to enter their countries. The Dutch have planned to use Ceylon as its alternative route. Ceylon should align itself with these countries and place an embargo against the entry of Dutch warships and planes into Ceylon.

Exit Dahanayake

RIFT AMONG SAMA SAMAJISTS

ACCORDING to the U. N. P. Journal, Mr. Dahanayake has parted company with his colleagues of the Sama Samaj Party. Whether or not the facts mentioned by the U. N. P. journal are correct, the following extract from the journal would be of interest:

Mr. W. Dahanayake has disowned the Lanka Sama Samaja Party. He did so openly at a meeting in Galle on Sunday when Dr. Colvin R. de Silva, the B. L. P. leader, spoke on his behalf.

Mr. Dahanayake said that in Parliament he would fight under the leadership of Dr. Colvin R. de Silva.

This is a slap in the face to the L. S. S. P. dictator, Dr. N. M. Perera, on whose platform Mr. Dahanayake sported only a few days ago. The reason for this "vote face" is that he interviewed Dr. Perera in an endeavour to get Hospital Perera, the L. S. S. P. candidate withdrawn from Colombo Central so that his brother, Mr. K. Dahanayake, could have undivided Leftist support.

Dr. Perera's reception to Mr. Dahanayake was anything but cordial. "Don't think you can control the Party. Hospital Perera is better than that brother of yours. We can't accommodate all the members of your family."

Mr. Dahanayake went off in high dudgeon, shouting about "Fascism," "Dictatorship," etc., etc. He also retorted that the Robert Philip relationship was the same. (Messrs. Robert and Philip Gunewardene are brothers).

The B. L. P. I. boys got wind of the sacking of Dahanayake. The result was the B. L. P. invasion of Galle, and Mr. Dahanayake's swing from the left to the far Left.

Dr. Perera has made a laconic comment on these proceedings: "Colvin won't have any Dahanayakes in Parliament because neither he nor any Dahanayakes will be there."

Viet-Nam Struggle

(Continued from page 3)

in the country. The whole nation enthusiastically responded to the appeal of the Viet-Minh whose programme aimed principally at liberating Viet Nam from the Franco-Japanese imperialist and fascist yoke, and at co-operating with the Allies for the victory of the democratic ideals. Provided with an elaborate plan of action, the Viet-Minh, or national front of Viet-Nam, started a stiff fight against the Vichyite collaborators of the Japanese fascists. When the latter threw down the French colonialists on March 9, 1945, to assume alone the administration of the country the Viet-Minh immediately appealed to the population for insurrection. Seven provinces in North Viet Nam, then successively the provinces of Hatinh and Quangngai were snatched away from the Japanese control. The insurrectional movement became general on August 15, and the armed people marched to Hanoi to take power on August 19, 1945. By the end of August the Viet-Minh flag, which became the national emblem, proudly flew on the whole Viet-Nam territory from

A Statue for Gandhiji

An Appeal for Erection

Mr. S. Sivasubramaniam, 156 Hultsdorf writes:

The proposed erection of a statue at Bombay in honour of Mahatma Gandhi has reminded some of us of our obligation in Ceylon to perpetuate his memory here in our midst for the benefit of the people of our country. The Mahatma's unique nobility of character and the inspiration which he has furnished to thousands in Ceylon individually and to the movement for Ceylonese national emancipation and uplift are too deep to be adequately recorded in words by most of us. It would be a fitting gesture on the part of all of us in Ceylon, if we erect our own statue of the great personage. It is trusted that the leaders of all sections, communities and parties will take the initiative in this matter and assist the public of Ceylon in keeping alive for the benefit of future generations of Ceylonese the memory and example of one who is not only a great Indian and a world personality but is one of ourselves.

the Chinese border to the Camau point.

The task of liberation was accomplished. After breaking her chains of slavery Viet-Nam presented herself to the world on September 2 through the voice of her venerated President, Dr. Ho Chi Minh.

Viet-Nam's Achievements

on the occasion of the second anniversary of their independence the Viet-Nam people are proud to state that alone and with rudimentary arms they have withstood 200,000 French and German soldiers equipped with the most modern American and British weapons, that 95 per cent of the territory are still under the firm control of the Viet-Nam Government and 99 per cent of the population are ready to sacrifice their lives for the defence of their Republic.

They are also proud to state that in spite of the war situation they have elected their Parliament, realised a monolith-like national front in the Government, drafted their constitution, one of the most democratic in the world, reduced the percentage of illiteracy from 85 to 10 and increased food production many-fold in two years, liquidated unemployment, prostitution the use of opium and alcohol, and have done their best to improve the living conditions of the large masses.

Finally, they are proud to say that all the sacrifices they have made are not only in the interest of their country but also for the cause of the oppressed world in general. They have, therefore, every reason to hope that their brothers and friends in other countries will help them in their struggle for the cause of justice and humanity.

VEDANTA MOOLA SARAM

OR

THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 5-9-47)

LXXII

XVIII. THE MUNDAKA UPANISHAD

கிரியை என மருவுமவை யாவும் குளம்
கிடைத்தற்கு நிமித்தம் எனக்கிளக்கும், உண்மைச்
சரியை கிரியாயோகத் தன்மையோர்க்குச்
சாலோக சாமிப சாநுபதிகள்
மருவியும், உயிஞானம் இரண்டாம், மாறு
மலம் அகல் அகலாத மன்னுபோதத்
தீரு அநுள் ஒன்று, ஒன்று அநனைத் தெரிய ஓதும்
சிவாகமம், என்று உலகு அறியச்செய்யும் நூலே (Sivaprakasam.)

The Agamas say that all Kiriya (or ceremonial works of various kinds) lead to Gnanam (or knowledge). Those who practice the true Sariat, Kiriya and Yoga Margas reach (the Pada-Mukties, literally regional heavens, of Salogam, Sameepam and Sarupam (literally God's world, proximity and likeness, respectively). Gnanam which is superior (to works) is of two kinds (Para-Gnanam and Aparā Gnanam). One is realization through Divine Grace which is lasting and inseparable and enables (the soul) to get rid of its pristine impurity; and the other is the Agamam which explains the same.

The Mundaka Upanishad which is attached to the Atharva Vedam is a comparatively short Upanishad, though longer than the Kaivalya, Isa, Kena, Atharva Sikha and others, and contains 64 verses divided into three Mundakas (or parts) of two Khandas (or sections) each. It is so named probably because of its division into three Mundakas. Another derivation that is generally put forward is that it comes from the root "mund" meaning "to shave", the idea being that it tends to shave or liberate the soul from all ignorance and impurity like a razor.

Some oriental scholars read Buddhistic influences into this Upanishad and suggest that it might probably be the work of a Buddhist mendicant (Bikshu, Mundaka) who was at the same time a believer in the Vedic doctrines. Here we may be pardoned if we remark that the wish is perhaps father to the thought and that savants labouring under the handicap imposed on them by the chronology of the Old Testament have often to find out or create material for postdating our ancient scriptures prior to Noah's time. We happened to discuss this word Mundaka with some friends some time back and immediately we mentioned the idea of the author being a man with a shaven head (Moddayan, மோட்டையன்) and before we could make mention of the reference to a Buddhist Bikshu, an ardent student of the Saiva Siddhantam intervened enquiring whether the reference was to a clean shaven Moorman. We are afraid this idea did not strike the brain-wave of any alien scholar as it would then be possible to push the Upanishad further down to much later times when Muslim rulers like Akbar the Great held sway over India. It is well-known that Akbar was a model ruler tolerant towards all religions and in his time Muslims and Hindus freely fraternised and lived together like brothers. In Ceylon too there is at least one instance where a Sivan temple was built by a Moorman. We refer to the Konesar temple at Tambelgam in Trincomalee, the inner shrine of which more resembles a Muhamedan mosque than a Hindu temple, having been built under the supervision of the Moorish minister of a Kandyan King who was a Hindu.

Other explanations too can very well be urged for the use of this name. In Tamil for instance, Mundakam is one of the names of the lotus and also of honey or ambrosia. Why can it not be that the Upanishad was so named as it is a prince among the Upanishads as honey and ambrosia are among drinks or the lotus is among flowers?

First Mundakam: First Section

The first Khandam of the first Mundakam commences by giving a list of the line of teachers who taught it and then goes on to speak of Para and Aparā Vidya, God and creation:

Brahma, the creator of the Universe and preserver thereof, was the first of the Devas. He taught Brahma-Vidya, the foundation of all knowledge to his eldest son Atharvan. Atharvan of old revealed the same to Angir. He explained it to Satiyavahan of the line of Bharadvajan, who revealed the knowledge traditionally obtained by the succession of teachers to Angiras. Sounakan the great householder, respectfully approached Angiras and asked: What is it, venerable sir, by the knowledge of which all this world becomes known (verses 1 to 3).

He said to him: There are two (kinds of) Vidyas, the Para (or Supreme) and Aparā (non-supreme) which must be known, so tell us the knowers of God. Aparā Vidya (or Aparā Gnanam அபர குளம்) consists of the Rig Vedam, Yajur Vedam, Sama Vedam, and Atharva Vedam, Siksha (phonetics), Kalpam (ceremonial), Vyakaranam (grammar), Niruktam (etymology, glossary), Chandas (metre, prosody) and Jyotisham (astronomy). Para Vidya (or Para Gnanam பரகுளம்) on the other hand is that by which the Indestructible (Aksharam, அகலாம், God) is realized, (verses 4 & 5).—These two verses, it will be noticed, convey exactly the same idea as the latter half of the Sivaprakasam verse quoted at the top of this article: உயிர் குளம் இரண்டாம், மாறு மலம் அகல் அகலாத மன்னு போதத் தீரு அநுள் ஒன்று, ஒன்று அநனைத் தெரிய ஓதும் சிவாகமம். It is not unusual in Saiva literature to use the words Vedam and Agamam as synonyms. Cf. also the following lines from Siddhiyar in this connection:

(To be Continued).

150,000 DEAD

14 Lakhs Crossed Over

The number of those killed in the Punjab riots was estimated by Mr. Sri Prakasa, Indian High Commissioner in Pakistan at over a lakh and a half. He gave this estimate speaking at a dinner. Mr. Sri Prakasa repeated his earlier figure of those who had crossed over from Pakistan to India and vice versa at more than ten lakhs and those who were still on the way at over four lakhs.

Mr. Sri Prakasa deplored the hatred that had developed in the Punjab between various communities. He said: "So bitter is the feeling between the followers of Hinduism and Islam that they would not even look at each other. We have all to hang down our heads in shame at what has happened". He added: "The only relieving feature is that the Governments of India and Pakistan have now come forward with the assurance that peace will be restored."

"When I left the Punjab I was gratified to learn that proper arrangements had been made for the relief of the refugees and for the protection of the property left behind by the owners. It is quite possible that the fire in the Punjab may die out itself as so many fires die out, but it may also spread."

Individual British officials must have done acts which accentuated communal differences, but the Labour Government in England supported no such policy, said Mr. Sri Prakasa, at a Press Conference.

Mr. Sri Prakasa began by explaining how the riots in the Punjab started. He said that in the initial stage some Indian officials did take sides but the Governments did not want any disturbances. They desired to do their best for minorities in their charge provided, of course, the minorities gave them the fullest allegiance. "There is no doubt", Mr. Sri Prakasa went on, "that with the departure of the officials belonging to the minority communities from their midst in the opting out process the minorities in private life lost confidence in their security as they did not feel safe. Panic and rumour made the situation worse. Many undesirable elements in the social life came on the scene and terrible events followed."

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(c) Salt Supdt., Govt. Saltern, Elephant Pass.

(d) Salt Commissioner, Torrington Square, Colombo.

E. B. TISSEVERASINGHE,

Actg. Salt Commissioner.

Salt Department,

P. O. Box 539,

Colombo, 6th Sept. 1947,

(G. 91, 12 & 19)

"FREEMAN - GAMA"

In Memory of the Late Mr. H. R. Freeman

Mr. S. J. C. Kadirgamar writes:-

The approaching Anuradhapura election brings back to mind the career and greatness of that high souled Englishman who truly represented the under privileged, malaria stricken, ill-nourished, uneducated, dwellers of the jungle regions of the Wannu. He visited them, fed them, nursed them, lived amongst them and they elected him time and again to represent them in the Councils of State. And how did they do it? There were no speeches, no posters, no literature, no bribes, no arrack, no transport. They walked miles and miles through jungle and scrub, in sunshine and rain, to vote for "Appe Mahatmaya". H. R. Freeman was a hero cast in the big mould. He lived among and for his people and they loved him. White man among brown men was a great man.

Something must be done to perpetuate the memory of this remarkable Englishman, and I write to throw out the suggestion that that part of Anuradhapura where his cadjan shack stood or a village in the jungle where he was seen most, be called "FREEMAN-GAMA". Freeman's faithful and loyal friend Chena Muhandiram Muttucumaru can be depended upon to take steps to perpetuate Freeman's memory in the way suggested.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 730

In the matter of the intestate estate of the late Santha-pillai Aseervatham of Mathagal Deceased. Scosanamah widow of Santhiapillai Aseervatham of Mathagal Vs. Petitioner.

1 V P puppillai Amirthanathapillai and wife 2 Mariamthu 3 Santhiapillai Anthosimethu 4 Thommaipillai Sebastiampillai and wife 5 Marudalenammah 6 Mariamayaki Manickam widow of Arakk-nathan, all of Mathagal 7 Santhiapillai Amirthanathan of Mathagal present by of 1st Mile Teluk Pusi Road, Klang Malaya 8 S R Peter alias Santhiapillai Pedurupillai of Mathagal presently of 82 Rodrigo Place, Colombo (Minors 9 Sebastiampillai Anthony Ponkulan 10 Sebastiampillai Anthony Ba'dvin 11 Sebastiampillai Anthony Chamberlain 12 Lady Mary Regina Sebastiampillai) and 13 Gertrude widow of Santhiapillai Sebastiampillai all of Mathagal Respondents.

This matter coming on for disposal before R. R. Selvadurai Esq., District Judge, of Jaffna on the 26th day of June 1947 in the presence of Mr. M. K. Subramaniam Proctor on the part of the petitioner and the affidavit of the Petitioner having been read:

It is ordered that the abovenamed 13th respondent be appointed Guardian-ad-litem over the minors the abovenamed 9th 10th 11th and 12th respondents for the purpose of representing them in this proceedings and that Letters of Administration to the estate of the abovenamed deceased be issued to the Petitioner as the lawful widow of the deceased unless person or persons interested shall on or before the 22nd day of July 1947 show sufficient cause to the satisfaction of this court to the contrary.

This 12th day of June 1947.

Sgd. R. R. Selladurai,

District Judge.

Order Nisi extended to 23-9-47.

Intld R. R. S.

D. J.

(O. 60, 12 & 19)

GOD — HIS PLACE IN WORLD LIFE

(Continued from page 1)

those who somehow realized the significance and necessity of religion but are unable to reconcile the ideas of God with an imperfect universe in which misery and death seem to dog man at every footstep.

It is a herculean task to convince the richer classes that it is wrong of them to debase religion by prostituting it for their selfish and nefarious ends. 'It is easier for a camel to pass through the eye of a needle than for a rich man to enter heaven,' said Christ. The rich man prefers the heaven he can make of this world to a hypothetical one after death. Land, wealth, horses, or motor-cars or aeroplanes, servants, friends, women and pleasures—all these he can command with his money even in this world; so why should he risk the bird in the hand for two in the bush? The rich man can be persuaded to part with his riches only for the sake of name or honour in the world; or at the most he might consent to give gifts to the church and the priests as a sort of insurance against losing a possible seat in a probable heaven.

It is equally difficult to convince the rank materialist at the other end, the communist, of the reality of religion and God. To him the stark reality is the poverty, ignorance, disease, and misery in which the vast masses are suffering. He believes these can be removed if only the masses are made to see that things happen not because of any divine fiat but because of self effort on the part of individuals and groups. The masses can rise only by giving up their superstitions, by improving their economic status and by capturing political power which enables the acquiring and maintaining of a higher economic position. While the priests under the patronage of the princes preach-

ed universal love and toleration and a placid satisfaction with one's lot in life thus minimizing the difficulties of government for the princes, the communists, the new priests of atheism and materialism, are preaching the opposite; they are deliberately inculcating hatred and class war as the means of rise to power in a capitalist-controlled world. The richer classes ordered the preaching of love and peaceful and orderly relations in society, because they knew that it was dangerous to their own interests to rouse feeling of hatred and strife in the vast masses, though in their hearts they had nothing but contempt and hostility for the plebeian masses. The communists, out of their love for the masses, are preaching hatred of the richer classes and are clamouring for their subordination and even elimination through drastic purges. But intrinsically both the capitalistic world and the communist world are built upon the shifting sands of self-love and hatred of others. No such society can ever be secure. Such a society carries within it the germs of internal dissensions and fear of external aggression. It is irreligious and is a negation of the unity of the world.

The capitalist needs religion and God to keep the masses quiet, or to make them fight his battles. The communist does not need religion and God because it keeps the masses inactive and contented with their miserable lot as hewers of wood and drawers of water, and because it makes them willing cannon fodder in the wars of the capitalists and thus are but obstacles in the destruction of his enemy the capitalist.

To be continued)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 736

Kathiravelu Mahadavan of Tholpuram Vs. Petitioner.

1 Kathiravelu Pooalasingam of do

2 Subramaniam Ratnasabapathy and wife

3 Pooledchumy of Moolai now of Malayan Union by their attorney Ampalavanar Baiyal Pakar of Tholpuram Respondents.

In the matter of Estate of the late Nagammah daughter of Ampalavanar Kathiravelu deceased of Tholpuram.

This matter coming on for disposal before R. R. Selvadurai Esq., District Judge, Jaffna on the 30th day of June 1947 in the presence of Mr. V. Elaiyatamby Proctor on the part of the petitioner, and the affidavit of the above-mentioned petitioner dated 26th June 1947 having been read:

It is declared that the said Petitioner be declared entitled to have Letters of Administration to the estate of the said intestate as her brother and one of her heirs be issued to him accordingly unless the respondents or others interested shall on or before the 28th day of July 1947 show sufficient cause to the satisfaction of this court to the contrary.

This 30th day of June 1947.

Sgd. R. R. Selvadurai,

District Judge.

Time to shew cause extended to 24th September 1947.

Sgd. R. R. S.

D. J.

(O. 59, 9 & 12)

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(Mis. 89, 12.)

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(Std. 31, 19-8-1-11-17.)

VYADHA GITA

(Continued from page 1)

seat and waited long enough. The butcher finished his work and along with the Swami went to his house.

Going to the house, the butcher gave a seat to the Swami and went inside asking him to remain there for a short time. The slaughterer going inside attended upon his parents doing to them all that they required. After that business was over, the butcher came out and apologised to the Sannyasin for having detained him so long. The butcher said how he was till then engaged. In the course of the conversation, the Sannyasin asked some questions regarding God, soul, the universe and other allied topics. The answers which the butcher gave are the teachings embodied in what is called "The Vyadha Gita."

The butcher finished his lectures. The Sannyasin then asked him, "Your body is unclean, yet you have impressed me as a great teacher. Why are you engaged in such ugly and filthy work?" "My

son" replied the Chandala, "no duty is ugly or impure. My birth and environment are such as to compel me to learn my family trade for my livelihood from my boyhood. That trade affords food for my household also. We are all maintained thereby. I do my duty to them all. God has entrusted them to my care and put me in that position in which I am to do my duty to them and to Him. I do the same to render them all happy. I do not know yoga or Sannyasin life. I do not also step out anywhere for there is ample work for me here. What little knowledge I have gained is by means of a faithful discharge of my duty consistent with my position in life."

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