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## NANDANAR

(By P. VENKATESAN)

The Gurupoojah of Nandanar who attained Mukthi through Bakthi Marga will be celebrated on Sunday next.

NANDA was a pariah saint. He was a great devotee of the Lord Nataraja, and though born in such low circumstances, his thoughts never dwelt on mundane things but were always on the Lord. Being an untouchable his quarters were outside the Agraharam where dwelt the Brahmins and other castes. His stemmen were of a primitive mould worshipping the lesser and more hideous deities, and were given to cruelty, and drink. They were dirty and foul-tongued and never strong in their morals or in their devotion to God.

But Nanda was as clean in his body as he was in his mind. He would bathe every morning in the river, put on clean clothes, and was a strict vegetarian and never touched liquor. His birth made him a helot in the services of a Brahmin Mirasidar. He was looking after his master's lands and cultivation, and he had a reputation that on account of his devotion whatever he touched prospered. He had an auspicious look and touch. His faith and devotion to his earthly duties never interfered with his regular habits of worship of the Lord. Everyone in the village liked him for his humility and smiling countenance.

Obtaining permission from his master Nanda proceeded to the city of Tiruvavur, for a darshan of the Lord in the temple there. He would certainly not be admitted into the temple. He had therefore to stand at the main gate and try to see the Lord in the sanctum. But the view was hidden by the sacred image of the great bull. The poor devotee was very much disappointed. He sang a song glorifying the Lord Siva, and humbly prayed that He should get him a proper darshan. In a moment he saw the Nandi move to a side, and Nandanar had a glorious vision of the sacred Linga inside.

It was the month of Margali. All Brahmins were talking of the great thing that would be done in the Arudra celebrations in the city of Chidambaram, where dwelt his favourite Lord Nataraja. This stimulated Nanda's longing to be there and enjoy the celebrations.

But it was the season when paddy crop had been sown. The seedlings required transplantation and daily attention regarding water and manure. It was impossible for him to leave the crop to its fate and get away. The master would not even listen to such a suggestion. Moreover, the very idea of a carrion-eating pariah planning to visit Chidambaram for the great occasion sent

forth mocking laughter on the part of the Brahmins.

But Nandanar had better faith in his own devotion and the greatness of the Call. He humbly went to his master and prayed for leave to go to Chidambaram. The master would not hear of anything that he said. "What is to happen to the young paddy seedlings, you fool? What has a pariah to do with Arudra celebrations? Be content with your minor deities, and revel in your drink and dances", he said. Nandanar was very much upset. He addressed the Vedhiyar on the great compassion of the Lord. His universal love for all creation, irrespective of birth and status. His loving entreaties at last moved the hard master. But still he required the slave to finish the harvest before he went.

But how could the harvest be completed so soon? It was a vast area of land, and the plants were still young. It would take at least two months before the crop was ripe to be cut. It was an impossible condition, but the Lord would certainly help Nandanar, felt the poor devotee. Even before the week was hardly over, the entire paddy crop grew fully and became ripe for harvest. The cutting was the work of a day, and, in great happiness, he had completed his task. All the villagers marvelled at this strange event and greatly applauded the devotee for the Grace of the Lord which he had obtained, for the work was not possible for human hands.

Nandanar was willingly permitted to proceed to Chidambaram. The sight of the turrets of the temple sent him into spasms of ecstasy, and all along the way he and his devoted followers sang of the Lord. Even as he was cogitating as to how he should persuade the temple authorities to permit him to have darshan of the Lord, the Lord appeared to the Chief Priest in a dream and told him that His very exalted devotee Nandanar would be going to that place, that he should be received with special honour, and that he should be purified by the ordeal by fire, and later admitted into the temple and allowed to worship Him. Even Nandanar had been given an inkling of the prospect at Chidambaram.

The Brahmin priests were ready at the skirts of the city to welcome the pariah saint. They took him near the temple and there was a pit of flaming fire made ready. Nandanar knew nothing of what was taking place, for all his concen-

(Continued on page 6)

## The Dissolution Of The Body

Gandhiji On The Three Ways

Writing in the *Harijan* of last week Mahatma Gandhi disclosed that he had decided to continue its publication as its many readers desired his views on present day topics. "This means" says Gandhiji "that probably after my death these (the views) will no longer be required." The Mahatma continues:-

My death can take place in three ways: (1) The usual dissolution of the body; (2) only the eyes move, but the mind no longer works; (3) the body and mind may work, but I may withdraw from all public activity.

The first kind overtakes everybody—some die to-day, others to-morrow. It demands no consideration.

The second variety is to be wished by or for nobody. I for one do not wish for any such imbecile state. It is a burden on earth.

The third variety does demand serious consideration. Some readers suggest that the period of my active life should be over now. A new age for India began on August 15 last. There is no place for me in that age. I detect anger in this advice as it is worded. It, therefore, carries little weight with me. Such counsellors are few. I have to come to an independent conclusion. The *Harijan* papers are being conducted and published under the Navajvan Trust. The trustees can stop publication whenever they choose. They have full powers. They do not desire any such stoppage. My life-line is cast in active public service. I have not attained the state which is known as action

## Bigger Rice Ration

May be Possible Next Year

There is a good prospect of increased supplies of rice for Ceylon next year, which will make possible a higher rice ration to consumers.

Mr K. Alvapillai, Commissioner of Food Supplies, told that representations have been made to the Food Authorities in London and Washington for an additional 12,000 tons of rice per month for Ceylon from next year. There is every likelihood of Ceylon being granted this request.

At present Ceylon imports about 20,000 tons of rice per month from abroad to maintain her present average rice ration of one measure per week.

The bulk of Ceylon's rice is likely to come from Burma and Siam next year when very good harvests are anticipated.

Mr. Alvapillai said that the present rice and flour position was satisfactory.

There are stocks of rice enough to last 56 days, and supplies of flour for 48 days.

A shipment of rice amounting to 8,500 tons is expected to arrive in Colombo from Egypt in the first week of October.

Two shipments of flour amounting to 16,000 tons are also expected to arrive in Colombo from Australia about the same time.

in inaction. My activity, therefore, seems at present to be destined to continue till the last breath. Nor is it capable of being divided into water-tight compartments. The root of all lies in truth, otherwise known to me as non-violence. Hence the papers must continue as they are. One step enough for me.

## EQUITY & JUSTICE TO MILLIONS

### A New Social Order

"THE attainment of freedom by itself is not enough. What is essential is that the achievement of freedom must be followed by a new Social Order in which there will be equity and uniformity of social justice in the different Strata of Society and total eradication of all anti-social and anti-national considerations harboured by the few against the many"—said the All-India Socialist leader, Sri Jai Prakash Narain while addressing a big appreciative crowd at Bihar.

### Fight against Racketeers

Continuing the Socialist leader touched the plague-spots of our society suffering from numerous maladies and held out the ideal of the harmonious development of our body-politics. "The period of battling against our external ene-

mies being over, the era of fighting against our internal enemies has set in calling for the urgent need of constructive statesmanship and co-operative endeavour"—added the speaker while calling for an unsparring, relentless, raging and tearing campaign against the racketeers staking the country as pests of the society and sounded the bugle call for the nationalist forces to rally against those unsocial elements.

### Stand by National Govt.

Urging for the reformation of what the Indians have now possessed, Sri Jai Prakash drew a vivid portrayal of the future shape of Free India, devoid of blind and narrow self-interest, nepotism, jealousy, and exploitation of the masses and for that reformation the speaker wanted the people to stand by the national government now functioning with an exhaustive

(Continued on page 6)



## JAFFNA HINDU COLLEGE PRIZE - GIVING

ON

Saturday the 11th of October  
1947 at 6 p. m.

CHIEF SPEAKER: Mr. V. V. Giri.  
Old Boys, Friends and Well-  
wishers of the College are  
cordially invited.



## Hindu Organ

FRIDAY, OCTOBER 3, 1947.

### GANDHIJI

SEVENTY EIGHT YEARS AGO, ON the 2nd of October was born the greatest exponent of *Ahimsa* or non-violence. The doctrine had been preached by great religious teachers of India. Hindus, Buddhists and Jains all believed in non-violence. "Never to do harm to the meanest thing that crawls" was preached by Wordsworth; "தன்னுயிர் கீழ்த்தும் செயற்கு இத்தின்னுயிர் கீழ்த்தும் கினை" sang Thiruvalluvar. Despite the great lessons taught by great teachers the Nations of the world did not appear to have been benefitted or guided by the doctrine of non-violence. At the end of the first World War an attempt was made by drawing up a Charter constituting the League of Nations with the object of preventing war. The League of Nations was utterly helpless to prevent the second World War. A second attempt has been made by the United Nations, but the way things are proceeding in the Security Council of the U.N.O. and the manner in which the Big Five are behaving leave little room for complacency. Unless and until the time comes for a World State to be established and law and order maintained among nations by universal consent wars will continue to be fought, and with the advance of science the destruction that will be caused to humanity will be indescribable. Mahatma Gandhi was perhaps the first in India who stated politics void of religion had no meaning. To him Truth and God are synonymous; Ahimsa or non-violence was practised by him from the time he was in South Africa. To live a life of non-violence one required more courage than a soldier stated Mahatma Gandhi.

Many patriots have toiled and spent many years in jail for the liberation of India, but none of them were able to guide the masses so much as Mahatma Gandhi. He lived on extremely simple life and prac-

# Dr. Annie Besant

A Great Woman Who Served Truth

(By Kumar)

THE centenary of the birth of Dr. Annie Besant, that mighty fighter for India's freedom and who served Truth by serving Man was celebrated all over the globe on Wednesday last.

One hundred years ago this week, Annie Besant was born in a London middle-class home, her parents being of Irish and British stock. What was born was a storm in embryo, not a baby!

Annie grew up in an almost oriental setting. Her father's rational outlook and liberal culture, her mother's transparent purity and deep devotion and her aunt's severe austerity and great family pride combined to produce a puritan atmosphere which tended to accentuate the mystical and imaginative nature of Annie. Later, when after the death of her father, she came under the care of one Miss Marryat, she breathed the same old atmosphere in her warden's home, though she was provided every facility for developing her intellect and disciplining her mind.

During the eight years that she remained with Miss Marryat, Annie read widely and deeply. She studied the classics and read a lot about the Christian saints and martyrs. The stories that she read enflamed her soul, filled her heart with strange emotions and flooded her mind with quaint fancies. She developed a yearning for some kind of religious life and was filled with a passion to sacrifice herself for a great cause. She started tuning her entire personality for such a life by fasting and prayers. Occasionally, she even flagellated herself to see whether she could bear physical pain. Such great faith in the accepted dogma led to idealisation of the clergy who were the upholders and interpreters of the orthodox church. And this idealisation hustled Annie into offering her hand to a clergyman by name Frank Besant.

Before marriage, Annie Besant hardly knew that a volcano was sleeping within her soul and that a storm was crouching within her brain. Marriage helped her to discover herself.

Out of her union with Frank Besant two children were born and also a number of fatal doubts and questionings. Very soon after

tised what he preached. He will, for all time, hold a place among the world's greatest teachers. Satyagraha, Charka and Truth will for ever be remembered when one thinks of Mahatma Gandhi whom God has spared long enough to witness the liberation of his country for which he dedicated his whole life. The trouble is not over yet. Communalism is showing its ugly head in India. Gandhiji has succeeded in putting an end to the troubles in Bengal. We are afraid more has to be done to prevent communal hatred and establish peace in India. May Providence spare Gandhiji many more years and help him who sees no difference between Rama and Rahim or Krishna and Karim to realise the dream of his life—peace and contentment in a Free India.

marriage, Annie Besant found that the role of a wife was far too contemptibly small for a lady of her intellectual and mental dimensions. Fed up with the monotonous details of household routine, she was drawn dangerously but helplessly towards putting all the accepted dogmas in the crucible of reason and examining all the prevailing beliefs in the light of the intellect. The result of her analysis proved disastrous to her and to the faith she professed.

It hurled her from belief to unbelief, from passionate conformity to violent non-conformity, from meek obedience to open defiance. No one could answer her doubts and set her mind at rest.

For six years she struggled. Her family life became a torture and her health gave way. At last she secured a separation from her husband and came out to propagate Truth as she saw it.

Annie Besant was now a full-blown atheist. She studied hard and met many free thinkers to exchange thought and ideas. And among those she met, no one captivated her so much and conscripted her time and talents so completely as Charles Bradlaugh whose ability, character, utter selflessness and total abandon for the cause he espoused made him dominate the thought-world of his time.

While nailing the many traducers of Bradlaugh, Annie Besant came into contact with the Socialists who were by no means friendly to that advocate of free thought. Her study of Socialism, which started as an arming for defence, took her into the very citadel of her foes, not as a combatant but as a convert.

She drifted away from Bradlaugh and became a convinced crusader of socialism. She found that "the case for socialism was intellectually complete and ethically beautiful." She preached the new gospel with all the sweep of her eloquence, with all the power and force of her logic.

Her new field of work brought her new company of workers. She joined the Fabian Society and worked hard with Bernard Shaw, Sydney Webb and other great workers of the cause. She faced and met bitter attacks from free-thinking radicals as well as fear-riddled Tories. She organised a Socialist Defence Association to provide legal assistance to workers harassed by police prosecutions. She started the *Link* in conjunction with W. T. Stead and made it a powerful medium of socialist views.

Her work as a Socialist was also responsible for bringing her into the fold of Theosophy. For, a chance handing by W. T. Stead of *The Secret Doctrine* by H. P. Blavatsky for review in the columns of the *Nation and Reformer*, made Annie Besant first a close student and later a devout disciple of Blavatsky whom she met by appointment in London.

Annie Besant entered Theosophy with all the gifts that made her famous. Her passionate advocacy, her matchless eloquence, her gift to choose and inspire workers and her reckless courage to face opposition and scotch them, her great drive and her capacity for organisation were all placed at the altar of Theosophy. What England lost by this change-over of Annie Besant, the world gained in general and India in particular.

To be continued

## OUR M.P's

Men With Doubtful  
Character Too Included

The "Search light" in a frank and outspoken article states that the results of the elections to Parliament are very disappointing. It says:

Those elected comprise a heterogeneous crowd. Men whose room is far more preferable to their company, have managed to sneak in by mere trickery and thuggery. Among those who stood for election are some questionable characters and insolvents and on whom the Criminal Investigation Department is keeping a vigilant eye. Of one such a Police Inspector giving evidence in Court in a Criminal Case deposed as follows: "I know Mr. .... Recently I received official papers from the C. I. D. Colombo, regarding him. In those papers he is described as a dangerous crook without any means and who lives by exploiting others and on whom the local Police should keep a careful eye."

Another elected member has been giving the Police cause for anxiety. He is alleged to have run a house of ill fame! A bad liver. There are also among this mixed bag persons who have deceived more than one Fort establishment and on whom summons could not be served for the obvious reason that they had no fixed abode!

We can quote other similar instances in order to prove our contention that the electors in most cases, did not know whom they were electing. In this manner men with doubtful character, status and integrity have been sent into Parliament as "representatives" of the people. Could there be a greater mockery and abuse of the sovereign right of citizenship? What a House of Representatives we shall have, really? And these will be your rulers, oh Lanka!

## Gas Warfare

Hindus Originated It

Gun-powder and chemical warfare were first discovered in India declared Dr. Vaman Kokattur a consulting chemist of New York, addressing the American Chemical Society at its recent annual meeting in New York.

Kokattur said that historical evidence showed that fire-arms, flame-throwers smoke screens and sneezing powder also were used by Hindus as early as the fourth century before Christ. He said that there was no proof the Chinese had used these weapons until eight or nine centuries later.

He suggested that a study of the Indian epics might lead to an improvement of to day's techniques. He said that India possessed all the prerequisites for the development of chemical warfare, including an advanced knowledge of chemistry and matchless resources.

Kokattur also said the Indians knew of many natural poisons, vegetable, animal and mineral. The Indians used many of these in medicine.

Just Received!!!

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(Mis, 146.3 & 7.)



# Third World War!

## African Lion Vs. Bengal Tiger

**W**ILL there be the Third World War? Asks the Calcutta "Amrita Bazar Patrika" and states that the fight between America and Russia, if it takes place at all will be like the fight between an African Lion and a Royal Bengal tiger. It will be a fight that will not only completely ruin the two Great Powers but along with them exterminate many other countries. The Patrika writes:—

The Second World War ended just two years ago. But we have begun to hear all sorts of talks of the next World War—the Third World War. Two years before 1939 we heard similar talks of war. Hitler's Germany was then the only bogey. To-day we have two—America thinks Russia a bogey and vice versa.

But will there be another war? Some will say yes; others think there is no such possibility in the near future. M. Vyshinsky, the Russian delegate to the U.N.O. General Assembly, seems to belong to the first category. In his recent speech to the General Assembly, considered by many to be one of the most outspoken, M. Vyshinsky said some very startling things. That speech is said to have deeply stirred American public opinion and caused considerable resentment, according to the New York correspondent of the *Daily Telegraph*.

"As one can judge by a number of signs," said the Russian delegate, "preparation for a new war has already passed the stage of sheer propaganda, psychological coaxing and a war of nerves. Numerous facts prove that in some countries and particularly in the U.S.A. war psychosis is being warmed up by putting into effect practical measures of a military and strategical character etc. etc." Propaganda, psychological coaxing and a war of nerves, as we saw in Hitler's Germany, usually preceded the actual declaration of war. But M. Vyshinsky says that that stage is already passed. Does he mean that the next war is just a question of time? What M. Vyshinsky says, however, finds amazing corroboration from the statement of Mr. Henry Wallace, one of America's front-rank politicians. He says that this "war hysteria" is most noticeable in the U.S.A., particularly in the American Press. Hitler similarly built up war hysteria in Germany in the years prior to 1939 with results that we all know.

The shepherd in Aesop's Fables cried "the wolf, the wolf" out of pure fun. But some day the wolf actually came. In the latter half of the last decade talks of war were persistent. What happened? The war came in 1939. Are not talks of war persistent to day? Should we be surprised if another catastrophe engulfed the world? True, the great Powers are not in a position to fight so soon after the Second World War from the devastating effects of which they have not yet recovered. But war sometimes comes in spite of their liking or disliking it. It comes sometimes as the result of very trivial incidents. Who knows the next war will not spring from a petty strife?

But if it is assumed that the next Great War is sure to come

before long, what are the prospects before the likely combatants who, many think, will be America and Russia? Henry Wallace has already forecast the result. "The United States", he says, "with all its wealth, with our arsenal of atom bombs and with the great moral principles of our people, will never win a Third World War. We shall not have strong allies."

About the respective military strengths of America and Russia not much is or can be known, apart from the general observation often made that both are militarily very strong. About the Russian Army's preparedness interesting facts were stated in an article in the *Armoured Cavalry Journal*, an unofficial military publication of Washington. According to the writer of the article, Major Steward, reliable authorities estimate "Russia could probably invade and occupy the whole of Western Europe against the resistance of the present U. S. and British troops in Europe in a matter of 48 hours". He says that Russian army strength as a whole is believed to be between 3,500,000 and 4,000,000 men. The Russians now have 10 mechanised armies in all Europe, each of these having from 50,000 to 60,000 men, a total of 500,000 to 600,000 in mechanised set-up. Major Steward further says that "the Russian stands today as the best trained and most nearly prepared for actual combat of any army in the world."

The fight between America and Russia, if it takes place at all, will be like the fight between an African lion and a Royal Bengal tiger. It will be a fight that will not only completely ruin the two great Powers but along with them exterminate many other countries and their peoples. That is why Professor Einstein sounds the warning that "the threat of extinction hangs over humanity."

### Farewell to Dr. C. Candiah

On the eve of the retirement of Dr. Candiah after his service of 36 years in the Medical Department, he was given a farewell entertainment at the Town Hall, Jaffna. A large and distinguished gathering of ladies and gentlemen were present.

Dr. & Mrs. Candiah sat for a photograph in the Hospital premises and were taken in procession to the Town Hall accompanied by Oriental Music.

After refreshments, a Public meeting presided over by Dr. Doraisamy was held.

The chairman referred to the services in Jaffna rendered by Dr. Candiah in three different periods culminating in his appointment as Divisional Medical Superintendent. He was mainly instrumental in getting the new Maternity Ward built in the hospital and this will ever remain as a memento of his work in the medical department.

Dr. R. V. N. Selvadurai, the Surgeon of the Hospital referred to the uniform courtesy and kindness to all by Dr. Candiah. He was a very able administrator with tact, and tolerance in his work.

Mr. P. Nadesan, the Chief Sani-

Letter to the Editor

## Clerks' Appeal to M.P's.

Sir,

I shall be grateful if you would kindly grant me the indulgence of your valuable columns to appeal to the Members of Parliament on behalf of the clerks of the Executive Clerical Class, who were promoted by the examinations held in 1942 and 1944, pointing out to a grievous anomaly that has been passed over by the Conversion Committee. It will be of immense interest to note that this is the identical set of people who, having been appointed to the General Class between 1934 and 1938, had to go with negligibly little or no benefit at all while all others in the grade were getting real benefits at every revision of salary during the last decade.

The General Clerical Service was reorganised in its present form during the years 1937 to 1940 and the examinations held in 1942 and 1944 were the first two of its kind under the new scheme of Wedderburn. There has been no direct recruitment to the higher grade whether designated Class II or Executive Class after 1937. The very facts that the only difference between the old and new scales of salary, namely Rs. 720-108-2448 and Rs. 1044-103-2448 respectively, is in the minima and the minimum in the new scale is equal to the old minimum plus the three increments for the four years compulsory service in the General Class, clearly show how these clerks have been played out.

When an officer in the General Class is now selected for promotion to the Executive Class by the examination held for the purpose, he is immediately appointed with effect from the 1st of October proceeding the date of the examination. But these unfortunate victims were meted out with a different treatment. Although they got through the examinations held in 1942 and 1945 and were actually promoted to the Executive Class from those dates, they had to wait till October, 1945 to be placed on the legitimate minimum of the class, thereby losing three increments for the rest of their career. A further result is that these officers cannot reach the maximum of Grade II before 23 years of service in all, while the others could reach in 17 years.

At the time of publication of Sessional Paper XII of 1945 on the subject of the Jaffna Urban Council spoke next on behalf of the Sanitary Staff in the Health Department and paid a glowing tribute to Dr. Candiah for the signal services rendered by him as a Divisional Medical Superintendent of Jaffna. He referred to the fact that the Jaffna Civil Hospital, was not well patronised in earlier years, as a Jaffna man had conservative and prejudicial idea that the hospital was a "Thanna" hospital ("Free Hospital"). After arrival of Dr. Candiah as D. M. S. things changed very rapidly.

Rev. Fr. T. M. F. Long speaking said he wished to record his appreciation of the work of Dr. Candiah as a silent worker. He had been very successful in his profession and Jaffna feels proud that one of his men rose to its higher point and brought credit to the Department in which he proves a brilliant ornament.

Dr. Candiah suitably replied.

subject, the Salaries Committee was appointed with wide powers of not only fixing salary scales for the various grades in the Public service, but removing such anomalies as referred to above. In spite of numerous representations on the subject, neither the Conversion Committee nor the Treasury had paid any heed to the representations. Similar anomalies in other grades were actually removed by the Conversion Committee.

It is a well known fact that the competition this set of officers had to face before their first appointment to the General Class and later before promotion to the Executive Class is several times keener than that today when recruitment to the General Class and promotion to the Executive Class are both made in hundreds from the remnants of those who sat for the earlier examinations. A similar action of the Treasury in the conversion of Old Entrants in the grade on an Interim Report received strong resistance and in fact evoked a threat for direct action by the Union. That matter was later adjusted. This time a smaller section of the service has been the victim of the axe, expecting perhaps lesser resistance in view of the smaller numbers.

No sane or clear thinking man can reasonably deny that General Class and Executive Class of the General Clerical Service are part and parcel of one and the same scheme which was reorganised in one and the same Sessional Paper XII of 1945. As such, it is most ridiculous to fix 1-10-38 for the General Class and 1-10-45 for the Executive Class in the same Sessional Paper XII of 1945 and that too for implementing the salaries only. If the same date 1-10-38 was fixed for both the classes, all these anomalies would never have arisen. Those who joined this grade before 1942 and after 1944 cannot have any grievance since the former were not subjected to the "four years compulsory service in the General Class" and had to stand the examination in Government in Government Accounts, Regulations etc., under the new scheme, and the latter had already been paid accordingly.

How is it possible to have a contented service to work the New Constitution while such anomalies still remain. Even now, it is not at all too late to rectify this anomaly without altering the Final Report of the Conversion Committee. All that is required is to add a proviso to the table appearing on page 73 of the Report by means of a Treasury Circular that in the case of officers promoted to the Executive Class by the examinations held in 1942 and 1944, the salaries are to be converted not on the basis of salaries drawn by them in December, 1945 but on the hypothetical point of salary that would have been reached by them in December, 1945 had they been originally placed on Rs. 1044 per annum with effect from the date of promotion to the Executive Class or 1-10-38 referred to in paragraph 14 of Sessional Paper XII of 1945.

Colombo,  
27-9-47.

Yours etc.,  
"Sympathiser"



## Vivekananda Ashrama -- K'Lumpur

### Lecture by Swami Sathiyanda Bharathi

An inspiring and instructive lecture on "Pure Mind" was delivered in Tamil by Swami Sathiyanda Bharathi of Singapore to a very large audience at the above premises on 25-9-47 commencing at 6-00 p. m.

The lecturer stressed that the subject was one for deep thought pointing out the essentials required to nurture pure ideas in a young mind which eventually converge towards the divine symbol as emphasised by the ethical code of various religions underlining the basic truth that daily meditation kindles the divine spark latent in all souls.

That the simple habit of self analysis and resolving to lead better life practised, before one goes to sleep daily, generally leads to divine inspiration, was lucidly explained by the Swamiji. That contact with outstanding personalities stirs the mind to noble thoughts was emphasised by the speaker citing the pure life of Ramana Maharishi who radiated love and divinity by his mere look having developed a pure mind.

"The ultimate object of pure living and meditation was the merging of the individual consciousness into the universal consciousness" said the speaker. This state was revealed by the tenth psalm of "Sivagnana Botham" which he quoted and explained lucidly.

With emotion the speaker recounted the reactions on the mind of a thief, a mother in earnest search of her lost child and a virgin burning to see the face of her lover when each in turn passes out of a dark room, happens to see the faint glimmer of a block of wood, gets the feeling that the cherished object is there--an illustration how the mind is the cause of one's happiness and sorrow.

The episode in "Mahabharatha" where Prince Dharmar having lost all his younger brothers who went in search of water when faced by the words of "asareer" to state the wonder of wonders in human confidence, replied that when one witnesses a person losing life, the former feels confident of his living long, was cited by the Swamiji making a soul stirring appeal.

He added that an accurate conception of a pure mind is hard to define but is readily noticeable to one's own self when his actions tend to cast a shadow leading to lower level in purity.

With an appeal to the audience to endeavour to set on the pure way of life by the Swamiji and tendering of thanks by the Hon. Literary Secretary of the Ashrama, Mr. N. Ponnaiah, the meeting came to a close at 7-30 p. m.

—Cor.

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Experienced Accountant and Assistant Manager preferably with knowledge of typewriting. Salary according to qualifications. Scale Rs. 75/- to Rs. 145/- with 50% War allowance. Apply to the Secretary, Jaffna Co-operative Stores Ltd., 150 Hospital Street, Jaffna, on or before 15-10-47. (M.s. 143, 3 & 7.)

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| " R. Candiah                   | 50 00          |
| " A. Sinnatamby                | 50 00          |
| " A. Satkunanathan             | 5 00           |
| <b>Total</b>                   | <b>4872 37</b> |

V. BALASUNDARAM,  
Treasurer.

J. H. C. Building Fund  
Committee.  
30-9-47.

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 766.

In the matter of the Last Will and Testament of the late Innasippillai Antonippillai of Karampan, Jaffna. Deceased.  
Sellammah widow of Innasippillai Antonippillai of Karampan, Jaffna. Petitioner.

Vs.

Minors. 1. Antonippillai Iranganie  
" 2. Antonippillai Selyamah  
" 3. Antonippillai Thirumahal  
" 4. Antonippillai Basil Rajakumaran  
" 5. Antonippillai Sathibama  
" 6. Antonippillai George Rajasooriar all of Karampan, Jaffna. Respondents.

This matter coming on for disposal before R. R. Selvadurai Esquire, District Judge, Jaffna on the 12th day of September, 1947 in the presence of Mr. M. Kathiravelu, Proctor for Petitioner and the affidavit of the Petitioner dated 6th day of August, 1947 and of the attesting Notary and witness dated 24th day of July, 1947 having been read.

It is ordered that the abovenamed 6th Respondents be appointed Guardian-ad-litem over the minors 1 to 5 Respondents for the purposes of protecting their interest in the administration proceedings and that the Petitioner be declared entitled to Probate and that Probate be issued to the Petitioner as executrix and sole legatee under the said will, unless the said Respondents shall appear before this Court on the 24th day of October, 1947 and show cause to the contrary.

This 23rd day of September, 1947.  
Sgd. R. R. SELVADURAI,  
District Judge.  
(O. 68. 30 & 3-10-47).

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 759.

In the matter of the estate of the late Akilandanayagi wife of Kanapathippillai Ponnaiah of Vaddukoddai East, Jaffna. Deceased.  
Kanapathippillai Ponnaiah of Vaddukoddai East, Jaffna. Petitioner.

Vs.

1. Ponnaiah Sivapathasundram  
2. Ponnaiah Mahadevi  
3. Ponnaiah Nathanayagi  
4. Ponnaiah Thiruchelvam  
5. Ponnaiah Ganaswaran  
6. Saravanamattu Kanapathippillai all of Vaddukoddai East, Jaffna. Respondents.

This matter coming on for disposal before R. R. Selvadurai Esquire, District Judge, Jaffna on the 29th day of August, 1947 in the presence of Mr. M. Kathiravelu, Proctor for Petitioner and the affidavit and petition of the Petitioner having been read.

It is ordered that the abovenamed 6th Respondent be appointed Guardian-ad-litem over the minors 1 to 5 Respondents for the purpose of protecting their interests and representing them in these proceedings and that Letters of Administration to

## VEDANTA MOOLA SARAM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 26-9-47)

LXXV

### XVIII. THE MUNDAKA UPANISHAD (Continued)

Then comes Annam which is generally translated as food or cooked rice. This word (like several others in the Sanskrit language) seems to be used in various senses and has to be understood according to the context. It is sometimes used to denote Amritam or ambrosia, the sweet food of the Devas which is supposed to make them immortal. Just in the same way that the cow is deified and venerated owing to its great usefulness, &c. among animals, Annam (or food) seems to have been given a very high place among created things by our ancestors, as being the all-in-all to man. It denotes food, the best of foods, the essence of food, the ultimate essence of everything corporeal, the first creation of Brahma the creator. In this last sense it seems to correspond to the stirred up Maya of the Saiva Siddhantam, the 31st of the Tatwas, though in some other cases as in the word Annamaya Kosam it denotes the grossest of created forms.

Pranan or life would similarly seem to correspond to the individualized Ego or Purusha tatwam, the Pancha Kanchukan or five-coated being (tatwas 25 to 30). Manas (mind) represents the four Antahkaranas (or inner senses) of Chittam (the bare-thinker), Manas (the doubter), Ahankaram (the wrong concluder) and Buddhi (the right reasoner) (tatwas 21 to 24). Satyam (or truth) we have translated as 'the elements'. Lokas or worlds and Karmas or works require no comments. Amritam, which is generally translated as immortality, we have rendered as their 'results'. Though this word ordinarily denotes Ambrosia, the honey-like drink of the Devas, it also means the essence extracted out of anything good, the essential resultant.

The words 'Nama' and 'Rupa' we have as usual rendered as names and forms. But we should not omit to note here that they stand for what we call the world of words (சொற்களின் பகுதி, Sot Prapancham) and the world of things (பொருள்களின் பகுதி, Porut Prapancham) respectively. The former consists of Mantras (words or prayers), Padas (syllables or words) and Varnas (or letters), and the latter of Bhuvanas (or worlds), Tatwas (elemental or essential principles of mind and matter) and Kalais (circles in which the above are comprehended). For further elaboration of these, the reader is referred to Siddhiyar and other works on the Saiva Siddhantam.

### Second Section

The next section goes on to speak in the first six verser of ceremonial works, Agnihotram &c, when and how the oblations are to be offered, the different kinds of sacrificial fires and the results of these ceremonial works. The goal of works is said to be Devalokam and Brahma-logam. The 6th verse reads: Come, come, thus saying, the resplendent offerings carry the sacrificer by the rays of the sun, honouring him and saluting him with the welcome words: Thus is your holy Brahma lokam obtained by your desert.—This presumably refers to the attainment of Brahma's world by the Devayanam or Luminous Path more fully described in the Chandogya and other Upanishads. After thus lauding to the skies the performance of works enjoined in the Karma Kandam of the Vedas, the Upanishad proceeds in verses 7 to 10 to speak of the impermanance and transitoriness of these results. Those who set store by works done with attachment and their results as the highest end and aim of man are dubbed as ignorant, blind people led by the blind, Mudahs (மடாஹ், fools) who lose their heaven (i. e. Swargam, &c.) when the fruits of their actions become exhausted and are reborn in this and other lower worlds. The next two verses speak of the excellence of renouncing the world and seeking a Guru (or spiritual teacher): But those who with subdued senses, with knowledge and the practice of the Duties of a mendicant in the forest follow austerity and faith go freed from sin through the Sun (the Devayanam or Northern Path) to where that Immortal Purushan of undying nature (the birthless and deadless God) abides. (verse 11). Let the Brahmana after examining the worlds gained by works renounce the world. Nothing that is eternal (not created) can be gained by what is made (not eternal). For the purpose of knowing this, he approaches Samid (sacred wood) in hand a teacher who knows the Vedas and is solely devoted to God. (verse 12).—The 13th verse with which the section concludes is a sort of introductory verse to the Second Mundakam asking the teacher approached as suggested in the previous verse to explain Brahma-Vidya (the highest knowledge) to the disciple.

(To be Continued).

the estate of the abovenamed deceased be granted to the Petitioner as her lawful husband unless the abovenamed Respondents appear before this Court on the 8th day of October, 1947 and show cause to the contrary.

The 12th day of September, 1947.

Sgd. R. R. SELVADURAI,  
District Judge.  
(O. 69. 30 & 3-10-47).

### Opposition Leader Not Required

The Communist Party in the Parliament does not want a leader as there is no such provision in the present constitution. An opposition leader is required, according to the Party, only in a two party system of Government.



# PARTIES IN POLITICS

## The Tamil Party of Ancient Ceylon

By R. C. P.

IT took about 800 years of Parliamentary government before the party system emerged in Britain. In the 18th and 19th centuries, there were occasions when party system in Britain showed signs of subsidence, and statesmen resorted to devices of underpinning its foundations. In no country, other than Britain, has party system gained a footing. The English parties, it may be said, represent different principles of social life and economic outlook.

Among us (Ceylonese) no fundamental principles of social, economic or political life differentiate the people. In the broad outlines of political outlook, all are agreed. The party system, which is now being introduced, through political doors, it is feared, might disintegrate the people. However that be, it is certain that Ceylon has not been ready to spring a party system at so short a notice. The make-believe parties which have sprung up like the prophet's gourd have not been fortunate in the names given them. The A. C. T. C. has multi-sided purpose to achieve, one phase of it is politics. Its politics should embrace all who think and feel alike. Its political principles should be unequivocally stated and widely diffused. Its work under head *politics* should be manifested under a suitable party name. May I suggest that the party be named—THE PEOPLE'S PARTY—i. e. the party which the A. C. T. C. sends to the political field should be called "The People's Party".

The bleak skull, bones, with bill-hook will not be recognised as an auspicious sight by any person of Hindu or Buddhist culture. Whatever purpose these may symbolise on a flag, the symbols shall remain repellent to sight.

"From the past, through the present, to the future" wrote a great thinker. Can't the party adopt some design on our historic background to suit our present-day outlook and purpose?

In ancient Ceylon there was a political party known as the Tamil party. To this party, Dutagemunu's father probably belonged. He dubbed his son Gemunu with the offensive sobriquet *Dushta* (wicked) because his son was determined to break through the party discipline.

We read in the *Mahavamsa* Chap XLV, verse 22 "Hatcha-datha having now gained over the great men of the Tamil party seized the royal city and proclaimed himself King.

Was the "Tamil party" with all the "great men" in it a communal party? It was not. The party's political principles were lived out. There was no need then to proclaim and publish the party's principles. They were found integrated in the race of the nation. Elala demonstrated his inherent virtue when he challenged his opponent Gemunu for a duel and by his attitude of sympathy and justice in all things. Every division of people had its own code of honour and standard of cleanliness of life. The family was the indivisible unit of the race and this social cell characterised the race and nation.

### Sale of Valuable Land

On the orders of Court in Testamentary Case No. 580 of the District Court of Jaffna. Tenders are hereby invited for the sale of land described herein below. Tenders should reach Mr. S. Visuvanatham, Proctor, Nallur North, Jaffna or the Secretary, District Court, Jaffna

## CAUSE OF WAR

### Should be Uprooted

Sm. Vijaya Lakshmi Pandit, leader of the Indian Delegation to the United Nations declared, "Though the world is daily reminded of the starvation that threatens Europe, comparatively little thought is directed towards the misery of millions in Asia who are slowly dying of hunger, disease and malnutrition."

In a broadcast talk to the Far East she asserted that India seeks peace, freedom and justice "far more ardently than any other country of the world can possibly do because we know what it is to live in a world without these principles."

"We must do everything in our powers to strength the United Nations," Sm Pandit said.

Declaring that India's constitution was fast approaching completion, Sm Pandit said: "We shall then emerge as the Independent Socialist Republic of India. But even to-day and for the next year or two as a Dominion of the British Commonwealth, India will strive with all her influence to see the area over which imperialism has hitherto exercised unqualified control is reduced as rapidly as possible."

Sm Pandit deplored, "this unfortunate talk of war at the present moment" adding "it may be loose talk and mere propaganda for other purposes. It is dangerous talk and if continued long enough may lead to actual war."

"War cannot be eliminated by physical force even if it be of the atomic bomb. Causes of war must be eliminated. We can not afford to allow a third and more catastrophic world war to engulf us with the rest of mankind."—(Reuter)

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(Mis. 137 26-9-23-11-247)

within twenty-one days from date of this notice.

### DESCRIPTION OF PROPERTY

Land situated at Vannarponnai East called "Kampapalam, Pavadangkadu and Chudalaiipiddy" in extent 1.24 kls. with stone built house and other appurtenances and bounded on the East by lane, North and West by the property of Saraswathy daughter of Sanmugam, and South by that of Packialledhamy wife of Rasiah.

The above land belonged to the minor children of the late Yogamala wife of S. S. Nagalingam of Nallur North, Jaffna. For further particulars apply to Mr. S. Visuvanatham, Proctor, Nallur North, Jaffna or the Secretary, District Court, Jaffna (Mis. 144-3)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 760

In the matter of the intestate estate of the late Arunasalam Kanapathipillai of Vaddukoddai West

Deceased.

Sinnachipillai widow of Arunasalam Kanapathipillai of Vaddukoddai West

Petitioner.

Vs.

1. Arunasalam Muthucumaru of Moolai 2. Arunasalam Elaiyathamby, P. W. D. Alor Star, Kedah 3. Vythilingam Selvaratnam of Vaddukoddai West 4. Vythilingam Sabaratnam of do 5. Murugasu Thayarajah and wife 6. Saraswathy both of Koddissiddi, Moolai 7. Karthigasur Murugasu and wife 8. Sithamparem both of Koddissiddi, Moolai 9. Saravanamuthu Navaratnam of Moolai 10. Saravanamuthu Rajadurai, Medical Dept., Kulim Kedah 11. Dr. Saravanamuthu Appudurai, Mersing, Johore 12. Chellappah Rajadurai and wife 13. Thangammah both of Vaddukoddai West 14. Ponniah Thuraiatnam of Moolai 15. Ponniah Rajaratnam of Kedah 16. Ponniah Thayapaekiam of Kedah 17. Ponniah Gnanambika Devi of Kedah 18. Murugasu Sivarambo of Jakkachy, Pallai 19. Ramupillai Sellathurai and wife 20. Nagammah both of Thiruvilly West.

Respondents.

This matter of the Petition of the abovenamed Petitioner coming on for disposal before R. R. Selvadurai Esquire, District Judge Jaffna on the 29th day of August 1947 in the presence of Mr. N. Ehamparam, Proctor on the part of the Petitioner and the affidavit and Petition of the Petitioner having been read:

It is ordered that the abovenamed 9th Respondent be appointed Guardian-ad-litem over the minors 15 to 17 Respondents for the purpose of watching their interest in this administration proceedings and that Letters of Administration in respect of the estate of the said deceased be issued to the Petitioner as his legal widow unless the said Respondents or any other person shall appear before this court on the 8th day of October 1947 and show sufficient cause to the satisfaction of this court to the contrary.

The 29th day of August 1947.

Sgd. R. R. Selvadurai,  
District Judge.

(O. 67, 3 & 7)

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(Std. 31-19-8-1-11-47)

## Sale of Toddy Rent Vavuniya District October to December 31st 1947

The Re-sale of toddy rent of the undermentioned Tavern for the period 1st July to December 31st 1947 will be held at the place and on the respective date shown against the tavern.

2. Prospective tenderers are referred for particulars to the full notice published in Government Gazette of 3rd October 1947.

KOHOBAN WICKREMA  
Asst. Government Agent Vavuniya

The Kachcheri  
Vavuniya 26th September 1947.

| No. | Division        | Local area in which tavern is situated | Date and time of closing tenders | Place                      |
|-----|-----------------|--|----------------------------------|----------------------------|
| 7   | Maritime Pattus | Chilawatte                             | 11-10-47 at 10 a. m.             | Circuit Bazaraw Mullaitivu |

(G. 104, 3.)

## TENDER NOTICE

The Deputy Food Controller, Jaffna will receive tenders up to 12 noon on Tuesday, 7th October 1947 for transport, rebagging etc of food-stuffs at the various supply stations in the Jaffna District for the period 1-11-47 to 30-9-48.

2. Tenders should be made on form obtainable on application from the Deputy Food Controller (up to 12 noon on 6th October 1947) from whom all particulars on the subject can be obtained.

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

4. Tenders received in pursuance of my Gazette notification dated 3-7-47 and appearing in Government Gazette No. 9734 of 11-7-47 have been rejected, previous tenderers can make use of the deposit they have already made.

M. SRIKHANTA

for Deputy Food Controller,  
The Kachcheri,  
Jaffna, September 24, 1947.

(G. 103, 3)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 765

In the matter of the estate of the late Sellammah widow of Ambalavanar of Thirunelvely Jaffna

Deceased.

Ambalavanar Sivasubramaniam of Thirunelvely Jaffna presently of Wellawatte Colombo

Petitioner.

Vs.

1. Ambalavanar Ratnasabapathy  
2. " Puvaneswary both of Thirunelvely Jaffna

Respondents.

This matter coming on for disposal before R. R. Selvadurai Esq. District Judge Jaffna on the 12th day of September 1947 in the presence of Mr. R. Sivasubramaniam, Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner dated 2nd September 1947 having been read:

It is declared that the said Ambalavanar Sivasubramaniam, petitioner is entitled to have letters of administration to the estate of the deceased and that the same issued to him accordingly unless the respondents or others shall on or before the 15th day of October 1947 show sufficient cause to the satisfaction of this Court to the contrary.

This 12th day of Sept. 1947.

Sgd. R. R. Selvadurai  
District Judge.

(O. 70, 3 & 7)



**NANDANAR**

(Continued from page 1)

ness was of only the Lord. He was made to pass through the fire, which he did without knowing of it at all. The Lord had managed the entire business. Nandanar had thus been purified and was fit to enter the temple. He was lovingly taken to the sanctum, and he lost himself in ecstasy when he saw the glorious Nataraja, dancing in His Divine Splendour. In this state he enjoyed ineffable bliss, and after some time he joined the Lord, leaving only an inert body behind him.

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(Mis. 47, 26 30 &amp; 3)

**Equity and Justice To Millions**

(Continued from page 1)

constructive programme. "Peoples' Raj is our aim and to reach that objective, the calm of peace must replace the reign of terror that is now raging throughout India, which may be marked as a transition period with the quittal of the British imperialists. I am more than sanguine that the present unrest will soon be dead as yesterday whereby a new social order will emerge" said the Speaker.

**Socialist Ideal**

In conclusion, Sri Jai Prakash Narain expressed satisfaction at the popularity of socialism in the country which was fast progressing. He said that socialism in India would mean a Peoples' Raj where the teeming millions would get a deal with equity and justice in both the dominions of India and Pakistan and thus the dream of a Kisan Mazdoor Raj, as enunciated by the Socialist Party of India, would come to a reality.

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(Std. 29, 1-8 to 30-8-48)

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

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