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NO. 57.

Civilisation, Politics & Religion

Tussle Between Politics & Religion

Two Phases of the Same Problem

(By SRIMATH SWAMI PAVITRANANDA)

(Continued from our last issue)

IN the eyes of the peasants and villagers the priest was an ally of the rapacious Czarist taxgatherers and of tyrannical police officials. No wonder that the Church should be destroyed with the Czarist regime.

Sometimes it becomes a part of the State policy to take advantage of the religious feelings of the people. Machiavelli speaks of religion and morals 'as an instrument to be used to his advantage by the intelligent ruler.' Napoleon I, though a sceptic, would not countenance any anti-Christian or anti-clerical legislation. He knew that, in keeping the people oblivious of their misery and sufferings, religion exerted the greatest degree of influence. 'Yes we must see to it', he said, 'that the doors of the Churches are open to all, and that it does not cost the poor man much to have prayers said on his tomb.'

In times of war and on occasions which will serve its purpose, the State encourages or arranges prayers from all Churches, as if, all of a sudden, it has become very much religious-minded. It is simply a method of rousing mass feelings for or against some particular thing. How religious feelings can be exploited can best be seen in the present day India. The masses are made simply the tools in the hands of political demagogues who invoke the aid of religion to serve their nefarious purposes. Ordinary people do not know what will be to their real interest. They simply follow the cry of religion in danger. Religious feeling is one of the most combustible elements in the life of the masses. One who can sway it possesses a great power. So political leaders, themselves having no faith in religion, take advantage of the religious feelings of the people—sometimes with great success.

Another charge against religion is that it makes the people timid, docile, and otherworldly.

In the old days our people thought that God gave them this fate or that. Now they began to see they could make their own fate, says a Russian of the Soviet Regime. If one always looks for happiness in the world to come, naturally the duties of the present world are neglected. If people are to be kept or made, physically virile, mentally alert and vigorous, religion is a great handicap, they say. For, religion

talks in terms of the spirit and not of the body.

But is this the real religion? The man who is useless for this life can never serve any useful purpose in the life to come. The man who cannot solve the problems of this life, can never solve the problems of eternity. The man who quakes to face this life can have no hope of success in the life beyond death, for he carries this mind and the present mental attitude wherever he goes. This is a simple truth. So the real meaning and significance of religion should be first found, before any criticism can be directed against religion. But this is a fact that religion, which asks people to regulate their life according to the highest moral and spiritual principles, is a great handicap to politicians—at least to the modern politicians. For, politics nowadays is synonymous with anything but justice, honesty, truthfulness—things which count most in one's spiritual life. Naturally any honest man will be suspicious of politics or politicians—barring exceptional cases. And politicians also will find it hard to carry a long with them the persons who want to live up to some ideal. Not only that. The influence of a good life lived spreads in the society. Politicians have to counteract those influences. As such they are against religion.

But there is no denying the fact that both politics and religion are important factors of human civilization, and we cannot do without either of them. One is the body, the other is the soul, as it were. Soul without the body has no visible existence, body without the soul is a lifeless corpse. Both are interdependent. Even to progress in one's spiritual life, one has to take care of the body. The body, though material, is a great help to spiritual life.

In the same way, there is a great necessity for politics. Politics—not as a 'dirty game', but with proper direction—looks after the material needs and comforts of the citizens, and then only they can think of higher things. Art, literature, philosophy, religion—these are the fruits of leisure and peace-time activities, which are, in turn, ensured by proper government and able administration. When there is constant disturbance in the country, when the people have to contend against grind-

(Continued on page 5)

India's Future

An Astrological Forecast

'The long term outlook for India is one of internal struggle probably of Hindu and Muslim, or even possibly of struggle with an alien intruder (Russia) but this seems less likely. However vital as this rhythm is in the political economy it should be realised, there are equally important ones which possess a different character.'

This is the considered opinion from the astrological point of view expressed by Mr. Charles A. Jayne Jr. in an article *Future of India—A Western View* appearing in the Independence Day Number of the *Astrological Magazine*.

The 'vital rhythm' referred to above is the period of transition which occurs once in 40 years in the political destiny of India. To substantiate his thesis, the author painstakingly explores the transition periods from the Gupta and Maurya periods up to the division of India,

Middle East Politics

Proposal for Eastern Bloc

An "Eastern Bloc" of the Arab States, Turkey, Persia, India, Pakistan, and Afghanistan, is being discussed in political circles as a means of defence of the Middle East and the Muslim world against future aggression.

Observers say that Soviet diplomats in these countries lost all the ground they had gained in the past seven years in the one hour which the Soviet representative to the United Nations took to deliver his speech in support of partitioning Palestine into Arab and Jewish States.

Mustafa al Umari, Deputy President of the Iraqi Senate, told *Reuter*: "Neither the Americans nor the Soviets are really the guardians of peace. Every nation must depend on itself for freedom and independence. It is for the benefit of every Muslim and Arab to build the Eastern Bloc as a precautionary defence measure. I believe the Arab League will support the establishment of this Bloc immediately for the safety of the Arab world."

ART & ITS FUNCTIONS

Represents Universality of Man

THE essential function of art was to soothe and lift the soul of man, said Dr. Radhakrishnan declaring open the Art Exhibition organised in connection with the All-India Industrial Exhibition at Madras. Art cut across all frontiers, healed all wounds and represented what might be regarded as the universal in man, he added.

The speaker observed that if we have to heal up the wounds from which the country was suffering today we have to treat not only the body but also the mind and the most effective treatment of any kind was not the physical treatment, but it was the mental treatment. In that mental and moral education, art had a supreme function to fulfil. Art's essential function was to soothe and lift the soul. True art cut across all frontiers and healed all wounds and represented what might be regarded as the universal in man.

True art, the speaker said, was not a clinical report of the crude and the livid nor was it a mere intellectual gymnastics. Art would fail as an art, if it did not stir the soul and made one feel his oneness with all humanity. Therefore they had to look upon man as a trinity of body, mind and spirit and true art should satisfy all the three phases. Art should transmit the eternal through the medium of the senses.

Mystics To Solve World's Ills

Holy men and women from 46 nations are now meeting in Paris to produce a plan to remedy the world economic position, says *Globe*.

India and Pakistan sent a group of fakirs and mystics, while Mahatma Gandhi is personally represented by a European woman disciple. America has sent 2,200 representatives from various religious sects. The sects represented include sun-worshippers, alchemists and members of almost every known religious denomination in the world.

The president of the Congress is Bishop John Van Ryswick, British naturalised Dutchman, who represents the Apostolic Church of St. Peter. Bishop Ryswick has made a pilgrimage to Mecca.

Salary of Indian Ministers

It is understood that a Bill will be introduced in the next session of the Indian Constituent Assembly to fix the salary of Ministers of the Indian Dominion. The salary proposed is believed to be Rs. 2,000 with an allowance of Rs. 500 for Ministers. The Prime Minister also will draw the same salary, though his allowance may be fixed at Rs. 1,000.



Hindu Organ

FRIDAY, OCTOBER 31, 1947.

T. B. HOSPITAL AT KANKESANTURAI

WHETHER THE CIVIL Hospital at Kankesanturai should be converted into a T. B. Hospital or not is being considered afresh. In 1945 we strongly urged in these columns the reasons why the Military Hospital at Kankesanturai (which has been taken over by Government and converted into a Civil Hospital should not be converted into a T. B. Hospital. It will appear that certain T. B. patients who were receiving treatment at the Jaffna Civil Hospital were transferred to the Civil Hospital at Kankesanturai sometime ago and the question has come up for consideration again. No new arguments have been adduced for changing the earlier decision not to establish a T. B. hospital at the proposed site. Medical opinion was and is in favour of converting the Civil Hospital into a T. B. Hospital. But it should not be forgotten that a very large section of the public opposed such a move. When we consider the question dispassionately, we are of the view that religious sentiment deserves respect and that it is not fair to establish a T. B. Hospital in the sacred precincts where the present Civil Hospital is situated.

For many years the coast between Kankesanturai and Keerimalai has been considered ideal for asthmatic patients especially during the dewy season. Eminent men like the late Dr. S. C. Paul and Sir Ambalavanar Kanagasabai built for themselves beautiful residences between Kankesanturai and Keerimalai. It is a notorious fact that asthmatic patients resort to this place for reasons of health. Asthma has never been known as an infectious disease and little objection could be raised against persons suffering from asthma availing themselves of Nature's gift at Kankesanturai or Keerimalai. But tuberculosis is a highly and dangerously infectious disease. Few people would like to move about freely where T. B. patients live. Throughout the year and especially during the high festivals at Maviddapuram Kandaswamy Temple and on *Sioarathi* borders and hordes of Hindus congregate at Maviddapuram and Keerimalai. Whatever precautions the Medical authorities may take, it will be almost impossible to prevent the spread of infection in the vicinity of a T. B. hospital. It is not possible for everyone who has to go to the Hospital for some

reason or other such as supplying necessaries or visiting a patient to take the necessary precautions. When one surveys the incidence of tuberculosis in the area surrounding the T. B. Sanatorium at Myliddy one will feel convinced that it is not always possible to prevent the spread of tuberculosis in places adjoining a T. B. Hospital. It will be highly dangerous to establish a T. B. Hospital at the proposed site.

Years ago, long before 1945 during the time of Sir Ponnambalam Ramanathan, Government considered the same question. The two revered Tamil Knights, Sir Ponnambalam Ramanathan and Sir Ambalavanar Kanagasabai opposed the proposal on account of the proximity of the site to the Keerimalai springs and for other reasons. It was under these circumstances that the present Sanatorium was established on the Myliddy coast. We are unable to see any reason why the earlier decision should be changed.

It has been pointed out that the Civil Hospital at Kankesanturai has failed to attract sufficient number of patients during the short time it has existed. This is no reason for converting it into a T. B. Hospital. How the Co-operative Hospital at Moolai has attracted large numbers of patients from all parts of the Peninsula is well known. The number of admissions to a hospital invariably depends on the capability, popularity and efficiency of the medical officers stationed at the hospital and the kind of treatment meted out to patients. We have been informed that the Medical Officer stationed at the Kankesanturai Civil Hospital lives at a distance of three miles from the Hospital. Few persons would like to enter a hospital, the Chief Medical officer of which lives three miles away and without facilities of communication or transport as at Kankesanturai.

The proposed site is in close proximity to the Keerimalai springs. Keerimalai and Maviddapuram have been from prehistoric times held in great veneration by all Hindus. According to tradition Marutha Puraveeka Valli the Chola Princess bathed in the holy springs at Keerimalai and regained her health and she founded at Maviddapuram a Kandaswami temple which is said to have been demolished by the Portuguese. The Maviddapuram Kandaswami temple which exists at present is said to have been built at or near the ancient site and thousands of pilgrims from Ceylon and elsewhere visit this ancient and historic shrine. Keerimalai itself has a legend of its own associated with Nagula Muni. Respect for religious sentiment and regard for truth, which shows that in spite of Medical men, medical opinion and pre-

Need For Jail Reform

CRIMINALS should be treated like patients and the jails should be hospitals admitting such patients for treatment and cure observed Mahatma Gandhi in the course of his address last week at the Delhi Central Jail. The address was made to the prisoners. Speaking after prayers Mahatma Gandhi said that he was very much pleased when he received the invitation to hold the prayer meeting among prisoners. He was an old prisoner himself.

Mahatma Gandhi further said that no one committed crime for the fun of it. It was a sign of a diseased mind. The causes of a particular disease should be investigated and removed. They need not have palatial buildings when their jails became hospitals. No country could afford that, much less could a poor country like India. But the outlook of the jail staff should be that of physicians in a hospital. The prisoners should feel that the officials were their friends. They were there to help them to regain their mental health and not to harass them in any way. The popular Governments have to issue necessary orders, but, meanwhile the jail

staff could do not a little to humanise their administration.

What was the duty of the prisoners? As an ex-prisoner he would advise his fellow prisoners that they should behave as ideal prisoners. They should avoid breach of jail discipline. They should put their heart and soul into whatever work was entrusted to them. For instance, the prisoners' food was cooked by themselves. They should clean the rice, dal or whatever cereal was issued so that there were no stones and grist or weevils in them. Whatever complaints the prisoners might have, should be brought to the notice of the authorities in a becoming manner. They should behave as ideal citizens in their little community so that they were better men when they left the jail than when they entered it.

Mahatma Gandhi had learnt that there were Hindus, Sikhs and Muslims amongst the prisoners. Let not the poison of communalism enter their ranks. They should all live together as friends and brothers so that when they went out they might be able to check the madness outside.

Notes and Comments

Mr. Goonesinghe Again!

We thought that with the responsibility of office Mr. A. E. Goonesinghe whose anti-Indian and anti-Tamil vituperations were notorious in the pre-Parliament period, would sober down and do the needful to command the respect of all the communities in the island. This is not to be, for the leopard cannot change its skin. The fool and the monkey cannot be made to deviate from their path of mischief. In the course of a speech Mr. Goonesinghe made last week at the Colombo Town Hall he is reported to have stated that if any other flag except the Lion Flag were hoisted on Parliament House, he would lead a mighty horde to Galle Face and haul down that emblem. Such unguarded expressions serve neither the speaker nor the cause he professes to espouse; on the contrary they add fuel to the fire of communalism. If the minorities in Ceylon are suspicious of the action of the leaders of the majority community, the cause for it should be laid at the door of people like Mr. Goonesinghe. We would advise Mr. Goonesinghe to eschew vituperations as long as he is a Parliamentary Secretary and to reserve them for places like Price Park or Kochikade where 'men of straw' are transformed overnight into men who matter.

"Misguided Communalists"

"Just because a few misguided communalists had raised the cry against it, it was unwise to create an unnecessary furor over the question of the national flag" so said Mr. J. L. Kotelawala at a reception accorded to him last week in his constituency. We are unable to understand in what context Mr. Kotelawala used the term communal. Perhaps it is his fashion to dub each and everyone who opposes the dictatorial policy of a junta which by a mere accident is in power at the present juncture, communalists. No less a person than Mr. Senanayake himself has admitted that the Lion Flag is not the national flag but the Singhalese Flag and that a national flag has yet to be designed with the concurrence of all parties

cautions tuberculosis spreads in areas adjoining a T. B. hospital demand that under no circumstances should the Civic Hospital at Kankesanturai be converted into a T. B. Hospital.

who have a say in the island. A false notion that Lanka is the land of Singhalese is unfortunately in the minds of certain Singhalese leaders, and the sooner it is got rid of the better it will be for the future progress of the country. History belies the assertion of these Singhalese leaders. Ceylon is the land of not only Singhalese, but also the land of Tamils, Muslims and Burghers. In designing the National Flag of the country, susceptibilities of all the communities will have to be taken into account. We suggest to tempestuous Singhalese leaders to tarry a bit, and not to give vent to communal vapourings in their over-enthusiasm for the Lion Flag.

Kashmir

Kashmir has acceded to the Indian Dominion and the latter has accepted its accession only as a temporary measure to alleviate the sufferings of the State's people at the hands of Pakistani hordes. The Indian Government has made it clear that while accepting the State's accession as the only way of intervening effectively in a situation which if allowed to develop might have tragic consequences not only for Kashmir but for India also, it is as fully convinced as ever that the final decision in regard to this matter will have to be taken in accordance with the unforced wishes of the people of the State. Thanks to the intervention of the Union troops, the Pakistani hordes have been driven out of the State, and an Interim Government with Sheik Abdullah the valiant leader of the Kashmir National Conference has been installed. We are confident that his Government will rally the State's people irrespective of their communal colour, to the defence of their mother land. Contrast this with the attitude taken up by Pakistan with regard to Junagadh. There, without the slightest regard to the wishes of the people, Pakistan compelled the Nawab to accede to Pakistan. Accession of Kashmir to the Indian Dominion has greatly upset Jinnah, we are told. But it was his asking and if the repercussions will be terrible for him, he has to thank himself for it. Yet, we hope that a satisfactory solution to the thorny problem of States as a whole will be found before long to the satisfaction of the two Dominions. The ensuing conference between Pakistan and India should be watched with interest and hope.

Rural Reconstruction

Sir Oliver on Task Ahead

"CEYLON was full of the breath of freedom. The General Election had filled every corner of Ceylon with hopes of a new world. What was this freedom going to bring Ceylon? Was it a senatorship to Miss Cooray, a Ministerial portfolio to him or a Permanent Secretaryship to Mr. Coomaraswamy? Is that all, the people of Ceylon are going to get of this new freedom? Are they to wait for another twenty years for what they should get tomorrow?" asked Sir Oliver Goonetilleke, Minister for Home Affairs and Rural Development in the course of his address at the Annual General Meeting of the Lanka Mahilla Samithi at the Colombo Y. M. C. A. on Saturday last.

Sir Oliver continued:

"There is a greater urgency today in the hearts of all men and women to experience a richer and fuller life. It is the responsibility of the Government and you to see that this fuller life is achieved.

"I, therefore, come to you with an urgent request as I did in the war years. Money will be available as long as you are prepared to shoulder responsibility. You provide things that money cannot buy—personal service and leadership. You possess that intimate knowledge and experience in rural reconstruction that a poorly paid public servant does not have.

"I do not propose to fill Ceylon with an army of badly paid public servants to deal with rural reconstruction. It is on the rich experience of social workers like you that I hope to build the plan for the rural reconstruction of Ceylon."

Giving the assurance that all the resources that the Government could offer would be harnessed to aid the efforts of social workers in the task of rural reconstruction, Sir Oliver added: "We have a wonderful heritage in the villages of Ceylon. No country in the world has gone through the strict rationing that Ceylon has gone through for nearly ten years.

"People in Colombo will think this an exaggeration viewed against the background of the things they consume. The requirements of the English-speaking and English living population is more than fully met.

"Butter and meat is more plentiful in Ceylon than in any other part of the world. But rice, the basic need of the people has been given in small quantities for nearly ten years.

"When you consider the countries that today complain of 4 pounds of cereals per week, remember that Ceylon has had much less for nearly ten years. That is why I say the need is urgent. I would not say that if the future was less gloomy.

"Every indication is that, owing to circumstances beyond our control the availability of supplies for the people is going to be difficult. That is why I say that we cannot postpone for one day the work that has to be done in rural Ceylon."

Mr. H. H. Basnayake, K. C. Puisne Judge has been appointed Election judge to hear the petition against the election of Mr. J. R. Jayawardane.

Mr. Bandaranaike's Visit to Jaffna

It is understood that the dinner which was expected to be given to Mr. S. W. R. D. Bandaranaike, the Minister for Health and Local Administration by the Jaffna Urban Council next Saturday, has been cancelled and that Mr. Bandaranaike will be entertained to dinner at the Jaffna Town Hall on Saturday by members of the Village Committee and medical men. Jaffna Members of Parliament are also expected to be guests at the dinner.

Mr. Bandaranaike will preside at a Conference of Chairmen of the Village Committees of the district on Sunday morning, at the Jaffna Town Hall.

Two Petitions Dismissed

The election petition presented by Mr. D. W. M. Seneviratne against Mr. M. D. Banda (M. P. for Maturata) and that of Mr. G. P. Fernando against Mr. M. A. D. D. Karunaratne (M. P. for Gampaha) were dismissed by the Chief Justice on Monday last because no security had been deposited within the stipulated period.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
(held at Point Pedro)
Testamentary Jurisdiction
No. 356/P. T.

In the matter of the intestate Estate of Kumarasamipillai Velauthampillai Kandiah of Puloly West, Point Pedro. Deceased.
Ledchumipillai widow of Kumarasamy Velauthampillai Kandiah of Puloly West Point Pedro.

Vs. Petitioner.

1. Sivakolunthu daughter of Kumarasamy Velauthampillai Kandiah of Puloly West.
2. Kandiah Ganesan a minor by the proposed Guardian-ad litem.
3. Murugesu Kanapathipillai of do.

This matter coming on for disposal before G. C. T. A. de Silva Esq. Additional District Judge, Jaffna on the 30th day of August 1947 in the presence of Mr. K. Vallipuram Proctor on the part of the Petitioner and the Petition and affidavit of the Petitioner having been read:

It is ordered that the abovenamed 3rd Respondent be appointed Guardian ad-litem over the minor the 2nd Respondent for the purpose of these proceedings, that the Petitioner as widow of the deceased entitled to take out Letters of administration to the estate of the said deceased and that Letters of administration be issued to her accordingly, unless the Respondents abovenamed or any other person or persons shall on or before the 26th day of September 1947 appear and show sufficient cause to the satisfaction of this court to the contrary.

This 20th day of September 1947.
Sgd. G. C. T. A. de Silva,
Addl. District Judge.

Drawn by
Sgd. K. Vallipuram
Proctor for Petitioner
Time to show cause extended to 5.11.47.

Intled. W. T.

A. D. J.

(O. 92. 31 & 4-11-47).

Future of Indian Muslims

League Leaders to Confer

A meeting of Muslim Leaguers of the United Provinces, will shortly be held at Lucknow to decide their future role and policy towards the Congress, it is stated. The meeting will ask Mr. Jinnah to clearly define League policy so that they may plan their future action accordingly.

It is further learnt that a move is afoot to change the name of the Muslim League.

A number of Muslim leaders of Calcutta will shortly discuss the position of minorities in India and Pakistan with Maulana Abul Kalam Azad, Education Minister in the Indian Government.

Headed by Mr. A. K. Fazlul Haq, ex-Premier of Bengal, and Badruddoja, former Mayor of Calcutta, they will leave for Delhi by air on October 29 for these discussions.

Kashmir Accedes to Indian Dominion

The Maharaja of Kashmir has announced the State's accession to the Indian Dominion.

The Maharaja has also called upon Sheikh Abdullah, President of the Kashmir National Conference, to form an Interim Government in the State and share the responsibilities of administration with the Prime Minister.

Support for the Government's proposal to convert the Military Hospital at Kankasanturai into a T. B. hospital was unanimously accorded at a public meeting held at the American Mission School Hall, Kankasanturai, Mr. C. Ponampalam, Chairman of the Jaffna Urban Council presiding.

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League Leader Disillusioned

Determined to Fight for India

The Maharajkumar of Mahmudabad has resigned from the Indian Muslim League. He says, "The Muslim League has outlived its utility and it should be wound up. After the creation of Pakistan, what I find is that well-to-do League leaders have gone to their new homeland, leaving the Muslim masses in India to meet their own fate. Finding themselves between the devil and the deep sea, the Indian Muslims have been demanding that the League should chalk out a programme for them in the light of to-day's needs. But all this has proved to be a voice in the wilderness". Concluding, he says; "Faithful Indian Muslims are determined to die fighting for the Indian Union, even if this fight be against the Dominion of Pakistan."

"I Said So"

Churchill on India

Mr. Winston Churchill, Leader of the Opposition in the House of Commons, made another attack on the Attlee Government's policy in India.

Mr. Churchill, who was speaking in reply to the King's Speech, said that the sub-continent of India "has been plunged into the first of a long series of sanguinary convulsions which during the last 20 years, I have repeatedly, predicted, would follow our departure."

"At least half a million Indians have already perished at each other's hands by violent means and in the cruellest way," he continued. "Seven or eight millions are homeless fugitives, the result of racial hatred and dynastic feuds which we held in suspense under Pax Britannica. They are now in full and devastating career."

"The Secretary of State for Burma, Lord Listowel, spoke of the butchery in India as a trifle compared to what any other course would have entailed. The slaughter of 500,000 human beings and the resulting misery to so many millions more is not an event, even the most callous and brutalised would have described as a trifle. It is not a trifle; it is a horror. It should carry grief and heartburning to all concerned."

Another Judge

It is learned that Mr. V. L. St. Clair Swan, District Judge of Colombo has been appointed a Commissioner of Assize.

MANIPAY HINDU COLLEGE PRINCIPAL VEERASINGHAM'S

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Manipay,
21-10-47.

(Mis. 167. 31-10-47.)

R. Sivadasan

S. Navaratnam

Hon. Joint Secretaries.

VEDANTA MOOLA SARAM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 10-10-47)

LXXVII

XVIII. THE MUNDAKA UPANISHAD (Continued)

Second Mundakam, First Section

The first section of the second Mundakam starts as stated above with the same words (*tat etat Satyam*, this this is the truth) with which the previous section dealing with works, &c, started: This this is the truth, as from a blazing fire in thousand ways similar sparks proceed, so, On beloved, are produced beings of various kinds from the Indestructible (God) and they also return to Him. (verse 1).—This is practically the same idea as is pithily stated by our Lord Meykandan in the two words *ஓடுகி(யின்) உளதாம்*, and is a repetition of what was stated in verse 7 of the first Mundakam where the truth is illustrated by the citation of three analogies. As explained previously the Upanishads often give expression to spasmodic statements of sublime truths with apparently no regard to continuity of thought and it is not unusual for the same ideas to be repeated over and over again. The verse we are now dealing with, the whole of this section in fact, is a case in point. The second verse is a repetition of the attributes of God given in the sixth verse of the first Mundakam with some omissions and some additional epithets thrown in. It reads: He (God) is verily luminous, formless, all pervading, without and within, without origin, without breath or mind, pure, and greater than the great unmanifested seed.—Verse 3 similarly repeats the order of creation already given in the first Mundakam, but here there is not much room left for doubt as to the material cause of the Universe of mind and matter. It reads: From this (unmanifested seed, referred to at the end of the preceding verse) are produced Pranan, Manas, all the organs, Akas, air, fire, water, earth the support of all.—Pranan here evidently corresponds to the Pancha Kanchukan or five-coated Purushan of the Saiva Siddhantam as explained before, Manas includes all the four Antahkaranas (or inner senses), the organs are the ten outer senses (five Jnanandriyas and five Karmendriyas) and Akas, &c, are the five subtle and five gross (Pancha) Bhutas.

Verse 4 again reverts to the enumeration of a few more of the characteristics of God, describes what the body and limbs of the bodiless and limbless God are: He whose head (or forehead) is Agni, whose eyes are the moon and the sun, whose ears are the quarters, whose revealed word is the Vedam, whose breath is the wind, whose heart the Universe and whose feet the earth. He is the Inner Soul of all souls.—We wonder if the reference to the sun and moon and the fire in the head (forehead) of God is a reference to the Triambagan (தீரியாபகன், three eyed God) of the Rig Vedam. Cf. also the following lines from St. Pattinattar, among others:

ஓற்றிமாநகர் உகடயோய்...
மீனிய மின்னின் பிறக்கம் நின் சடைவே,
மன்விய அண்டம் நின் சென்னியின் வடிவே,
பாவகன் பரித் பன் மதி தன் னெடு
முனைச் சுகடநு நின் நுதல் தோ நாட்டம்,
தன் ஒளி தூய் திராகண்டமே,
...விசுவே தேவலின் ஆகம்,
என் திசை திண்டோள்...
ஓழியாது ஓடிய மாநகம் உயிப்பே,
வழுவா ஓச முழுதும் தின்வாய் மொழி,

Oh! Lord of the great city of Otiyur, abundance of flashing lightning is Thy braided hair, the upper worlds long lasting form Thy head, the three-fold lights of the purifying fire, the lustrous sun and the dewy moon form the beautiful eyes in Thy forehead, the clusterous stars are Thy cool bright garlands, the heavens form Thy beauteous breast, the eight quarters Thy sinewy shoulders, Thy breath is the ceaselessly moving air, the faultless music is all Thy spoken word...

Verses 5 to 9 continue the thread of the story of created beings, both animate and inanimate, commenced in verse 3 and give a long (and, of course, incomplete) list of these, fire, sun and moon, rain, herbs, man and woman, the Vedas, Diksha (or initiatory ceremonies), oblations, sacrifices, Dakshina (or gifts to priests), time, the worlds, Devas, genii, animals, birds, rice & barley, penance, faith, truth, abstinence, law, the senses, &c, seas, mountains, rivers, &c, &c. The next verse concludes the section with the words: The Purushan (God) verily is this all, the works, austerity. Whoever knows this Supreme, Deathless God dwelling in the cave (of the heart) breaks; Oh! gentle youth, the bands of ignorance. (verse 10).—In other words, God is all-pervasive. He is the container as it were and these are all the contained, what we call Vyapiam, which is included in the Vyapakam, தன் கடல் நீர் உப்புப்போல், like the water and salt in the sea, and yet God is the Subtlest of the subtle, living in the cave of the heart of man, சித்தையே கோயில் கொண்ட எப்பெருமான், our Lord who has His sacred shrine in the heart. It is only high-souled devotees who are able to understand and realize this mystery that get over their bondage (Pasam). Cf. also the words of St. Pattinathar: சாசாம் அனத்தும் தன்னைத் தோன்றி தின்னிட அடங்கும், நீ ஒன்றினும் தோன்றும் ஒன்றினும் அடங்கும், வானோகத்து அரியம், மறைகருத்து எட்டாய்... அம்பலத்து ஆரும் உயிர் மானே, Oh! Lord of the Gods dancing in the open (i.e., Chidambaram), all beings moving as well as non-moving emanate from Thee and dissolve in Thee, whilst Thou art born from nothing or dissolved in anything, unknown to the celestials, beyond the reach of the Vedas.

(To be Continued)

ORDER NISI

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

Testamentary Jurisdiction
No. 344/P. T.

In the matter of the Estate of the late Sinnatangam wife of V. A. Thiyagarajapillai of Puloly West. V. A. Thiyagarajapillai of Puloly West. Petitioner.
Thiyagarajapillai Gnaneswaran of do minor by his G. A. L. Ponnuchamy Nadarajah of Puloly West. Respondent.

This matter coming on for disposal before G. C. T. A. de Silva Esq. Additional District Judge, Jaffna on the 23rd day of May 1947 in the presence of Mr. M. Esurapadham Proctor on the part of the Petitioner and the Petition and affidavit of the Petitioner having been read:

It is ordered that the Petitioner as husband of the deceased Sinnatangam be declared entitled to have Letters of administration to the Estate of the abovenamed Deceased and that Letters of administration issued to him accordingly, unless the Respondents appear on or before the 27th day of June 1947 and show sufficient cause to the satisfaction of the court to the contrary.

This 23rd day of May 1947.

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

Drawn by
Sgd. M. Esurapadham
Proctor for Petitioner.
Time to shew cause extended to 31-10-47.

Intld. G. C. T. A. de Silva,
A. D. J.
(O. 87. 28 & 31)

ORDER NISI

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

Testamentary Jurisdiction
No. 352/P. T.

In the matter of the intestate Estate of the late Cumarasamippillai Paramsothipillai of Puloly West Point Pedro. Deceased.
Paramsothipillai Sivasundram of Puloly West Point Pedro. Petitioner.

- Vs. Respondents.
1. Sivasuntharam daughter of Paramsothipillai of do.
 2. Paramsothipillai Sivagnanasekaram of do, presently of Kachcheri, Colombo.
 3. Manicavathiammal widow of Paramsothipillai of Puloly West.

This matter coming on for disposal before G. C. T. A. de Silva Esq. Additional District Judge, Jaffna, on the 7th day of July 1947 in the presence of Mr. K. Vallipuram Proctor

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
(held at Chavakachcheri)

Testamentary Jurisdiction No. 1.

In the matter of the estate of the late Makeswary wife of Chinnathamby Naganathan of Sandampokaddy. Deceased.
Chinnathamby Naganathan of Sandampokaddy Petitioner.
Vs

1. Kandiah Sangarappillai of do
2. Wife Rajeswary of do
3. Naganatnan Kumaraswamy of do
4. Naganatnan Ramanathan of do
5. Chinnathamby Muthalithamby of do

Respondents
This matter coming on for disposal before W. Thalagodapitiya Esq. Additional District Judge of Jaffna (held at Chavakachcheri) on the 20th day of October 1947 in the presence of Mr. V. S. Karthigasoo Proctor on the part of the Petitioner and affidavit of the Petitioner dated the 18th day of October 1947 having been read.

It is ordered that the 5th Respondent be and he is hereby appointed Guardian-ad litem over the 4th Respondent minor and the Petitioner be and he is hereby declared entitled as husband of deceased to have Letters of Administration to the estate of the deceased issued to her accordingly unless the Respondents or any other person or persons interested shall on or before the 18th day of November 1947 show sufficient cause to the satisfaction of this court to the contrary.

This 27th day of October 1947.

Sgd. W. Thalagodapitiya,
Addl. District Judge.

(O. 93. 31 & 4-11-47).

on the part of the Petitioner and the Petition and affidavit of the Petitioner having been read:

It is ordered that the Petitioner abovenamed as an heir of the deceased be declared entitled to take out Letters of administration to the above Estate and that Letters of administration be issued to him accordingly, unless the Respondents abovenamed or any other persons shall on or before the 26th day of September 1947 appear and show sufficient cause to the satisfaction of the court to the contrary.

This 20th day of September 1947.

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

Drawn by
Sgd. K. Vallipuram
Proctor for Petitioner
Time to show cause extended to 21-11-47.

Intld. W. T.
A. D. J.
(O. 91. 31 & 4-11-47).

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(Mis. 164. 20-10-47-25-11-47.) [F]

CIVILISATION, POLITICS AND RELIGION

(Continued from page 1)

ing poverty, when they are easy victims of death, disease, and pestilence, no higher thinking is possible.

The purpose of politics is to protect the people against these things as well as to lighten their burden of struggle for existence. As such, politics should not be looked down upon with contempt. Politics, by itself, is not bad, but when it is misdirected by unscrupulous people, it becomes bad. If there is no police to protect the people against thieves and robbers, if there is no army to guard the country against foreign aggression, one's very life is unsafe. So one should be thankful to those who hold the reins of administration. But, of course, if, sitting at the helm of affairs, they betray the trust, they deserve unequivocal condemnation. This is what is happening nowadays in the political field almost throughout the whole world. So modern politics is generally looked upon with disfavour by the better class of people. Those who are inspired by idealism and actuated by a better sense of justice and equity, are alarmed at the trend of politics in modern times. Politics has become synonymous with commercialism, imperialism, militarism and the biological instinct of fight for elbowing out others for one's own enjoyment and domination. These things cannot go on for long. If you fight like animals, you have to die like animals too. If you worship the brute in man, you fall down to the level of brutes. All politicians should remember this.

Here religion comes to the field, and sounds a note of warning. Religion, embodying the spiritual aspirations of the human race, says 'If you want peace and happiness, base your life on high moral and spiritual principles. The greater the greed or avarice, the less the real happiness. By dishonest means and unscrupulous action you may succeed for the time being, but you must remember that thereby you permanently imperil the cause of personal and national happiness.'

But modern politics is not in a mood to listen to this note of warning. So some dictators want to stifle religion altogether. But is it possible to throttle the religious aspirations of the people? Churches and religious organizations can be suppressed and destroyed, but individual religious hankerings cannot be stopped. One cannot be made religious by an Act of Parliament, nor can the fiat of a dictator silence the spiritual hankerings of a man's heart. If there is an attempt to suppress religion as a reaction people will grow more religious. They may not go to Churches, they may not outwardly show any indication of their piety, but their religious life will shape itself intensely. All their influence will blaze out like a conflagration. Religion is the constitutional necessity of a man. Man becomes religious as a result of his inner urge. Nobody knows how that inner urge comes, so no one can devise any means to suppress that. It is elusive. The more you try to catch it, the more will it fly from you. So those who are alarmed at the thought that religion will be crushed by politicians are victims of false fears. Organizations can be banned, Churches, mosques and temples may be destroyed, but religion cannot be stifled. The houses of God are the outer mani-

festation of the inner religious life of a people. They having, a visible form, may be done away with, but the inner life of a people remains always untouched; it is immortal.

The question remains, how to reconcile religion and politics? Both are fundamental necessities of life but they seem to have opposite interests, running counter to each other. Politics is not bad, provided it can be chastened and purified. It is the men behind politics who make it good or bad. Politics is an abstract thing. When men put it into practice, it takes a shape. It has been found from experience that no political system is absolutely good or absolutely bad. The degree of the success of a system depends on the persons at the helm. Monarchy has been successful, it has been a failure too. Democracy has done great good, it has also dashed man's hopes to pieces. The latest fad is communism. It raised high hopes some time back, now it seems it is changing colours gradually. No political system is evil-proof. With every form of Government the crux of the problem is who the persons are who wield real power, and what type of persons they are.

Now, religion will supply the right type of persons to politics. Not those persons who subscribe to a particular creed or want to propagate a certain faith, but persons who have faith, or are eager to build up their inner life are the right type of persons. The more serious types of religious persons will not like to join politics. But, then, their influence will silently and automatically spread over the society, and the society will supply better types of persons to politics.

And is there not something common between religion and politics? Religion says: 'Love thy neighbour as thyself.' Every religion says that to serve humanity is the best form of worship that one can offer to God. The aim of politics also is to serve people. So this is perfectly a common formula. But religious people do with a spiritual motive what politicians do with only a humanitarian and a trustic motive. Because religious life means a constant effort for self-discipline, a religious man can naturally stick to his ideal for a longer period than a politician. A politician, though guided by the highest motive in the beginning, very soon succumbs to the exigencies of circumstances, till at last he becomes a bundle of hypocrisy. That is the usual thing and exceptional cases need not be taken into account. It is, therefore, that, when a politician talks in terms of high idealism, those who are wise pay no heed to his words. Now, if politicians had a spiritual background, they would turn out a better equality of work, they would command greater confidence and, therefore, influence. It will be often found that those politicians who have throughout their life fought constantly for justice and equality, upheld the cause of weak and the oppressed had been in their private life, highly moral, ethical or spiritual.

Work one has, of necessity, to do. There is no escape from work. A most highly evolved spiritual person

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K. MURUGESU,
(M. 166, 28 & 31)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 716

Ponniath Kanarathipillai of Charasalai in Chavakachcheri Petitioner.

Vs.

Ponniath Kanagabai of do Respondents.

In the matter of the Estate of the late Sinnathamby Ponniath deceased of Charasalai.

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge, Jaffna on the 29th day of May 1947 in the presence of Mr. V. Kanagasabai Proctor on the part of the petitioner, and the affidavit of the above-mentioned petitioner and of the witness dated 21st May 1947 respectively having been read:

It is ordered that the Will of the above-named deceased, dated 23 April 1947 and numbered 530 and attested by K. Kathirgam Sekaram Notary Public and the same is hereby declared proved and probate be issued to the petitioner as the Executor mentioned in the said will unless the Respondent or any other person or persons interested shall, on or before the 11th day of July 1947 show sufficient cause to the satisfaction of this court to the contrary.

This 29th day of May 1947

Sgd. R. R. Selvadurai,
District Judge.

Extended and Reissued for 21-7-47.

Sgd. R. R. Selvadurai.

Reissued for 20-8-47.

Sgd. R. R. Selvadurai.

Reissued for 24-9-47

Sgd. R. R. Selvadurai

Reissued for 22-10-47

Sgd. R. R. Selvadurai.

Extended and reissued for 4-11-47.

Sgd. Walter Thalagodapitiya.

D. J.

(O. 95, 31 & 4)

or a man devoid of thinking power can remain without work. Between these two cases all people will have to work. The Gita says that if you do not work willingly Nature will force you to do work. And a work done in the right spirit becomes religious—a form of spiritual practice. In this respect, those who want to serve humanity through politics cannot be ignored or set aside. If they also work with a proper attitude, they can raise their actions to a spiritual level.

This is the need of the hour. Let those who want to enter politics do so with a spiritual vision, from a high sense of a trustic motive, and let them, from day to day watch with self-analysis and introspection, caution and care, that they do not fall away from the path of righteousness. Thus there will be brought about a harmony between religion and politics; politics will be saved from corruption and religion will have a wider vision. It is only in this way that the world can be saved from destruction, and the future of culture and civilization can be assured.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 772.

Kandappar Ponniath of Nainateevu Vs. Petitioner

1. Ponniath Asaipillai
2. Annapoornam daughter of Ponniath
3. Saraswathy daughter of Ponniath.
4. Ponniath Nithiananthan . Ponniath Sivalingam
6. Ledchumv daughter of Ponniath
7. Ponniath Rasalingam and
8. Kuddipillai widow of Velauther Kanapathipillai all of Nainateevu, the 1st to 7th Respondents are minors appearing by their Guardian ad litem the 8th respondent

Respondents

In the matter of the Estate of the late Sinnammah wife of Kandappar Ponniath of Nainateevu Deceased.

This matter coming on for disposal before R. R. Selvadurai Esq, District Judge, Jaffna on the 26th day of September 1947 in the presence of Mr. A. Kanagasabai, Proctor on the part of the petitioner and the affidavit of the above-mentioned petitioner dated 18th September 1947 having been read.

It is ordered that the said 8th respondent be appointed guardian ad litem over the minors 1-7th respondents and that the said petitioner be declared entitled to have Letters of administration to the estate of the said intestate as her lawful husband and that he is entitled to have Letters of administration issued to him accordingly unless the respondents or others interested shall on or before the 27th day of October 1947 show sufficient cause to the satisfaction of this court to the contrary.

This 26th day of September 1947

Sgd. R. R. Selvadurai
District Judge.

Time to show cause extended to: 10-11-47.

(Sgd.) G. C. T. A. de Silva

D. J.

(O. 79, 28 & 31)

ORDER NISI

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

Testamentary Jurisdiction No. 356PT

In the matter of the intestate estate and effects of the late Ratnam wife of Thiagarajah of Puloly West, Point Pedro Deceased

Kanapathipillai Thiagarajah of Puloly West Petitioner.

1. Thiagarajah Vijayaratham
2. Parameswary daughter of Thiagarajah both of Puloly West, minors by their guardian ad litem Veluppillai Kumarasamy of Puloly West.

Respondents.

This matter coming on for disposal before G. C. T. A. de Silva Esquire Additional District Judge on the 2nd day of October 1947 in the presence of Mr. C. Arumugam, Proctor on the part of the Petitioner and the petition and affidavit of the Petitioner having been read:

It is ordered that the Petitioner as the husband of the deceased be declared entitled to take out letters of administration to the estate of the deceased and that letters of administration be issued to him accordingly unless the Respondents or any other person shall appear before this Court on or before the 23rd day of October 1947 and show sufficient cause to the satisfaction of this Court to the contrary.

This 20th day of October 19 7

Sgd. W. Thalagodapitiya
Additional District Judge

23-10-47

Order nisi extended and reissued Returnable the 13th day of November 1947.

Inld W T
A D I

(O. 90, 31 & 4)

ORDER NISI

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

Testamentary Jurisdiction No. 357PT

In the matter of the estate of the late Samanthakkurukkal Subramaniakkurukkal of Karanavai South who died at Vetharaniam in South India. Deceased.

Kanapathippillai Murugesu of Karaveddy West Vs. Petitioner.

1. Sinnappillaiachy widow of Samanthakkurukkal of Karanavai South

2. Kandappakkurukkal Subramaniakkurukkal of Karaveddy West

3. Kandaappakkurukkal Kailayakkurukkal of Karanavai South

Respondents.

This matter coming on for disposal before G. C. T. A. de Silva Esqr. Additional District Judge on the 5th day of September 1947 in the presence of Mr. C. Arumugam Proctor on the part of the petitioner and the petition and affidavit of the Petitioner having been read:

It is ordered that the Petitioner as the heir of the deceased be declared entitled to take out letters of administration and that letters of administration be issued to him accordingly unless the respondents or any other person shall appear before this Court on or before the 13th day of November 1947 and show sufficient cause to the satisfaction of this Court to the contrary.

The 23rd day of September 1947.

Sgd. Walter Thalagodapitiya,
Addl. District Judge.

(O. 89, 28 & 31)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 776

In the matter of the Last Will and Testament of the late Marimuttupillai widow of S. Canapathippillai of Chulipuram Deceased

1. Canapathippillai Nagaratnam and wife 2. Thangammah of Chulipuram Vs. Petitioners.

1. Puthirar Periatamby and wife

2. Ponnammah of Chulipuram

3. Sinnammah daughter of Canapathippillai of do

4. Sithampalam Sellappah of Tholpuram Respondents.

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge on the 1st day of October 1947 in the presence of Mr. E. M. Mathiparanam Proctor on the part of the petitioners and the affidavit of the petitioners and of the witness having been read: It is ordered that the abovenamed 4th respondent be appointed Guardian ad-litem over the minor 3rd respondent for the purpose of watching the interests of the minor and Letters of Probate to the estate of the deceased be granted to the petitioners as executors named therein unless the respondents or any other persons shall appear before this court in person on 31st October 1947 and state objection to the contrary.

The 7th day of October 1947

Sgd. R. R. Selvadurai,
District Judge.

(O. 88, 28 & 31)

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