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## Science, Mysticism, and Reality

### The Conflict Between Science & Mysticism

#### Conception of Personality in Science

(BRAJA LAL GOSWAMI M. A.  
in the Prabuddha Bharata)

(Continued from our last issue)

THE dogmatism, the assured thump on the table, with which some scientists hold forth on the ultimate problems of the universe and the nature of reality cannot but amuse those who know how in the course of its career of about three hundred years only science has been making false steps fumbling and groping and mistaking more stages on the journey for its destination. When a scientist criticizes religion he invariably puts his finger on its mythological ritualistic and superstitious aspects forgetting that the higher, simply because it is the higher, cannot be explained in terms of the lower. Mysticism which is the highest form of religion can, therefore, no more be explained by animism and totemism than the oak can be by the acorn. Religion is as much or as little ashamed of mythology as chemistry is of alchemy. It is unscientific to assume that whereas science has been maintaining a steady progress towards truth, religion has remained bogged in primitivism and priestly horoscopus. If the cosmological and the astronomical views of our forefathers have become for us merely a potpourri of intellectual and philosophical curios, a cabinet of ill-assorted mental *bric-a-brac*—why should their religious views be unburied and their mouldering bones rattled in the face of those who consider Religion and not religions to be the Messiah of the modern world. Mysticism is the peak point reached by the soul of man and all the attacks should be launched against this highest fruition of the religious spirit in man and not against its credal ossifications. The attacks come not from those who are in the van of the marching cohorts of science, but from its little corporals and drum-majors whose sterilized intellects lead them to think that tilting against old and venerable institutions is a right royal feat. But when they seek to override mysticism they forget that they are treading in the pulp the cardinal and bed rock theory of modern scientific thought, the theory of Evolution. What mysticism asserts is plainly the capacity of man to raise himself, by his own sustained efforts, to a plane of consciousness where the mind is emancipated from its vassalage to that arbitrary mob of little desires and cravings which inhabits the lower levels of

awareness. In man Nature seeks to transcend itself, not blindly, as at the sub-human ranges of being, but consciously by feeling in its veins quiver and the pull of the purposive on-goings of the cosmic pageant. Thus the evolutionary process turns a corner at the human level but it does not come to a halt. Man is by no means its last utterance. As the ape has evolved into man, man may evolve into superman. And what is a mystic but a superman, one whose integral vision is neither warped nor shadowed by the vocal multiplicity of things. He is the summation of the historical process, the destiny of the travelling ages. He blazes the trail for us and beckons us all to follow him to the shores of Immensity. Yes, we have all to mark his foot-prints and to follow him. We have all to evolve into superman; there is no sheering off from this destiny. The human species has not achieved the consummation of its powers and faculties. The lunatic and the genius are a standing reproach to the magisterial authority of the ordinary consciousness when it pronounces itself to be the *no plus ultra* of human development. The former shows that there are lower levels to which it can sink, while the latter testifies to the existence of higher reaches of awareness. The mystic cultivates to perfection a quality which forms the most important strand in the mental texture of all the heroes of human story, of all those men and women who by their example seek to straighten out the mental and moral obliquities of human kind, and who publish to the world that right will always bear down wrong. This quality is the ability to efface oneself for the sake of truth. It is that self-naughting which equates to zero the interests and cravings of the little ego, that complete self-surrender which throws itself into the arms of an idea, saying unto it, 'I am thine.' This dedication to a worldly cause, to a cause, which seeks to achieve some public good is, a sort of straining for the consecration of the spirit to the Whole, for self absorption in the All. It is the kindergarten stage of the human soul, the vestibule to the Temple.

If we probe into the matter a little deeper, we shall come to know that science owes its glamour and prestige more to those inventions

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### Nationalism And Religion

#### Their Place in Human Lives

Writing under the caption "No comparison possible," Mahatma Gandhi says in *Harijan*. "A friend asked me the other day whether I shared the opinion often expressed that as between nationalism and religion, the former was superior to the latter I said that the two were dissimilar and that there could be no comparison between dissimilars. Each was equal to the other in its own place. No man who values his religion as also his nationalism can barter away the one for the other. Both are equally dear to him. He renders unto Caesar that which is Caesar's and unto God that which is God's. And if Caesar, forgetting his limits, oversteps them a man of God does not transfer his loyalty to another Caesar, but knows how to deal with the usurpation. A rehearsal

### Budget Secrets

#### How Were They Out ?

During the initial stages of the Budget debate, Mr. W. Dahanaike M. P. for Galle, came out with an allegation that the budget secrets were out, long before they were made public. On Tuesday last Major J. W. Oldfield, nominated M. P., made a similar allegation.

Mr. Oldfield said he himself was aware before the Minister made his Budget speech, of the increased duties on motor cars and on alcohol. He requested that there should be a thorough inquiry as to how this information became available to the public.

of this difficulty gives rise to Satyagraha.

"Take a homely illustration. Suppose I have mother, wife and daughter. All the three must be equally dear to me in their own places. It is a vulgar error to think that a man is entitled to forsake his mother and his daughter for the sake of his wife. He dare not do the converse. And if any of the three oversteps her limits, the law of Satyagraha comes to his assistance for the restoration of the equilibrium of the three forces."

## THE UNIVERSAL NEUROSIS HOW TO CURE IT

[ANTHONY ELENJIMITTAM].

The "Hindu Organ" Naval Memorial Number published a thought provoking article of Mr. Elenjimittam on "The Real Battle of Today". As a continuation of it, the following contribution by the same writer reproduced from the "Indian Social Reformer" should be of interest to our readers.

A little reflection is needed to bring back the neurotic youth, this distracted world, back to the state of normality, where the compass needle will turn Godwards, the eternal North of human hearts. There is no other way for real and true and ever-growing happiness—*Na Anya pantha vidyate naayanaya* as the Upanishads again say. Like St. Augustine, Mary Magdalen, Margaret of Cortona, Ashoka or Tulsi Das, one may wake experiments, but in the end, the prodigal son has to return to the "Heavenly Father", and seek in integration enlightened consciousness. The peace, poise and equilibrium, the bliss, and happiness ensuing therefrom shines like a thousand suns when compared to the glow-worm of sense-enjoyments and money-hoarding and career hunting. Human nature is one; the psychological laws governing the hearts of men and women are fundamentally the same; the path to happiness too is essentially the same. There are no two faces about it.

But how to entice the neurotic

youth to this path? It is a question of technique. The modern man is like a wild beast roaring in the wilderness. If only through some bait he could be brought back to himself, the way of reintegration is at hand. This means that all the educationalists, responsible ministers of religion, and all those on whose shoulders weigh the responsibility of feeding the minds and hearts of men and women, should think out in day time, and dream at night about the ways and means to achieve this supreme end. The reintegration of the disintegrated man. It is true that Jesus, Buddha or Lao-tze, Plato or Socrates, Omar Kayyam or Rumi showed us the way. But they are gone; their words are in the libraries. Few understand them; few after understanding, strain every nerve to reach where they reached. Most of the doctors who try to heal the physical diseases have no living faith in any spiritual values. Albert Schweitzers are divine exceptions. The methods of the spiritualists

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## Hindu Organ

FRIDAY, DECEMBER 12, 1947.

### CONTROLS AND CORRUPTION

THE DEPUTY PRIME MINISTER of India Sardar Patel, while introducing a Bill for the establishment of a Special Police and a Bribery and Corruption Bill in the Dominion Legislature stated the other day that up to September 1947 the Special Police establishment had investigated 1924 cases; 750 were sent up for trial, 407 ended in conviction, 120 were still under trial and 180 were recommended for departmental action out of which 145 resulted in dismissal. The action taken in India reminds us of the great need for similar action in Ceylon. The system of controls and permits has given room for bribery and corruption. While it is easy to remove controls of certain articles we feel that great caution has to be exercised regarding food controls. Ceylon's inability to produce food sufficient for its inhabitants has rendered it necessary for Government to incur an expenditure of over 100 million rupees on rice subsidies alone. Acute food shortage all over the world demands that food control should not be hastily removed without making ample provision for safeguarding the poor people especially in the matter of procuring their food. As controls are one of the main causes of corruption it is necessary that great care should be taken to prevent corruption in the Food Control Department.

The honesty and integrity of many officers in charge of controls is commendable, but there appear to be black sheep who should be removed. It is to be hoped that Government will be able to remove all controls as soon as possible, and, in the meantime, so long as it is necessary to enforce controls, that ways and means will be devised for the eradication of bribery and corruption in Ceylon.

### Royal Assent For Ceylon Bill

The Ceylon Independence Bill within the British Commonwealth, was passed by the House of Lords on Wednesday last. The Royal Assent, which makes it law, was given later in the evening.

8,400 tons of rice from Egypt were brought to Colombo on Wednesday last.

# The Task Ahead

## THE CHOICE BEFORE THE TAMILS

V. VEERASINGHAM B. A., Principal, Manipay Hindu College.

THE Tamils cannot afford to be indifferent in the face of recent events which forebode evil. They have to decide if it is their purpose to cooperate in all sincerity with the Singhalese or to pay lip service to "responsive" co-operation. Do they want Jaffna peninsula to become a federal unit with the rest of Ceylon or with South India? After Sir Ramanathan we have been allowing things to drift eternally hoping that things would right themselves. Year after year we are worsening. If we do not cast off selfish fears, decide and act immediately, then Jaffna's contribution to the national well-being ceases and Jaffna will become a mere patch of sandy land in the north of Ceylon.

We hear garbled paper reports of the recent meeting convened by the Tamils in Colombo. Eye witnesses give a despicable account of the conduct of the Tamils. Studied hooliganism has been of late growing in strength as the main characteristic of political meetings in Jaffna, and now the Tamils make a display of it in Colombo. The Colombo meeting has exposed the weakness of the Tamils at a very critical time. It passes understanding why the Tamil Congressites were so nervous of that meeting. Mr. Chelvanayagam had publicly denied his alleged

adherence to the idea of federation with India. The Indian Tamils and the Eastern Province Tamils "pooh pooh" the idea of federation within Ceylon and Jaffna is solidly for co-operation and a Unified Lanka. There was a time when a federal Ceylon would have given to the Tamils every advantage and to the whole of Ceylon greater prosperity. The Tamil Congress was prominent in flouting the idea of Federation and it never decided, I believe, in any of its sessions to support or work for a federal Ceylon. The effort of the conveners was well meant and both parties would have done well had they with dignity treated the ebullitions with apathetic indifference which of late characterises of Jaffna man's attitude in the face of flagrant unreason on the part of the Tamil Congress. Now the time has come when Jaffna has to assert itself. It is in the interest of the Tamils that a common platform should be found for the Congress and anti Congress parties where it should be decided once and for all if we are to cooperate with the rest in spirit or to undermine ourselves and the future of Ceylon. It is a good sign that the Tamil Congress has not opposed the Independence motion. This passivity takes

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## Notes and Comments

### Leakage?

According to Major J. W. Oldfield, nominated M. P. there had been definite leakage of Budget information five or six days before the details of the budget were made public. Mr. W. Dahanayake too made a similar allegation during the initial stages of the Budget discussion. This is a very serious matter and calls for an immediate inquiry. The Finance Minister may be blameless, and nobody puts the responsibility on him for the leakage, but how did the leakage occur? As Major Oldfield stated, it was quite possible that it had occurred when the draft was being typed or in the printing office. When Ceylon is on the verge of Independence such grievous irregularity—if the leakage actually occurred is one that calls for severe condemnation. The Government has a duty by the public. It should spare no pains to find out how the leakage occurred and punish those responsible for it. If in England or in Free India, such allegations if substantiated, would dig the grave of the erring politicians or officials responsible for such misconduct. Whole Ceylon awaits how the Ceylon Government reacts to the serious allegation levelled against it.

### The Palestine and U. N. O.

There is conflagration in Palestine, and the cause for it should be laid at the door of the U. N. O. This august assembly ignoring the legitimate claims of the Arabs decided to partition Palestine, and appointed a committee of five nations to effect the partition. Of the five countries, Syria has refused to be a party to this "nefarious design" and has cast its lot with the Arab countries. This should be expected as it is a Muslim country. In the meanwhile serious riots, short of actual war, are spreading all over

Palestine, and Arabs and Jews vie with each other in perpetrating the most inhuman atrocities. The Muslim countries of the world have unequivocally declared their intention to flout the U. N. O. verdict and are on the war path to liberate Palestine for the Arabs. America and Russia, who perhaps for the first time voted together for the partition in the U. N. O. are sitting on the fence as also the other powers who sided them in the voting. The Partition Commission has not as yet set its foot in Palestine. To be short, the U. N. O. and its constituents are playing the fiddle while the "Holy Land" is burning. If the U. N. O. cannot enforce its decision on its members states, and see that the tranquility of the world is not disturbed, the only course for the world is to liquidate this organisation which is fast developing into a huge farce and mockery.

### Teachers' Salaries

The teaching profession should be grateful to Mr. V. Kumaraswamy M. P. for Chavakachcheri for having drawn the attention of the authorities to the scandalous way in which teachers' salaries are being paid. Delayed payments of salaries to teachers have become a chronic ailment with the Department of Education and we do not know why the teachers alone should be selected for this kind of victimisation. This is victimisation pure and simple, and nobody knows the reason. The new Minister of Education, we hope is alive to this irregularity; he should lose no time in setting this grievous anomaly in order. Teachers are not the best paid public servants and it is not right that they should be kept waiting for their salaries long after the due date.

## INDO- PAKISTAN AGREEMENT

### Settlement of Partition Issues

Complete agreement had been reached between the Dominions of India and Pakistan on all outstanding issues relating to the partition according to the statement of Sardar Vallabhai Patel, Deputy Premier of India in the Indian Constituent Assembly.

Mr. Patel said that no reference would now be made to the arbitration tribunal which was to take over matters left unsettled by the Partition Council and the problems submitted to the tribunal would be withdrawn.

The question of Kashmir had not been submitted to the Partition Council, Mr. Patel said, adding: "But we are anxious that if it is possible all issues should be settled simultaneously including that of Kashmir."

### The Issues

Mr. Patel said the major issues on which agreement had been reached were:

(1) The division between the two Dominions of the balances of the undivided Government of India on August 14, 1947.

(2) The ratio in which the uncovered debt of the undivided Government of India, being the excess of liabilities over assets, should be divided between the two Dominions.

(3) The manner in which Pakistan should discharge its share of the public debt to India.

(4) The division of sterling balances between two Dominions

(5) The division of military stores and of ordinance factories.

### Comrades Fall Out

At a meeting of the Lanka Sama Samaj Party held on Tuesday at Mawalla in Wadduwa Dr. N. M. Perera attacked the B. L. P. leader Dr. Colvin R. de Silva.

As mentioned in the Premier's motion, Dr. Perera said, Ceylon was getting complete internal freedom and knowing this, could they as people fighting for freedom vote conscientiously against the motion and thus give powder and shot to the U. N. P. to broadcast that the Opposition was against freedom?

On the other hand, if they had voted for the motion then they tacitly would have admitted that Ceylon was getting complete freedom. Under the circumstances, the only sensible course was to refrain from voting either for or against the motion.

"Those who voted against the motion are traitors to the country", he said.

Dr. Perera added that during the three days' debate on the Independence Motion Dr. Colvin R. de Silva, the B. L. P. leader, was not present for more than three hours in Parliament.

"Was he sent to Parliament by the electors of the Wellawatte-Galkissa electorate to appear in law courts during parliamentary sessions and thus earn money as any other capitalist would do, or was he sent to attend the meetings and bus fight for the freedom of the people?" Dr. Perera asked. He added that at present Dr. de Silva was helping the capitalists by fighting against the L. S. S. P.

"He made the position of the Opposition worse by calling Independent M. P.'s three-headed donkeys," Dr. Perera added.

# Wanted--an Unfettered Freedom

## WHY WE CAN'T REJOICE

### Egyptian Case—A Pointer

(By K. Kanagaratnam, M. P.)

THE case of Egypt finding it difficult to settle with Britain in regard to the interpretation of their agreement was quoted by Mr. K. Kanagaratnam, M. P. for Vaddukodai in the Parliament during his speech on the Independence motion. Mr. Kanagaratnam in his speech stressed that the "freedom given to us should be an unfettered freedom in which a free Ceylon will take its legitimate and dignified place in the comity of Nations." Mr. Kanagaratnam stated:

It is a happy coincidence that, after a muzzled life in the public service extending over many years and upon my first entry into a political career I should make my first speech in this distinguished assembly on a matter that was dearest to my heart. I remember during my early days in Colombo, we discussed these and other problems in debating societies in which my Hon. friends the Ministers for Labour, Trade and Commerce and Post and Telecommunication took part in their college days. I also remember my visit to India in 1917 to be present at the Annual Sessions of the Indian National Congress in Calcutta presided over by the late Mrs. Annie Besant. Then, within the fettered atmosphere of a Governmental office I watched the struggle launched in our country by our great leaders, most of whom, as the Prime Minister stated, have passed into the land beyond. My heart was throbbing and yearning for the day when the long struggle will culminate in the Independence of Ceylon: not the independence envisaged in the motion, but a full-fledged freedom not circumscribed by agreements which take away even the intentions connoted by these words. As one connected with the public service, I am in a position to speak on the freedom achieved in the public services. Under the Colonial Government, Ceylon was treated as a dumping ground by Great Britain for finding offices and jobs for its people in the higher ranks of the administration. Not even an Arunachalam or Paul Peiris who passed the Civil Service in the very early days of British connection and whose record in the English Universities was unique and distinguished were considered fit enough even for the post of a Government Agent. Technical Departments were a close preserve for imported officials, particularly in the Irrigation and Survey Departments.

#### The First Stage

The introduction of the Donoughmore Constitution in 1931 marked the first stage of the road to Ceylon Independence. People of the country through their representatives in an enlarged State Council took a large and direct share in the administration and it should be said to the credit of the present Prime Minister who was then the Minister for Agriculture and Lands that he banged and broke open the doors which barred the entries of Ceylonese into these sacrosanct departments. The struggle for economic and political freedom was continued, and without detracting in any way from the credit to those who have delivered the goods today, I should say that, whatever political differences may exist in this coun-

try, many forces including the great organisations represented on this side of the House accelerated the pace for that freedom. There were also the great world forces after the last war which compelled ruling countries to part with their colonial possessions one by one. Proud of the Freedom, but...

It has been stated that this freedom has come to us in a peaceful way without any resort to violence; we are all proud of it. On the other hand, it must not be forgotten that England would not, in the normal circumstance, have parted with her valuable possessions with a genuine and willing heart. She has been forced to give this freedom today in the world conditions in which public opinion has been focussed on the right for freedom of all countries. India and Burma have been granted freedom because they could no longer be held with the tight chains of Britain and Ceylon could not have been treated on a different footing from these two neighbouring countries. Why, Sir, far less advanced countries than Ceylon who are in the struggle are getting complete freedom without any agreements or treaties. It is admitted that in this freedom some alliance is necessary and the Prime Minister has laid special emphasis on this. In the circumstances in which Ceylon is situated today without proper equipment for its own defence or its own transport of essential foodstuffs, it will be appreciated that England perhaps is the only country which in a position to help Ceylon in enjoying this freedom without outside aggression; but, Sir, the freedom must be between two countries on equal footing. It would have been far more graceful considering the great services Ceylon rendered to Britain during the time of war particularly in supplying rubber for the successful prosecution of the war, if Britain had given unfettered freedom first and then asked Ceylon to enter into a mutual agreement in the interests of both countries. This is exactly what we desire and this would have given complete universal rejoicing on this momentous occasion. It may interest the house that this view is shared also by the two Tamil Ministers. The Minister for Trade and Commerce in his election pledge pledged to his Constituency undertook to secure that Ceylon is not made a Naval and Military or Air Base. The Minister for Posts and Telecommunications did not want the British to hold any power in this country and further stated that no British soldier should remain on the soil of Lanka nor land except on the invitation of this government. So he said at a public reception to Mr. G. G. Ponnambalam over which he



presided.

#### A Great Impediment to Rejoicing

Since the announcement of the first reading of the Ceylon Independence Bill in the House of Commons, eminent Lawyers and Constitutional authorities have been at pains to discuss certain doubts arising out of the provisions both in the Bill and in the Agreements. This is a most unsatisfactory state which has been a great impediment to the people rejoicing over this freedom. Persons who have expressed their doubts as to the real implications of this Bill are themselves in a competent position to make authoritative pronouncements on this matter and they have said these in the best interests of the country. The Hon. the Nominated Member, Mr. Cratiæn who belongs to no party and who himself was present at the debate in the House of Commons has stated that the reply given by the Secretary of State in clearing these doubts was not very satisfactory and that a clear well-defined declaration that Ceylon has the right to secede or to revoke the agreements at will should be made by Britain.

#### Clearness and Un-ambiguity Wanted

The history of Europe particularly after the last war has clearly taught us the way in which agreements have been treated. The League of Nations which was started immediately after the first war disappeared no sooner than the ink with which the signatures of the various countries were appended to the agreements had dried. Today the United Nations Organisation which was set up to bring peace and good-will among all the warring nations is unable to make any decisions or to adjust the parties concerned to impelment them. In these circumstances, anything that is done today must be in clear and unambiguous language. It should be remembered that Ceylon is only a novice in the art of self-government while Britain is a great past master. Britain has entered into a number of agreements with other countries both trade and political. To quote one case Egypt is finding it difficult to settle with Britain in regard to the interpretation of their agreement. In the circumstances, it would have been politic on the part of the Minister to have placed the Bill and the Agreements before this House which consists of the chosen representatives of the people and solicited the opinion of all shades before arriving at a final decision.

## Lands for Sale

D. C. Jaffna No. 296/G.

Offers are invited for the purchase of the lands hereinafter mentioned. Offers to be forwarded within 21 days from this date of publication to either The Secretary District Court, Jaffna or to Mr. N. T. Sivagnanam, Proctor, 6 Main Street, Jaffna.

1. An undivided  $\frac{1}{2}$  share in "Veerankalam" situated at Narantanai, Kayts Parish bounded on the East by Vaithiampillai Manavalpillai, and another, North by Saverimuthu Mariampillai, West by Lane and South by Annamuthu widow of Rasiyah in extent 25 Lms. V. C.

2. An undivided  $\frac{1}{2}$  share in "Eachchampulam and Eachampulam" situated at Narantanai aforesaid bounded on the East by Sellam wife of Sebastiampillai and another, North by Thangaratnam widow of Kandiah and others, West by Margaret wife of Santhiapillai and South by Mariampillai Saverimuthu in extent 17 $\frac{1}{2}$  Lms. V. C.

3. An undivided  $\frac{1}{2}$  share in "Siru-Veerankalam" situated at Narantanai aforesaid bounded on the East Saveenamma wife of Thambiraja, North by Marypillai wife of Chelliah and others, West by Thangaratnam widow of Kandiah and another and South by Sooriar Thambiah in extent 23 $\frac{1}{2}$  Lms. V. C.

4. An undivided one-fourth share in "Mahalidkadu and Tanukadu" situated at Narantanai aforesaid bounded on the East by Anthonial wife of Sebamalai, North by Crown land, West by Lane, and South by Arumugam Achchipillai and another in extent 18 Lms. V. C.

M. 197. 12 & 16.)

## WANTED

Wanted a Teacher who has passed the English Probationary Teachers Certificate Exam. for Sirupiddy Private Tamil School. Application should be made to the following address. T. T. S. C/o Hed Teacher Private Tamil Mix. School Sirupiddy, Puttur.

Mis. 195. 9 & 12).

on this most vital and momentous question affecting the country's present and future. I am surprised that the Hon'ble Prime Minister and even the Leader of the House who have fought vigorously in the past against the aggression of British Rule in Ceylon have today become sobered in their own way. Perhaps with the passing of time, the Prime Minister has slackened in his old national and political vigour and fervour. But he should not blame the younger men on this side who belong to various groups and who take a different view of things with this matter. They belong to a new world with new ideas and they too are sincere well-wishers of their country. They should be tolerated in whatever they express according to their conscience.

We all demand, Sir, that the freedom given to us should be an unfettered freedom in which a free Ceylon will take its legitimate and dignified place in the Comity of Nations.

# VEDANTA MOOLA SARAM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 28-11-47)

LXXXI

## XVIII. THE MUNDAKA UPANISHAD (Continued)

...ஊனம் இலாசீகம்மங்களி தவம் செபங்கள் தியானம்  
ஒன்றக்கொன்று உயரும், இவை ஊட்டுவது போகம்,  
ஆனமையால் மேலான ஞானத்தால் அனை  
அரச்சிப்பர் விடெய்த அறிந்தோர் எல்லாம். (Siddhiyar)

The performance of faultless ceremonial works, penances, prayers and meditation, these are all gradations, each step superior to the previous one, but they induce pleasures only Hence those whose goal is liberation (from bondage) have recourse to the highest Guana-worship.

தெருளாகி, மருளாகி, உழுவும் மனமாய், மனது சேர்ந்து வளர் சித்தாகி, அச்சித்தெலாது குழந்த சிவசத்தம் விசித்தமாய்த், தீமாகி, தாநாவிதப் போருளாகி, அப்போருளை அற்பொறியும் ஆகி, ஐம்புலனும் வாய், ஐம்பூதமாய்ப், புறமுமாய் அகமுமாய்த், தூய்த், சம்பமாய்ப், போக்கொடு வாத்தம் ஆகி, இருளாகி, ஒழியாகி, நன்மை தீமமயும் ஆகி, இன்றாகி, தான ஆகி, என்முமாய் ஒன்றுமாய்ப், லஷுமாய் யாவுமாய், இவை அல்லவாய நினை, அருளாகி, நின்றவர்கள் அறிவதல்லால், ஒருவர் அறிவதற்கு எளிதாதமோ, அண்ட பகிரண்டழம் அடங்க ஒரு நிறைவாகி ஆனத்தமான பாமே. (Thayumanavar)

O! Bliss Supreme that fillest to the brim the whole world and the worlds beyond, Thou art the understanding and the confusion, the whirling mind, the *chit* soul prospering in conjunction with the mind and the Blessed *Chit* (Sivam) surrounded by all such *chits* souls), Thou art the wonderful and the steadfast, Thou art things of various kinds, the senses that know them, the five sensations and the five elements, Thou art the outside (of every thing) and yet the inside, far away and yet near at hand, the going and the coming, the darkness and the light, the good and the bad, the today, tomorrow and all time, Thou art the One, the many, the all and yet none of these—Thee that art all this, is it possible for any one to know except those who are (endowed with Thy) Grace?

The first section of the third Mundakam concludes with a verse which sets out one of the most important characteristics of the soul, what we in Tamil call அது அது ஆகல் (literally that-that becoming) or its assimilative character, and the need for (associating with and) worshipping Brahma-Vids or Siva-Gnaniyas (knowers of God): Whatever state a man whose nature is purified imagines and whatever desires he desires, that state he gains and those desires he obtains (or gets satisfied). Therefore let every man who desires happiness worship those who know the Atman (Paramatman, God.) (verse 10).—This is another of those eternal truths which cannot be ignored, however much we may try; and it lies at the very root of all Sadanas, including the practice of Sohambhavana enjoined in the Maha Vakyas *Aham Brahm Asmi* (I am Brahman), &c. If you cultivate the company of criminals or drunkards and frequently think of their mode of conduct you will become a criminal or drunkard yourself. If on the other hand you associate with godly men and worship them (incessantly think of their holy outlook), you will also become godly. Therefore it is that this concluding verse of this section of the Upanishad enjoins the worship of God-knowers (Siva-Gnaniyas on the reader. And it is this same injunction that is laid down in the second and third propositions of the twelfth Sutra of Siva Guana Bodham and Siddhiyar:

...ஊண்டொடு யரீஇ, மாவுற சேயம் பவித்தமர் வேடரும்...உரன் எனத் தொழுமே. (S. G. Bodham).

Associate with God lovers and worship their forms (even in the flesh) as God Himself (so that you may get rid of your ignorance).

...சுசன் சேசுரோடும் செறித்திட்டு, ஊக்கு ஊவ்சம் திருவேடம்...எல்லாம் ஆரன் எனவே தொழுது துறைஞ்சி முடிப்பாடி...திக்கன் முடியார் அடியார் அடியோம் என்று தரி... (Siddhiyar)

Mix in the company of God-lovers, worship their holy forms as God Himself, bow down (before them) dance (in ecstasy), sing (their praises) and run about crying "we are the slaves of the slaves of the Moon-decked (God)."

### Second Section

The concluding section (III, 2) starts by reiterating and emphasizing the assimilative character of the soul and the need to follow in the footsteps of Brahma-Gnaniyas if one is to cross over the ocean of births and deaths. He (whose nature is purified) knows the Supreme Lord resting on whom the whole world shines in glory. The wise who, free from desires, adore (such) men will not be born again. Whoever broods and forms desires (in his mind) is by his desires born here and there, (but) for him whose desires are satisfied and who has recognised God, all desires vanish even here (verses 1 & 2).—Cl. Tirukkumar பற்றுக் பற்றுறும் பற்றுனை, அப்பற்றைப் பற்றுபாய்ந்து விடீது, Desire the desire of Him who is desireless. Desire that desire so that (all worldly) desires may leave you.

(To be Continued)

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 797.

In the matter of the intestate estate of the late Saraswathi wife of V. Kathiravelu of Chulipuram.

Deceased. Veerakathy Kathiravelu of Chulipuram. Petitioner.

Vs.

Minor. 1. Manonmani Kathiravelu aged 9 years, and 2. Suntharavally widow of Venasithamby Sinniah both of Chulipuram.

Respondents.

This matter coming on for disposal before G. C. T. A. de Silva Esqr, Additional District Judge of Jaffna on the 31st day of October 1947 in the presence of Mr. M. K. Subramaniam Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner dated 25th day of October 1947 having been read:

It is ordered that the 2nd respondent abovenamed be and she is hereby appointed guardian-ad-litem over the minor 1st respondent abovenamed, and the petitioner abovenamed be and he is hereby declared entitled as the husband of the deceased to have letters of Administration to the estate of the said deceased issued to him accordingly, unless the respondents abovenamed or any other person or persons interested shall on or before the 2nd day of December 1947 show sufficient cause to the satisfaction of this Court to the contrary.

This 31st day of October 1947.

Sgd. R. R. Selvadurai, District Judge.

The date for showing cause is extended to 9-1-48.

Intd. R. R. S. D. J.

(O. 121. 12 & 16).

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 812.

In the matter of the intestate estate of the late Muttukumaru Ganesan of Vannarponnai East, Jaffna.

Deceased. Annammah widow of C. Muttukumaru of Vannarponnai East.

Vs. Petitioner.

- 1. Muttukumaru Cathiravetpillai of do.
- 2. Kamalambikai wife of
- 3. Dr. V. T. Pasupati of Chillaw
- 4. Ratnammah wife of
- 5. M. R. Karalasingham of Vannarponnai East
- 6. Maheswary wife of
- 7. M. Sri Khanta both of do.

Respondents.

This matter of the Petition of the abovenamed Petitioner coming on for disposal before R. R. Selvadurai, Esquire, District Judge Jaffna on the 18th day of November 1947 in the presence of Mr. A. Subramaniam, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 17th day of November 1947 having been read.

It is ordered that letters of administration to the intestate estate of the abovenamed deceased be granted to the Petitioner, unless the abovenamed Respondents or any other person shall on or before the 18th day of December 1947 show sufficient cause to the satisfaction of this court to the contrary.

Jaffna, this 18th day of November 1947.

Sgd. R. R. Selvadurai, District Judge.

Drawn by Sgd. A. Subramaniam, Proctor for Petitioner.

(O. 122. 13 & 16).

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 813.

In the matter of the last will and testament of the late Mooththathamby Canapathippillai of Thaiyiddy, Kankasanturai.

Deceased. Pavalakkodyammah widow of M. Canapathippillai of Thaiyiddy, Kankasanturai. Petitioner.

Vs.

- 1. Canapathippillai Mahathevan of Thaiyiddy.
- 2. Canapathippillai Sri-Pathmanathan of do.
- 3. Maheswary Thevy daughter of Canapathippillai of do.
- 4. Canapathippillai Selva-Shanmuganathan of do.

Respondents.

This matter coming on for disposal on the 17th day of November 1947 before R. R. Selvadurai Esq. District Judge, Jaffna in the presence of Mr. K. Aiyadurai proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read.

It is ordered that the 1st respondent abovenamed be appointed Guardian-ad-litem over the 3rd and 4th respondents and that the last will and testament of the abovenamed deceased dated the 6th day of September 1947 and attested by K. Aiyadurai Notary Public and now deposited in this court be and the same is hereby declared proved and that Probate thereof be issued to her unless the respondent or any other person shall on or before the 18th day of December 1947 shew sufficient cause to the satisfaction of this Court to the contrary.

This 18th day of November 1947.

Sgd. R. R. Selvadurai, District Judge.

Drawn by: K. Aiyadurai, Proctor for Petitioner.

(O. 123. 12 & 16.)

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 791.

In the matter of the estate of the late Sinnathamby Kandiah of Vaddukkodai East who died in Taiping in the State of Perak.

Deceased. Krishnar Vairamuttu of Vaddukkodai East, Petitioner.

Vs.

- Minors. 1. Rajamalar daughter of Kandiah.
- " 2. Sarasupathi daughter of Kandiah.
- " 3. Kandiah Rajaratnam.
- " 4. Kandiah Durairatnam.
- " 5. Kandiah Selvaretnam.
- G. A. L. 6. Sinnavar Chellappah all of Vaddukkodai East. Respondents.

This matter coming on for disposal before R. R. Selvadurai Esq, District Judge, Jaffna on the 20th day of October 1947 in the presence of Mr. A. Cumaraswamy, Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner dated the 3rd October 1947 having been read:

It is ordered that the said 6th respondent be appointed guardian-ad-litem over the 1-5 respondents and that the petitioner be declared entitled to have Letters of administration to the estate of the said intestate as his nephew and as such letters be issued to him accordingly unless the respondents or others interested shall on or before the 24th day of November 1947 show sufficient cause to the satisfaction of this court to the contrary.

This 20th day of October 1947.

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

Order Nisi extended to 15th December 1947.

(O. 120. 9 & 12.)

**THE TASK AHEAD**

(Continued from page 4)

us nowhere. The Tamils ought to have a conviction and act according to the conviction.

**Communism**

It appears that frustrated communalism has found refuge in communism. There was a time when people who exposed communal indiscretions were branded as communalists. All over the world there is now communalism where one community is trying to get as much as it could for itself and relents with grace only in the face of grim opposition and calls it co-operation. Communalism is in the blood and it will take ages for communalism to transcend itself but, given favourable conditions, communalism soon learn the value of co-operation and sheds its deadly fangs. Conditions in Ceylon help the growth of communal hatred, and among the Tamils, the Communalists of the worse type are now found among Government servants. Who is to blame for their attitude? They feel that they cannot with self-respect carry on their work when their claims are overlooked. Now that Communalism of the Tamil Congress has no chance of ever coming to their rescue, they have taken refuge in Trade Unionism, another kind of Communalism fostered by Communism. Because the leaders of the Communist faith have to favour Trade Unions on principle, the grateful government servants find their saviour in Communism and revel in being dubbed Communists. They are not against private property. They are not for a break with the past in matters of morals and religion. They are against exploitation of any kind. It is a pity that the impression is growing that Jaffna is communistic when it is not. This impression has to be removed in the interest of Jaffna where every man either owns or yearns to own a piece of land and is proud of his possession.

**Leftists**

There are now three parties in Ceylon which are dominantly and professedly Leftist. The Tamil Congress is supposed to be wooing them. They are against Capitalism and Imperialism i. e. against the exploitation of Labour by Capital and of the weak by the powerful. The whole humanity is for it. All religions work for it. The U. N. P. openly declares its socialistic policy. Even Russia is only a Union of Soviet Socialist Republics. All the political Parties work for the same ideal but differ in their methods and means of attaining their ideal. One thing that has been, characterising Communism all over the world is its attempt to get at its ideal by any means fair or foul. This method is found to be most paying. Definitely Jaffna is against such mean tactics unjustifiable by any criterion of moral conduct. Jaffna will never be Communist in that sense though it will never be second to any community in its efforts to give everyone irrespective of caste or creed or race his share in the national wealth of the country. Jaffna must declare its policy in unmistakable terms if it really wants to survive and recoup its losses.

**Stop Misrepresentation**

Jaffna is to the rest of the world what the Colombo Papers say. These papers depend on their reporters who know to feed the papers with what it pays. It is business and any business must pay. A few meet in a corner of Jaffna and big headlines appear in the name of Jaffna. When such a report is questioned, the sponsors of the meeting don't mind spending a few rupees on buses to hire a mammoth crowd, bands of musicians to attract the crowd and a skilled photographer to give a realistic touch to the exaggerated meeting. Hooliganism also can be hired on immediate

**Local Buddhists Protest**

The proposal to erect a theatre hall adjoining the Sri Naga Vihara at Aryakulam has evoked protests from the Buddhist public of Jaffna.

A largely attended meeting was held on the grounds of Sri Naga Vihara, Jaffna, with Mr. W. P. Marathelis, President of the Jaffna Y. M. B. A. in the chair.

Mr. T. N. Peiris, explaining the object of the meeting, appealed to the Jaffna Urban Council, the Minister of Local Government and Members of Parliament to take necessary steps to prevent theatre halls, taverns and public markets from being opened near places of religious worship.

Mr. S. P. Nadarajah, member, Jaffna Urban Council, associating himself with the object of that meeting, assured the Buddhists of Jaffna of his sympathy and support.

Mr. S. S. Nathan, speaking next, criticised the Government for permitting the erection of cinemas within a quarter of a mile of churches and temples. He suggested that the law should be amended to prevent such a menace.

Mr. Nelson Silva of Colombo said he was glad to see the Buddhists of Jaffna taking a keen interest in their religion.

A resolution was unanimously adopted, protesting against the proposal to erect a theatre hall adjoining the Vihara.

**Air Service Inaugurated**

The inaugural flight of the Air Ceylon Passenger Service between Colombo and Madras via Kankasanturai took place at 8 a. m. on Wednesday last. Seven passengers embarked for Kankasanturai and nine for Madras on the airplane 'Sita Devi'.

The following were the passengers from Colombo to Kankasanturai: Messrs. C. K. Rajaratnam, S. Kandasamy, Master K. O. Mohan, Mudaliar S. Chellappah, Mudaliar S. Valipuram, Mr. M. Sethukavalar, Mr. G. S. Sellayah.

Only one passenger to Madras boarded the plane at Kankasanturai when it took to Madras: the passenger was Mr. S. A. Karim.

On its way back to Colombo, the following passengers were taken by the plane at Kankasanturai: Messrs. G. S. Sellayah, S. Corea, I. D. Anandappa, M. M. Abu Sali and M. S. M. Junaid.

**Reception to Tamil Congress M. P's**

A reception by the Tamils of Colombo will be accorded to the Tamil Congress M. P's tomorrow 3-12-47, at the St. Peter's College, Wellawatte.

"santhosams" and more often on expectations of skilful defence of something worse than hooliganism. If Jaffna can declare its policy in an open meeting without all these devices of propaganda and without the fear of drunken hooliganism, it has achieved a lot. Let Jaffna decide the two issues viz. is it for cooperation with the Singhalese? Is it for Communism? It is not enough to have a public meeting in Jaffna town and rest satisfied on its laurels. In every village, the villagers have to be persuaded to meet, they have to be told of the implications of the questions before them and their considered opinion should be got without employing any of the devices of the latest science of War, "Propaganda". What is wanted is that no party should set its propaganda machinery at work, pack a house and pass resolutions. If Tamils cannot do this, set hooliganism in its proper place, carry on their deliberations unaffected by fear and come to conclusions after a clear understanding then Good-bye to Jaffna and its fair name.

**THE UNIVERSAL NEUROSI**

(Continued from page 1)

and occultists are too aristocratic for the common man, whose heart needs rest, whose personality needs integration. As Socrates of old, we need men of vision, inner freedom and profound humanism, who will do the midwife's job, to make born-beings reborn, the disintegrated persons into whole beings.

This is a silent work; a thankless work. It does not bring any money. It robs one of big positions, responsible posts and big names. These silent apostles of psychological healing do the divine work, like God, who, although the Creator Sustainer of this infinite universe, is hardly seen or heard by the mob, the huge head of flesh and blood. They are themselves *masjids* and *temples*, the living *parnassus* where *Muses* sing. They do not waste their precious youth and energy to reform the world, or even build up their own countries. They are practical and wise enough to start healing from themselves. They cannot control or dominate over others, as only self-control is within their jurisdiction. From that sustained and absolute mastery over their own self, their passions and emotions, their imaginations and thoughts, they derive a subtle power to touch the right chord in the ailing hearts and disintegrated minds of the suffering men or women. Their mastery over the lower self is so complete that all the diamonds of the Nizam cannot shake them any more, all the charms of Cleopatra or Urvashi cannot put them out of gear. They know the science of souls; they are healers and midwives of souls, for peace, their integration and real happiness. In the Universal Self they have rediscovered their own selves, and have conquered the world and mortality. The world of *samsara* is flesh and blood; *moksha* or emancipation is spirit and consciousness. This enabled Mirabai, the angelic princess of Mewar, to sing lyrics to Girdhar Krishna; St. Agnes and Cecilia to smile at the executioner's sword in the catacombs, John of Arc to defy the British Lion and a good many brave men and women to steer straight without swerving either to the right or to the left and cross over the tempestuous sea of earthy life.

Disintegration of life is obviously the necessary result of accepting the sense bound world as final. If that were true, let's eat and drink, make merry and die. But in some corner or other there are individuals struggling hard to be pure and true, to know and understand. Of the two birds in the Upanishads, one is eating the sweet fruits, the other is just looking. The on-looker, the bird symbolizes Self or God.

**Science, Mysticism And Reality**

(Continued from page 1)

which have enabled man to throw reins round the neck of nature than to any positive and enduring contribution to the elevation and happiness of man as a moral and spiritual being. But these inventions are mere means; the end which is independent of temporal and spatial considerations is to uplift human nature, to redeem it from the pressing round of distractions and futilities, and to enable it to glimpse the truth which lies back of the thick-woven veil of phenomena, and leads meaning and purpose to this vidity fair. Science has no doubt made man a giant physically; but if we want to add to our mental and spiritual stature we shall have to follow the mystic. It is time, then, for us to stop treating mysticism cavalierly, and to acknowledge the truth of its fundamental principle, namely, the perfectibility of human nature, and the ability of man to win freedom from the tearing discords of the world and to realise his Godhead. Unless this is done the reins will have been flung in vain, the horse careering in whatever direction it will, will tumble the rider into chaos and annihilation.

The divine men, the bearers of human arts are those who understand. Understanding or 'Jnana' is the way to salvation. Devotion or Bhakti is heart-understanding. Action or Karma is understanding applied to our daily life of struggles and trials. Struggles and readjustments will always be needed, for we live in an imperfect world. We and our world are like a tottering palace, where, when one side is repaired the other side falls; when the other side is repaired something else goes wrong on the other inside. Hence man's journey is a continuous progress, it's a never ending pilgrimage; where integrated personalities attain the goal, the neurotics miss the aim.

In achieving this positive ideal in life, recriminatory and mutually hostile criticisms are to be generally abandoned, and all invited to pool the resources to achieve the supreme goal in life which in modern psychology is called 'integration' in religious terminology is called 'salvation', in philosophy is called 'freedom'. According to Jesus this is the only one thing necessary in life to be attained. This brings in the needed seriousness in life, the justification of the entire ethical basis, on which this vast universe rests, more truly than the law of gravitation or the laws governing the love and thought process in man. This alone is the only royal path towards peace and bliss, that make conscience and heart needle point Northwards: Godwards, Realitywards. There is no other way.

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(Std. 35, 26-9-22-12-47)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
(held at Chavakachcheri)

Testamentary Jurisdiction No. 5

In the matter of the estate of the late  
Muththamraah widow of Theyaga-  
rajah of Idaikkuruchchy.

Deceased  
Vethanayagam widow of Kathigama-  
kurukkal of do Petitioner  
Vs.

Kanthar Kanapathippillai of Karam-  
paikuriichchy Respondent

This matter coming on for disposal  
before W. Thalagodapitiya Esquire,  
Additional District Judge Jaffna on  
the 17th day of November 1947 in  
the presence of Mr. V. S. Karthigesu  
Practitioner on the part of the petitioner  
and on reading the affidavit and peti-  
tion of the petitioner.

It is ordered that Letters of admini-  
stration to the estate of the above-

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Mis. 194. 2, 5 & 9)

nam'd de'ced be issued to the peti-  
tioner as an heir of the abovenamed  
deceased, unless the abovenamed res-  
pondent or any others appear before  
this court on the 15th day of Decem-  
ber 1947 and show sufficient cause to  
the satisfaction of this court to the  
contrary.

This November 1947

Sgd W Thalagodapitiya  
District Judge

(O. 119, 9 & 12)

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[Std. 29, 1-8 to 30-8-48]

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