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NO. 2

DO NOT CONFUSE THE PUBLIC MIND

C. R. Reiterates Appeal For Banning Nuclear Weapons

SPEAKING for an hour and a half at a public meeting held at Madras on April 2, Shri C Rajagopalachariar, analysed the arguments for and against atomic warfare quoting profusely from British and American newspapers and explained to his audience the utter folly of the Big Nations not attempting to entirely abolish nuclear weapons. He said.

It pains me very much to feel that the Western Powers are going wrong in what they are doing and that it has fallen to my lot to be pointing it out in unequivocal terms, I would have felt far happier perhaps if it had been the other way about and I had to point out only the faults of another party. I have said at another meeting how greatly we are bounden to America and I need not repeat the reason here. It is however, good that I repeat my hope that what I say should be interpreted as the anxious thoughts of a friend and not as carping criticism from one who is not concerned in the welfare of America or the other Western Powers.

So much has recently appeared in the daily press about nuclear weapons that everyone now knows quite a deal about them. It is possible to know a lot in a vague way and yet not have it all in order in the mind so as to be able to come to reasoned conclusions. The papers daily bring fresh news of what is done and said about these nuclear weapons. We may thus by verbal familiarity and repetition even lose the sense of danger about them. This is the reason why I am before you to attempt to explain the points involved.

Much has been said in defence of science in general and of science stood accused, and we were in need of being told about the advantages of scientific knowledge and progress. I am completely in favour of the search of truth that is called science lead it where it may. I do not for a moment support State or church control over knowledge. It is impossible and undesirable to put restraints on the search for truth, but

it is desirable and possible to put restraints on the application of what we unravel out of the mysteries of Nature. If we control our application of knowledge there is no danger in knowledge itself. The responsibility is on those who rule the affairs of men not to misuse science or employ men of science for wicked purposes.

There is a spate of written and spoken matter about the constructive uses to which atomic knowledge can be put. Most of this comes from Governments and Government agencies, not Scientists or Industrialists. The Industrial use of Atomic energy is not likely to spring out of Government hand outs. It is all totally irrelevant for my plea which is that we should prohibit the production and the use of nuclear weapons and that we should stop the test explosions that are carried out, which contaminate the atmosphere and waters of the world and endanger present life and the normality of the human species for future generations. I can see no relevancy, in these political tributes to Atomic Energy unless the Governments that want to keep nuclear weapons going want to confuse the public mind.

Who hates or disrespects science? Who disbelieves in the power of knowledge as capable of being used for good purposes? How does the possibility of using atomic energy for good objects justify the present use of nuclear weapons for indiscriminate mass destruction and injury to future generations with all the incidents of cowardly assassination? Everything in the world can be put both to good and bad use and atomic energy is not an exception,

The good use need not be called up to confuse a calm examination of the bad uses or the prohibition thereof. If it is proposed to poison the well of enemy countries and some people object to such methods of warfare, is it relevant to talk of the excellent medical uses to which arsenic can be put? It is not contended or proposed or possible that we shall speedily use up all the nuclear material available so as to starve out the military requirements. On the contrary it is proposed to use mostly the waste by-products of the regular military use of such material.

It was my good fortune to study physics in my College when nuclear physics began its career. I was in college in the closing years of the 19th century when the X-rays were discovered and made known to the world. Thereafter began the great work of Rutherford, the Curies, Becquerel and others. My professor at College was an able Scot whose talent for demonstrating the wonders of science endeared him to all of us. He was a fine teacher who believed not in dictating notes to help us pass our examinations but arranged and showed exciting beautiful demonstrations throughout the year and kept us entranced in the wonderland of optics and electricity. And when the X rays came he showed us the new wonders and lost no time in making us see through opaque wooden boxes and to project the bones of our hands on the fluorescent screen. All this and more I saw in college and my professor explained the causes and the theories behind them. We saw the glow in the cathode tubes and all those wonderful phenomena of the moving particles of electrified matter. Those borderland days when old theories of science were put to severe trials were truly great days. Soon came thereafter the break up of the whole atomic theory and I knew enough ever after I left college to follow what was going on in the world of science which brought matter and energy together into one equation. I am not a hater of science or its wonders. But I wish to warn those who examine the issues of disarmament and of prohibition of anti-civilisation weapons of the irrelevancy of all this talk of the blessings of the atom. One should love science but we should hate the making of nuclear weapons for cowardly mass destruction leading to the

In the House of Representatives

GOVT. SPONSORED CORPORATION FAVOURED

'Books Your Best Friends'

American Ambassador's Tribute to the North

Declaring the two-day exhibition of American paper-bound works at the Town Hall, Jaffna on April 1, Mr. Philip Crowe, the American Ambassador in Ceylon said that it was very well known that books were the best friends of the people of the North. The Ambassador continuing his speech paid a great tribute to the cultural and educational progress of the Peninsula and said that the standard of education and the vast literature they were acquainted with both in Tamil and English were hall marks of the Jaffna man.

Earlier Mr. A S, Kanagaratnam, President of the Northern Province Teachers Association welcomed the American Ambassador.

annihilation of the civilisation that man has achieved

Disarmament does not mean the shutting-up of science. The prohibition of nuclear weapons for purposes of war does not mean the closing up of laboratories or of research in the field of fundamental or applied science for the good of mankind. On the contrary the prohibition of nuclear weapons for war would mean the release of the monopoly of Governments and the abolition of secrecy which comes into operation to prevent the spread of knowledge when any thing is held for war purposes. The present military use of atomic science in fact blocks the free exchange of knowledge which is necessary for the progress of science and its beneficent application. What I plead for is the emancipation of science from the trammels of war.

When in fear and woe, men's brains like those of
(Continued on page 5)

The House sat on a Monday for the first time and that happened to be the birthday of the Premier. The Monday meeting was unusual in another sense—the M. P. for Vavuniya was not there.

Mr. M. D. H. Jayawardena, Minister of Finance, in moving the second reading of the Government sponsored Corporation Bill observed that this measure would serve to solve the problem of Government losses of millions of rupees on industrial undertakings and summed up the position of the corporation as any other limited company with the same freedom for the people to elect their directors according to the number of shares held by them.

The L. S. S. P. leader who began the opposition attack, repeating his pet criticism that the Govt. did not know to run industrial undertakings, said that by this measure the Government was paving the way for the monopoly of the cement trade by a coterie of capitalists and remarked that the Bill in his opinion was a disastrous piece of legislation.

The Communist Leader went further and sarcastically exclaimed how a Govt. that could not run a factory could run a country. Mr. Pieter Keunen however was happy that the Govt M. Ps did not think of retorting that the C. P. chief who could not run strikes should not aspire to running the Opposition.

The Leftist Opposition who characterised the Bill as reactionary and as designed to enable 'capitalist sharks' to suck the life blood of the poor workers was ridiculed by the Leader of the House as having misunderstood the Bill and confused state ownership and state managed factories.

Mr. Dudley Senanayake who had in the State
(Continued on page 2)

NOTICE

The offices of the Hindu Organ and Inthusathanam and the Saiva Prakasa Press will be closed for the Hindu New Year Holidays from 14th to 20th of April. There will be no issue of the 'Hindu Organ and Inthusathanam' on the 15th of April.

Manager.



திருச்செந்தூர்.

சமச்சிவாயமே ஞானமும் சிவியும்
சமச்சிவாயமே நானறிவிச்சையும்
சமச்சிவாயமே நானறிந்தேந்தும்
சமச்சிவாயமே கண்டெறிந்தும்

திருச்செந்தூர்.

Hindu Organ

FRIDAY, APRIL 8, 1955

Treasure These Thoughts

Chastity is the life of a nation. Do you not find in history that the first death-sign of a nation has been unchastity? When that has entered, the end of the nation is in sight

MAY 'MANMATHA'
BRING PROSPERITY

ACCORDING to the Hindu system that fixes the beginning, length and sub-periods of a year, Man-matha the coming year is expected to bring prosperity. The advent of the New Year is an occasion for hope to spring afresh in the human breast. The prosperity of a people cannot be gauged annually in the same manner as the balance of trade is determined. Whether a nation has successfully thrived during a particular period can be judged only by the measure of moral and spiritual awakening. In a confused world that has been disturbed by the alarming competition in the production of nuclear weapons, nothing short of a spiritual re-awakening can usher in an era of peace. It is an irony of facts that the very Powers that are professing to strive for peace are those who are vying with one another to obtain a lead in the race for the production of the most atrocious weapons of war. Shri C. Rajagopala-

chariar, the veteran patriot of India, has pointed out this incongruity to the Big Powers and has made a fervent appeal to America, England and Russia to completely ban the production of nuclear weapons.

In the political sphere, it is to be hoped that the forthcoming Asian-African Conference may be able to make the Western Powers realise that peace can be obtained only by making a moral approach.

It is gratifying to note that nearer home in the Peninsula two important religious conferences, the All Island Saiva Conference that has been organised by the Saiva Paripalana Sabbai and the Thirumurai Vila at Velanai, have been arranged to mark the advent of the New Year that promises to bring prosperity to the people. We are confident that these laudable efforts will produce good results. We extend New Year Greetings to all our readers.

Thirumurai Conference

The three day conference on Saiva Thirumuraikal (திருமுறைவிதிகள்) will be held at Velanai commencing on April 17, 1955.

Kuntrakudi Adigalar, Prof. Vachravel Mudaliyar of Conjeevaram, Sri V. K. Jagannathan, Sri A. S. Gnanesambanthan, Asst. Professor of Tamil, Pachchayappan College and Hon. Mr. S. Natesan are among the prominent scholars who will participate in the conference.

Donation To The Jaffna School Of Dancing

The Secretary of the Jaffna School of Dancing informs us that the High Commission of India in Ceylon, has made a donation of valuable books to the School.

- Books presented:
The Folk Dance of India
Manipuri Dances
Folk Dances of S. India
The Art of Kathakali
Indian Art Through the Ages
History of India. Singha and Banerjee
Glimpses of World History
Religion and Society—Radhakrishnan
Indian Philosophy—Radhakrishnan. 2 volumes.

Reviewed News

WAR-RENOWNED WINSTON

For an eighty year old Premier who has been dominating the public life for more than five decades, to decide to relinquish his duties is no easy affair. Always emotional in his affairs, Sir Winston Churchill chose to slip away from No. 10, Downing Street, without making a farewell appearance in the House of Commons. Perhaps the veteran statesman wants to watch the march of atomic events from the vantage point of retired life.

NON-POLITICAL PUBLIC-SERVICE TRADE UNION!

Sir John Kotelawala has done well in making the All Island Conference of Public Service Trade Unions understand the fact that alliance with political parties would be suicidal to the officers in the long run. Election propaganda or otherwise, the Conference has brought together the Public Service and the Government closer.

DEFENDING THE EXAMINERS!

The Director of Education is reported to have said that those who carry on a campaign against the G. C. E. Examiners were making themselves more miserable. Mr T. D. Jayasuriya could not have said anything wiser. The examiners according to Mr. Jayasuriya know how to make the lives of parents, teachers and candidates at examinations, miserable.

PEACE VOTE OF Rs 1,355,000

The hope that Buddha Jayanthi would usher in an era of peace expressed by the Minister of Home Affairs was shattered when peace in the very House of Representatives was threatened by the Leftist Opposition. Perhaps the Marxist M.Ps who know no religion could not believe that a spiritual awakening could do away with war better than the H. Bomb.

MAYOR VS COMMISSIONER

The Commissioner of Local Government, it is

In The House Of Representatives

(Continued from page 1)

Council opposed a similar proposal was, however, now inclined to support the Bill provided the House and not the Cabinet was vested with the authority to decide on when to sell shares to the public and to whom.

The Bill was then passed by 30 votes to 10.

Ejection Of Leftist M. P.

Parliamentary Government in this Island received a rude shock on Wednesday when the Leftist member for Moratuwa, Mr. Somaweera Chandra Sri had to be forcibly ejected from the Chamber of the House of Representatives after the latter had challenged the order of the Speaker requesting the M. P. to give way to Minister Ratnayake who had caught the eye of the Speaker before Mr. Chandrasiri.

The situation took a serious turn when after the Speaker had suspended the M. P. for Moratuwa and vacated his chair the Opposition staged a mock-sitting with Mr Edmund Samarakody in the chair. With the arrival of the Serjeant-at-arms the Opposition left the Chamber.

Later when the House resumed its sittings the Opposition came back to participate in the debate on the Buddha Jayanthi vote but was refused permission to do so. The Opposition walked out led by Mr. S. W. R. D. Bandaranaike. The Buddha Jayanti vote was passed.

learnt, has approved the interdiction of the Commissioner of Jaffna Municipal Council by the Mayor of Jaffna. At Nuwara-Eliya also the Commissioner has been interdicted by the Mayor. The political affairs of Local Government have become agitated of late. Removal of Mayors, interdiction of Commissioners, these may now come to be a regular feature in municipal politics. Who is the supreme authority in the municipal Council. The City Fathers as representatives of their wards elect the Mayor. The Commissioner is an appointed officer.

HOW TO ATTAIN GOD

1. Self Control or the Control of the Senses and Mind.

2. Calmness or Evenness in pain and pleasure and gain and loss.

3 Full belief in one Universal God.

4. Full belief that we are indivisible parts of one universal God such as a tree and its seeds.

5. Discrimination of the good from the evil, and Real from Unreal.

6. Knowledge that the Real is Permanent and the Unreal is Impermanent.

(The thoughts expressed here form the subject matter of a manuscript that was left behind by the late Mr. N. Kanagasabai of Nallore, in his death bed at the Kandy Hospital. The late Mr. Kanagaratnam was a regular reader of the 'Hindu Organ' for more than fifty years. His son Mr. Sivabramaniam who sent the manuscript to the 'Hindu Organ' states that it was obviously meant by his father for publication in the 'Hindu Organ'.

The late Mr. Kanagasabai completed a course for Medical Practitioners in Tanjore and practised his profession in the up-country.)

7. The Real is God the Atman Consciousness. It is Infinite, Changeless, Imperishable, Omnipotent, Omniscient, and Absolute Bliss.

8, Material objects whether movable or immovable are Unreal and Perishable.

9 One must try to attain God the Imperishable and Absolute Bliss.

The Ways to Attain God

- (a) Think of God always with devotion.
(b) Repeat his Holy name Shiva with devotion whenever you begin to do any act.
(c) Do what is only right.
(d) Be straight-forward and honest.
(e) Be simple and decent.
(f) Be free from lust,
(Continued on page 5)

A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 1-4-55)

Fifth Adhyayam (Contd.)

That the souls are countless is so obvious a truism that it should not be necessary to explain it. But there are people who would deny this reality. It is a matter of common observation that there are myriads of living beings. The Sruti says so. It speaks of Godly people, those who tread the path of virtue, the sages, &c, who get rid of their bonds. It also speaks of vicious people, those who hanker after worldly pleasures, &c, and says that such people are tossed about in the ocean of births and deaths. All this presupposes the existence of a plurality of souls. And it is not possible to count their number. This is why our Sruti here expressly states that they are infinite (*Anantam*, அனந்தம்). And this is corroborated by our Tamil Shastras. Umapatthiyar for instance commences his description of souls with the word எண்ணிதாய், countless, and one of his reasons for establishing the existence of souls is the existence of various religious books (பலகலை உலகில் நிலவுதலாலும்) as these would all be purposeless if there were no souls to profit by them. We have elsewhere met the argument of people who ask if the number of these souls is not known even to God, who is omniscient, by putting the counter-question whether this same God who is also described as eternal, does not know the beginning and end of eternity. Umapatthiyar nicely nips such ingenious questions in the bud in his conplet:

பிறந்தநாள் மேலும் பிறக்கும் நாள் போலும்
தறந்தோர் தறப்போர் தொகை.

The numbers of emancipated souls and those yet to be emancipated are similar to the numbers of past days and the numbers of days still to come. [In other words, both sets of numbers are countless.]

The last statement that souls are sexless needs no explanation, as such differences apply to the body and not to the spirit. Perhaps it will be as well if we quote here for the information of our readers a verse from the Sivapragasam of Umapatthiyar which briefly sets out many of the above and other traits of the soul in beautiful language:

எண்ண அரிதாய், சித்தமாய், இருள் மலத்தில் அழுத்தி,
இருவினையின் தன்மைகளுக்கு ஈடான யாக்கை
அண்ணல் அருளால் நண்ணி, அவை அவராய், அதனால்
அவகுதில் சிழ் போகல்கள் அருந்தும் ஆற்றல்
புண்ணிய பாவம் பரிந்து, போக்கு வரவு உடைத்தாய்ப்,
புணரும் இருள் மலபாசம் பொருந்தியக்கால் அருளால்
உன் சிலவும் ஒளி அதனால் இருள் அகற்றிப், பாசம்
உற்றிடும் நல் பசுவர்க்கம், என உரைப்பர் உணர்ந்தே.

The soul group is countless and eternal. They are drenched in dirty darkness (*Anava Malam*). By the Grace of God, they get suitable bodies, male, female and neuter, in accordance with their good and evil deeds. With these (bodies) they enjoy the varied fruits (of their past actions) and in the process (of so enjoying), they perform (further) deeds, virtuous and sinful, and undergo births and deaths. When the adhering dirty darkness gets 'ripened' (as a result of these processes), they get rid of the (said) darkness by the enlightenment engendered within them by Divine Grace and obtain (refuge under) the Lord's Feet. So say the wise who know (the Truth).

11. Just as the body grows (changes its form) as a result of (the nutriment engendered by) food and drink, so does the soul get suitable bodies in suitable places (changes forms and habitations) in accordance with the Karmam (engendered) by its thought and (action such as) touching, seeing, &c, and bewildering darkness (*Moham*, *Anavam*).

The word *Moham* (மோகம்) ordinarily means persistent desire or infatuation, the first and foremost of the products of *Anava Malam*. We have here translated it as bewildering darkness, as the word is also used like the word *Mritiyu* as a synonym for *Anava Malam* in Agamic literature, as we remarked in our study of an earlier Sruti (III 8), in Sivapragasam, for instance, when speaking about *Anava Malam*. Umapatthiyar calls it இருள் ஒளி, இருண்ட மோகம், bewildering darkness in

CULTURAL FREEDOM AS UNDERSTOOD IN ASIA

(Excerpts from the address of Justice U. Chan Htoon Chairman of the Reception Committee of the Asian Conference, on Cultural Freedom.)

The problem of cultural freedom presents some distinctive features in Asia. In many important respects it is different from what it is in the West. The Western people have a long and living tradition of freedom and democracy. Democratic values are finely woven into the fabric of their social and spiritual life. This is not the case with the Asian people who have to battle hard for their daily living. Their strength and energy is almost entirely consumed in the solution of this elementary problem. This does not mean that the Asian people do not care for freedom, or that they prefer slavery. But their minds have not yet been freed from the primary task of physical living and material well-being.

It is true that Asian people are inheritors of a long and historic tradition of culture. The values of this culture are eminently rich and fine. Its philosophy is profound. But our culture has crusted because of hundreds of years of inertness and its philosophy frozen by decades of mental torpor and lassitude. The

introduction of the modern industrial civilization not only seemed to knock out the very basis of this culture and philosophy but it shook the foundation of its social structure, leaving a trail of tensions and contradictions in its wake.

This has sharpened the spiritual contradiction which is a normal feature of the modern scientific age. Outer technological development which always tends to outstrip the inner moral development of men has dangerously widened gap in our backward Asia (except perhaps in Japan) where modern scientific technique is heartily adapted rather than steadily assimilated over a number of years. This has put immense scientific power in the hands of those who may not know how to use it with sufficient enlightenment or responsibility.

The minds of our people, particularly of the intellectuals, have been, besides, the prey of peculiar historical situation. Two or three cen-

(Continued on page 6)

comparison with which ordinary darkness may be called light, so hopelessly dark it is.

It would be as well if we mention here two distinct functions of *Anavam*, it is both a belittler and a bewilderer. As belittler it shrouds the pervasive nature of the soul's powers of volition, notion and action (இச்சாசூரணச் சிரியைகள்). This is why it is called *Anavam*, that which makes (the soul) an *Anu* (அணு) or atom that which belittles it, as we have often explained. As bewilderer it confuses the soul's powers. When the soul is in association with the body, organs, &c, and undergoes the different *Avastas* (அவதாரங்கள்) or states of being called waking state, dreaming state, &c, it causes wrong notions such as mistaking the actions of the sense organs to be its own actions, &c. in other words it induces what is called பற்று or attachment to actions. It is this attachment to actions which the soul acquiesces in and adapts as its own that makes it responsible for their performance, with the result that it has to eat the resulting fruits and again performs further deeds.—an indefinitely prolonged chain indeed this is. Arulnandi Devar calls this attachment a கோண் or கோணல் (corne or cornal), a corner or curve, a sort of crookedness which has to be set right. Thus we read in Siddhiyar;

யான்செய்தன் பிறர்செய்தார் என்னது யான் என்னும்
இக்கோணை ஞானசரியால் வெதப்பி சிமிர்த்துத்
தான்செய்வே கின்றிட, அந்தத்தவன் தான் கோணே
நனை அளித்து முன்சிற்கும் வினை ஒளித்திட்டிடு ஒழும்,
என் செய்தேன் எனும் அவர்க்குத்தான அங்கு இன்றி
எண்ணுவிக்கும் போகந்தைப் பண்ணுவிக்கும் கன்மம்
ஊன்செய்யா ஞானத்தான் உதிப்பின் அல்லால்
ஒருவருக்கும் யான் எனது இங்கு ஒழியாது அன்றே.

There is the *crooked* idea of I-ness and mine-ness (which delights in) saying 'I did this' and 'they did that'. If one takes firmly to the right path rectifying this *crookedness* with the fire of knowledge (even as one straightens a bent iron rod by heating it with fire), the Lord will become manifest before him and all Karmam will take to its heels and vanish. To those who say 'I did this' God will be *non est* and will make them eat the fruits and accumulate further Karmam. Unless and until faultless wisdom dawns in them, none can get rid of the feeling of *I* and *Mine*.

(To be continued)

BOOKS REVIEW

Philosophy and Teachings of Sri Swami Sivananda

By Sri Swami Premananda
Published by the Yoga-Vedanta Forest University
Ananda Kutir Sivanandanagar Rishikesh (Himalaya)

Price per Copy Annas 4

The book gives some selected passages from Sri Swami Sivananda's spiritual teachings.

Sivananda Day-To-Day (Volume Two)

By Sri Swami Gurusurananda
Published by the Yoga-Vedanta Forest University
Ananda Kutir Sivanandanagar Rishikesh U. P.

Price per Copy Annas 8

The book gives some interesting and instructive information regarding the Day-To-Day doings of Sri Swami Sivananda.

Order Nisi

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 535

In the matter of the Intestate Estate of the late Kanapathypillai Sittambalam of Karaveddy west

Deceased

Eledchumeypillai widow of Kanapathypillai Sittambalam of Karaveddy West Petitioner

1. Thambipillai Veipillai
2. wife Maheswary of Karaveddy West

Respondents

This matter coming on for disposal before S. Thambiy Durai Esquire Acting District Judge Point Pedro on the 7th day of March 1955 in the presence of Messrs Kandaiya and Mailvagaram Proctors on the part of the petitioner and the affidavit of the petitioner dated 2nd day of December 1954 having been read.

It is ordered that the petitioner be declared administratrix of the estate of the said deceased and that Letters of Administration be issued to her accordingly unless the respondent or any other person shall on or before 21st day of April 1955 show cause to the satisfaction of this Court to the contrary.

This 7th day of March 1955

Sgd. S. Thambiy Durai District Judge.

(O. 214 1 & 8)

Astrological

FORTNIGHTLY FORECASTS

'SRI PATHY'

FROM 10-4-55 TO 23-4-55

ARIES *Aswini, Barani, Kartikai 1st part [Medha Rasi]*

A favourable time provided you put in a little more hard work. All is not well on the domestic side. Friends may cause you some expenditure and troubles till the 17th. But they will turn out to be helpful after that. New ventures will bring in good results slowly but steadily. The afternoon of the tenth, the eleventh and the twelfth are unfavourable days.

TAURUS *Kartikai 2, 3, 4, Rohini, Mirugasirisha 1, 2 [Idapa Rasi]*

Expenditure will be on the rise. New transactions should be attended to before the 17th. There will be some troubles through secret enemies. But you will be able to triumph over them. Domestic conditions also will not be very favourable. 13th 14th and the morning of the 15th will be the worst out of the lot.

GEMINI *Mirugasirisha 3, 4, Thiruvathirai, Punarpusam 1, 2, 3 [Mithuna Rasi]*

Things will remain unsettled till the 17th inst. You will be facing much criticisms and oppositions. But vast improvements promised after that date. The 15th 16th and the morning of the 17th will upset you much. But there are no indications of any serious consequence.

CANCER *Punarpusa 4, Poosa, Azhilya [Kataka Rasi]*

You will have no mental peace during this fortnight. You will get into difficulties by going out of your way to help others. New ventures will have to be handled with care. The 18th and 19th will be very unfavourable. Avoid quarrels with relatives and friends.

LEO *Maha, Poora, Uttira 1, [Singha Rasi]*

An unsettled period. Be on guard against scandal mongers. You will get some money during the earlier part but you will spend all that you make. Your relatives will cause you some annoyance and some of them may fall out with you. The twentieth and twenty first the worst out of the lot.

VIRGO *Uttira 2, 3, 4, Attai, Chittirai 1, 2 [Kanni Rasi]*

This will be a favourable period for new social contacts. Till the 17th of April you may have to face with some opposition. But you will find all obstacles on your path clearing after that date. Finances should improve. Spend the 22nd and 23rd with care.

LIBRA *Chittirai 3, 4, Swati, Visaka 1, 2, 3, [Thula Rasi]*

Some changes are indicated before the end of this month. It may be in the domestic field or in office. Expenditure will be on the rise. Beware of secret enemies. Your friends of the opposite sex may cause you some anxieties.

SCORPION *Visaka 4, Anusha, Kettai [Vrischika Rasi]*

You will be able to steer clear of most of your obstacles after the 17th. Till that you will have to mark time. Domestic conditions will not be very satisfactory. Avoid arguments. Second half of the fortnight looks very bright and promising.

SAGITTARIUS *Moolam, Pooradam, Uttiradam 1. [Thanu Rasi]*

It is better if you attend to any important affairs before the 17th. Investments in new ventures should be made before this date. Time is not very favourable after the 17th. You may have to face a little criticism, But do not be worried as there are no indications of any serious consequences.

CAPRICORNUS *Uttiradam 2, 3, 4, Thiruvonam, Avittam 1, 2. [Makara Rasi]*

Beware of secret enemies till the 17th. You will be quick to pick up quarrels. New ventures should be postponed till that date. Domestic and financial conditions should improve after that date. Run to enemies also promised.

AQUARIUS *Avittam 3, 4, Satayam, Pooraddati 1, 2, 3 [Kumbha Rasi]*

Although you would like to rest you will have little opportunity to do so. This fortnight will be full of activities both social and professional. You will gain some fame and make useful contacts. Financial gains promised. But you will not be able to save anything.

PISCES *Pooraddati 4, Uttiraddati, Revati. [Meena Rasi]*

You will find much improvements in your affairs. New ventures will bring in good results. Good social contacts and fame also promised. But you will be restless. Do not go out of the way to help friends. Keep aloof from undesirable elements if you want to avoid scandals.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 24/T.

In the matter of the intestate estate of Muttiah Pathmanathan of Suthumalai Kulanthaitthamby Muttiah of Suthumalai Petitioner

Vs

1. Rukmany wife of Saravanapavan of Suthumalai and her husband
2. Ambalavanar Saravapavan of Suthumalai presently of 42 Galle Road, Debiwela
3. Muttiah Kulendran of Suthumalai
4. Sarvaloganayagi wife of Kanapathipillai of Suthumalai and her husband
5. Sinnathamby Kanapathipillai of Suthumalai presently of Kathiresan College, Nawalapitiya

Respondents

This matter coming on for disposal before P Sri Skanda Rajah Esquire District Judge, Jaffna on the 18th day of March 1955 in the presence of Mr. S. Tirunavukkarasu Proctor on the part of the Petitioner and on reading the affidavit and Petition of the Petitioner dated 18th March 1955.

It is ordered that the Petitioner abovenamed be and he is hereby declared entitled to have Letters of Administration over the estate of the abovenamed deceased issued to him as father and heir of the deceased and that Letters of Administration be issued to him accordingly unless the Respondents abovenamed or any other person or persons interested shall appear before this Court on or before the 9th day of April 1955 and show sufficient cause to the satisfaction of this Court to

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 15

In the matter of the intestate estate of the late Sinnathamby Arulampalam of Mallakam Deceased Valippillai widow of Sinnathamby Arulampalam of Mallakam Petitioner

Vs

- 1 S. Arulampalam Kailinathan and
- 2 Puvaneswary daughter of S. Arulampalam both of Mallakam Respondents

This matter coming on for disposal before P Sri Skanda Rajah Esq. District Judge Jaffna on the 8th day of March 1955 in the presence of Mr. R N Sivapirakasam Proctor for Petitioner and the affidavit and Petition of the Petitioner having been read.

It is ordered that the said Petitioner be declared entitled to have Letters of Administration to the estate of the said intestate as his lawful widow and that Letters of Administration be issued to her accordingly unless the Respondents or others interested shall on or before the 25th day of April 1955 show sufficient cause to the satisfaction of this court to the contrary.

This 8th day of March 1955
Sgd. P Sri Skanda Rajah
District Judge

Drawn by
R N Sivapirakasam
Proctor for Petitioner
(O 215, 1 & 8)

the contrary.

This 18th day of March 1955
(Sgd) S. Tirunavukkarasu
District Judge, Jaffna

Drawn by
Sgd. S. Tirunavukkarasu
Proctor for Petitioner
(O 217 1 & 8)

ALL CEYLON
SAIVA CONFERENCE

It has been arranged to hold an All Ceylon Saiva Conference, under the auspices of the Jaffna Saiva Paripalana Sabha, on April 21, 22, 23 & 24, 1955 at the Sabha Navalar Ashtama Hall.

Scholars from South India and Ceylon are expected to deliver lectures.

The organisers solicit the co-operation and assistance of all savants to make the conference a success.

A. Thanabalasingam,
Pandit V. T. Sambandhan

Hony. Joint Secretaries,

Vannarponnai,

25-3-55.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 17

In the matter of the Intestate Estate of the late Theopillai Soosapillai alias The Soosai of Oorany, Kankesanturai.

Deceased.

Victoria widow of Theopillai Soosapillai of Oorany, Kankesanturai.

Petitioner

Vs.

Minor Edward Saravaranayakara son of Theopillai Soosai alias Theopillai Soosapillai of do.

2 Johnpillai Leenapu

of do.

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esq. District Judge, Jaffna on the 5th day of March 1955 in the presence of Mr. A. V. Sathasivam Proctor, on the part of the petitioner and the affidavit of the petitioner having been read.

It is ordered that the 2nd respondent abovenamed be and he is hereby appointed guardian ad litem over the 1st respondent minor for the purpose of representing him and guarding his interest in these proceedings unless the respondents abovenamed or any other persons or persons shall on or before the 25th day of April 1955 appear before this court and show sufficient cause to the satisfaction of this court to the

contrary.

It is further ordered that the petitioner be and she is hereby declared entitled to take over Letters of Administration of the estate of the abovenamed deceased unless the respondent or any other person or persons shall on or before the 25th day of April 1955 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the 2nd respondent do produce the 1st respondent minor before this Court on the 25th day of April 1955 at 10 a. m.

This 18th day of March 1955
Sgd. P. Sri Skanda Rajah
District Judge.

Drawn by
(Sgd. A. V. Sathasivam,
Proctor for Petitioner,
(O. 216 1 & 8)

DO NOT CONFUSE

(Continued from page 1)

other animals are sharpened. It is true that war and its fears and hatreds quicken the brains of the men of science engaged by Governments. War is said to be the mother of inventions. What a mother! Let us not fall in love with war because for war purposes some clever things are discovered. Secrecy goes with the work of science in war and secrecy impedes science. It is reported that a very eminent Cambridge scientist who desired to go to America was refused permission. I read that a broadcast proposed by an eminent scientist in America was recently prohibited and he had to talk only what had already been widely known. I believe that the most valuable report of an important commission was delayed by order of the American Government and published only when the policy of Government demanded it later. All these are illustrative. Dr. James B. Conant, an American who served in the Department of War has made the matter perfectly clear and I read the passage out at another meeting. It is worthwhile reading it again. (Conant p 14 15) I think all this is still right though some knowledge is gradually released for reasons of State at the present moment under strict control. Perhaps I have dwelt too long on this irrelevant matter but only to explain its irrelevance and I should proceed to what we are really concerned with. But before I do so I would refer to an issue of the 'American Reporter', a paper published in India, exhibiting in a picture as to how beautiful the growth of sugarcane under fertilizers in Coimbatore has been and how the peasants lovingly measure the height of the cane. This is put in along with matter relating to atomic energy. As far as I know nuclear energy has nothing to do with sugarcane in Coimbatore or elsewhere in India.

Before going to the question of the prohibition of nuclear weapons and the issue of disarmament which has been mixed up with it I should like to point out indeed I should like to emphasize, that the most urgent matter is the immediate prohibition by International authority of the test explosions which are going on in spite of every protest. It will not do to suppress only the bang as Churchill indicated with his flair for tampering democracy. What is demanded is to stop either loud or silent radioactive poisoning of the world atmosphere and of the clouds that pour the rain for man and beast and plants. The world has some rights in spite of the fears of one great power of aggression by another and their mutual dislikes. It is truly scandalous that these tests could be going on when eminent men of science one after another have pointed

out the grave danger to world health and to future generations in the clearest possible language that men of science can command. I cannot believe that any civilized nation could ignore the evidence that has been adduced and which is accumulating every day. The *News Chronicle* (March 24), writing on effects of nuclear radiation, says: "Professor Rotblat, an experienced and responsible nuclear scientist, says in an article in the *Atomic Scientists' Journal* published this morning that it is imperative data on the dose of radiation we have all received from nuclear tests up to date, and the rate at which this dose is increasing, shall be known to the Government and published."

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 26 T

In the matter of the intestate estate of the late Somar Arumugam Elaiyathamby of Anaippanthi, Jaffna Deceased.

Elaiyathamby Selvaratnam of Anaippanthi, Jaffna. Petitioner.

Vs.

1. Sivakolanthu widow of S. A. Elaiyathamby.
2. Elaiyathamby Kamaladevy.
3. Elaiyathamby Jayeratnam.
4. Elaiyathamby Umathevy.
5. Elaiyathamby Aciyaratnam and
6. Elaiyathamby Vathsaladevy all of Anaippanthi, Jaffna.

Respondents

(3rd to 6th respondents are minors appearing by their guardian-ad-litem the 1st respondent.)

This matter coming on for disposal before P. Sri Skantha Rajah Esqr, District Judge, Jaffna on the 21st March 1955 in the presence of Mr. A. Thanabalasingam on the part of the petitioner and his affidavit having been read.

It is ordered that the petitioner be declared entitled to letters of administration of the estate of the abovenamed deceased and the same be granted to him accordingly and that the 1st respondent abovenamed be and she is hereby appointed the Guardian-ad-litem over the minors the abovenamed 3rd to 6th respondents for the purpose of these proceedings unless the respondents abovenamed or any other person shall on or before the 25th day of April 1955, show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the abovenamed 1st respondent should produce the minors 3rd to 6th respondents

PUPPET PLAY-ACTING

(Mudikondan Venkataramaiar, in the Madras Hindu Sunday Edition, explains the significance of *Quimamam* *கந்த*, an ancient art, thus)

Bommalattam or the Puppet Show as it is sometimes now called is a very ancient art of India. It is certainly centuries old, and there are references to it, it is said, in the Bala-Ramayan and in the Mahabharata. The name Puppet Show is not perhaps quite appropriate. As the puppets are manipulated and their bodily movements and gestures are those of play-actors on a stage and the necessary and appropriate speeches and songs for the various roles in the play are provided by the manipulators from behind the screen and they perfectly synchronise with the movements and gestures of the puppets, so that the illusion of real play-acting is easily produced, it is certainly more appropriate to call it "Puppet Play Acting or Puppet Dance-Drama". Again it is not any story or incident that is chosen as the theme for this Bommalattam. Very largely, if not invariably, theme is the intensely dramatic story of King Harischandra, and the performance does not differ from playacting in any essential particular except that in a drama the actors are real men and women, while in a Bommalattam the actors are puppets. Hence Puppet Play Acting or Puppet Dance-Drama would be more appropriate than "Puppet Show" which term might not suggest any movement or might only suggest purely mechanical movements devoid of any histrionic significance.

Apart from stray reference to it in the *Puranas* we know very little of its history through the centuries, and even a patient and laborious search in our ancient works does not seem to hold out much promise. We have therefore to confine our attention to recent times and as a result of much patient enquiry, its history in South India during the past hundred to hundred and fifty years may be attempted.

on the same date before this Court.

This 21st day of March 1955
Sgd. A. E. R. Correa
Addl. District Judge

Drawn by
Sgd. A. Thanabalasingam
Proctor for Petitioner
(O 220 8 & 22)

Warning Against World Rebarbarisation

A warning of the possible "rebarbarisation" of the world if moral values were allowed to continue to fall was given by Professor Gilbert Murray. Lecturing in London, he said that at the end of the first world war we could not realise the dangers then threatening the world — dangers which now, after the second world war, only the blind could fail to see. "One danger", he said, "is the sudden and appalling collapse of law, truth and humanity, or as the Nazis and Communists called it, 'bourgeois morality', which occurred in both Germany and Russia and to some extent other parts of Europe".

"We never imagined that in our Christian 20th century civilisation such things were remotely possible. It seemed as if the crust of civilisation had burst and an abyss opened beneath it revealing the real nature of 'la bete humaine'. What is serious is that the standard of a civilisation like that of pre-war Europe, a society, for example, whose police never used torture, whose magistrates never took bribes, whose authorities did not claim to be above the law or to treat political opponents as criminals, was being defied, surrounded, and possibly out-stripped by societies of vast extent who had none of those scruples".

About a third world war, Professor Murray said that all knew its obvious dangers. "We are not so conscious of another already here at work among us", he said. "The danger of a general lowering of Christian civilisation by acceptance of an equality between the good and the less good, and at the same time a possible rebarbarisation of what was once a civil world by the dominance of enormous populations who have acquired the technology of the West without learning its standard of thought and feeling. There is, I think, a real danger here: but if we recognise it we can probably master it. It is for the United States and the West of Europe, it is perhaps especially for us, of the British Commonwealth, to make a great effort both in culture and moral values to slip no further downhill, and even to regain more than we have lost".

How to Attain God

(Continued from page 2)

anger and greed, fear, jealousy, grief and other evil qualities.

(g) Be patient, tolerant, loving, true and harmless and pure in heart.

(h) Try to keep up Brahmacharia life as far as possible.

(i) Pray to God earnestly and faithfully for anything you reasonably and justly require.

(j) Do your duties well, honestly and sincerely without any attachment for the fruit or result.

(k) Try to serve others in need, selflessly.

(l) Know that charity begins at home.

(m) Support and respect your parents, the worldly representatives of God to the Children, as well as possible.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 18 T

In the matter of the Estate of the late Thampimuttu Sabanathan of Kokuvil Deceased.

Pavalam widow of T. Sabanathan of Kokuvil West, Kokuvil Petitioner.

Vs.

1. Pandaram Thambimuttu and wife
2. Thangamuttu of Kulapiddy Kokuvil

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esqr District Judge on the 9th day of March 1955 in the presence of Mr. R. C. Subramaniam Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner dated 3rd March 1955 having been read.

It is hereby ordered that the petitioner is entitled as the wife of the deceased to have letters of administration to the above estate issued to her accordingly unless the respondents or any other person or persons interested shall on or before the 25th day of April 1955 show sufficient cause to the satisfaction of the Court to the contrary.

This 9th day of March 1955

Sgd. A. E. R. Correa,
District Judge.
5-4-55

Drawn by
R. C. Subramaniam
Proctor for Petitioner.

(O 221 8 & 22)

Manipay Parish Welfare Society

The Seventh Annual General Meeting of the Manipay Parish Welfare Society was held at the Manipay Memorial School hall with Mr. S. V. Alagaratnam President, in the chair.

After the presentation of reports by the Secretary and the Treasurer, the election of new office-bearers took place and resulted as follows:-

President: Mr S. Rajendram Proctor S. C.

Vice-Presidents; Messrs. R. Thirugnanasambanthar S. Tirunavukkarasu Proctor S. C. S. G. C. Mills.

Organising Secretary: Mr. S. Rajah.

General Secretary Messrs G. Annappah and Prince Rutnam.

Treasurer: Mr. V. Chintharampillai Rtd. Postmaster

Asst. Treasurer: Mr. K. Perambalam.

Games Secretary: Mr. J. P. Nagalingam.

Auditor: Mr. Sam P. Sabaratnam

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 9

In the matter of the intestate estate of the late Murugai Kandari of Elalai

Deceased
1 Vallipuram Sellathurai and wife
2 Ponnammah of Mallakam
Petitioner

Vs.

1 Kandari Rasiyan of Elalai
2 Kandari Ponudurai of do
3 Kandari Sivasamboo of do
4 Vairavy Thuraiwamy and wife
5 Pakkiam of do
6 Thambo Tharmalingam and wife
7 Nallammah of Vaddukodai
Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge Jaffna on the 28th day of February 1955 in the presence of Mr. M. Sithambaranathan Proctor, on the part of the abovenamed petitioners and the affidavit of the petitioners having been read:

It is ordered that the petitioners abovenamed be and they are hereby declared entitled, as daughter and son-in-law of the abovenamed deceased, to have Letters of Administration to the estate of the abovenamed deceased issued to them accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 25th day of April 1955, show sufficient cause to the satisfaction of this court to the contrary.

This 28th day of Feb. 1955
P. Sri Skanda Rajah
District Judge.

Drawn by
M. Sithambaranathan,
Proctor for Petitioner.
(O. 219, 8 & 22)

CULTURAL FREEDOM.....

(Continued from page 3)

turies of imperialist exploitation have created a mood of intense nationalism. This has not abated in spite of the attainment of independence by many countries and has created complicated problems of adjustment with the outside world. Communism and other reactionary ideologies have found fertile soil in this complex situation. They have cynically exploited the social conscience of the people and the idealism of the intellectuals.

Unfortunately unlike the Western democratic intellectuals Asian intellectuals do not have the inner resistance power to withstand the attacks of these reactionary ideologies. The traditional philosophies and values have ceased to be significant for them and the new democratic values and institutions of the West have not yet entered into the texture of their being. In fact the difficult situation of Asia today it has become hard for them to see the exact relevance of these values and institutions, at least in their traditional forms, whereas the promise of social and economic development which communism for instance holds for them, acts as a dangerous mental trap. While traditional Western democratic values and institutions do not seem to emerge naturally out of the pattern and they do not appear easy to apply to Asian conditions the communist promises seem to provide some of the really urgent answers.

Therefore, communist experiments seem more feasible than the attempts of some thinkers to evolve indigenous Asian forms of democracy suited to our culture and social patterns. The Asian intellectuals cannot easily see the fraudulent nature of these promises, with the result that the powerhouse with which to charge and recharge democratic batteries against the onslaughts of totalitarian ideologies seem to be largely absent from the Asian scene. In such a situation it is natural, even essential, to concern oneself with the task of exposing the pretensions of these totalitarian ideologies. But such an effort cannot by itself appeal to the imagination of the people, because it does not appear relevant to alternative solutions of the problems which are agitating the minds in Asia. It does not mean that these reactionary ideologies should not be exposed but the exposure must come as a part of positive democratic alternatives.

These alternatives must be grounded in the live conditions of Asia. They must be developed in the context of the urgent needs of the situation. They must reflect and even project the problem of

the day. Unless positive alternatives are proposed to the totalitarian solutions, no amount of more exposure can create enough resistance power to combat the threat of totalitarianism. If totalitarian communism, seems to appeal to the imagination of Asian intellectuals today it is not because it is a logically or even practically superior system. It has had its victories largely through default. It wins because of the absence of positive alternatives. Whenever such alternatives exist communism is on the defensive.

In India, for instance, where Revolutionary Gandhism, Radical Humanism and Decentralized Socialism and in Burma where Buddhist Socialism has re-informed traditional democratic thinking communism has never been intellectually aggressive

The Movement for Cultural Freedom is a broad-based intellectual movement which gladly welcomes all such democratic approaches and alternatives. It is not an exclusive, esoteric movement. It offers no single solution as the only solution. It exists in the belief that all positive democratic approaches can meet in a creative concourse and compete in the most friendly manner for the ultimate honours. We are not interested in the absolute triumph of any particular solution. We are confident that such a friendly concourse of democratic philosophies will stimulate and activate the minds of the intellectuals with positive alternatives and will not only provide the necessary prophylactic but will actually inspire the renaissance of ancient values and give them potent relevant expressions in the modern world.

The Conference on Cultural Freedom in Asia will be the first serious attempt in this direction. This will be the first time that a representative group of writers, thinkers and scholars of the countries of South, South-East and East Asia, who have enriched the cultural life of their respective countries, will come together and discuss within the framework of democratic pluralism cultural freedom in the context of urgent Asian problems.

This Conference will reflect on the impact of the West on the life and culture of the people and consider, in the modern context, the problem of the renaissance of traditional culture and value as also the relation between Western and Eastern concepts of art and literature. In this respect they will have to pay attention to the situation of the intellectual and indicate the ways of establishing a creative relationship between the members of the intelligentsia and the people.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 16

In the matter of the intestate estate of Kanapathippillai Markandoo of Vaddukodai East.

Deceased
Manickappillai widow of Kanapathippillai Markandoo of Vaddukodai East

Petitioner

Vs

1. Markandoo Saraswathi Thevi
2. Markandoo Mahendiran
3. Markandoo Kunarathi
4. Markandoo Yogarani and
5. Kanapathippillai Sittampalam all of Vaddukodai East

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esq. District Judge Jaffna on the 8th day of March 1955 in the presence of Mr. M. Kathiravelu Proc.

tor for Petitioner and the affidavit and Petition of the Petitioner having been read,

It is ordered that the abovenamed 5th respondent be appointed Guardian ad litem over the minors 1 to 4 Respondents to protect their interests in the administration proceedings and that the Petitioner abovenamed as widow of the abovenamed deceased be and she is hereby declared entitled to have letters of administration to the estate of the above named deceased issued to her accordingly, unless any person or persons interested shall on or before the 25th day of April 1955 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the Petitioner do produce the said minors in court on the said date.

This 8day of March 1955

Sgd. P. Sri Skanda Rajah
District Judge

(O. 213, 1 & 8)

GLORIES OF SHAIIVISM

THE LAST BOOK WRITTEN BY

S SIVAPADASUNDRAM B A.

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காங்குநிலை யறங்க கோங்க கற்றவம் வேண்டி மல்க
மேங்குமகொள் ளைவ தீதி வினக்குக ளுக பெங்குமம்.

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