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THE CEYLON CHEMICAL WORKS (Rgd.)

# THE Hindu Organ.

(The Only Newspaper in Ceylon for the Hindus)  
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The **C.S.R. Mark of Quality**  
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**ROSE WATER**  
**LAVANDAR**  
THE CEYLON CHEMICAL WORKS (Rgd.)

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## INDIAN RISHI IN NORWAY HIS LIFE AND WORKS

ON 8th May, 1945 one of the strangest funerals that has ever been witnessed was conducted in Osterdalen at the foot of Tronfjellot Mountain in Norway. It was on this day that the Germans released Norway from their war-time hold. It was a fair summer night (summer nights in Norway are as bright as the Indian late evenings) and a coffin, drawn by two horses, brought the mortal remains of Swami Sri Ananda Acharya, the Indian Swami who lived in seclusion and spiritual meditation on this mountain for 28 years.

Hundreds of highlanders of Norway thronged to pay their last respects, and remained to the end of the funeral. On the ground where he was buried now stands a red granite memorial on which is inscribed: "This ground is sacred where Rishi Swami Sri Ananda Acharya rests. Peace be with all, Peace a true Peace".

Swamiji had several disciples. One was his horse, Valkari, and another a cock who is said to have had a spiritual contact with him. The cock used to approach the Swami when he was talking to visitors and listen for several hours without moving. The Swamiji identified this cock as Tordenskjold, a Norwegian sea hero in an earlier life. This sea hero was a captain in the Danish-Norwegian Navy, and was a great fighter. Swamiji said that the cock loved philosophy, and wanted to learn. He also asserted that the cock was the oldest that had ever lived in Norway. I have no further information about the cock.

When Swamiji passed away his horse was alive. As a result, the lid of the coffin could not be put on. It was believed that the Swamiji's soul could not leave this world so long as his horse lived. A few years later the horse died at the age of 33. Swamiji was 62 when he passed away.

### Born in Bengal

Swamiji was born in Hugli, in Bengal, and his family name was Boral. After finishing his studies he became a professor of philosophy in a Calcutta college. Later on he is said to have got a chair of Logic.

In 1911 Sri Ananda Acharya Boral was seized with a passion for travel, and he left home. He lectured on Indian philosophy in London for three years. He also published several books, mostly in Norwegian.

In 1914 he went to Oslo to discourse about India. The following summer he stayed at Tuddal, a mountain hotel in Telemark. In the autumn of 1915 he made a series of lectures at the University of Oslo, and in the spring he went to Stockholm. On this latter occasion he discoursed on the old metaphysics of India at a High School in Stockholm.

The summer of 1916 and the following winter, Professor Boral spent in the mountains of Gudlegardsteden. In autumn, 1917, he went to Transvanger at the foot of Tronfjellot in Aldal in north Osterdalen. These mountains, he felt, had something of

the grandeur of the Himalayas, and the mighty view of Rondal reminded him of his own country. He bought a cottage here and called it Gaurishankar.

### Settled at Osterdal

He settled down here, finding the environment and atmosphere in harmony with his own life and thoughts. From Gaurishankar he sent out his literary works in the form of poems and philosophical treatises in English, Norwegian and Swedish. Two of his books were published in the Norwegian language Nynorsk.

His writings were translated by two well-known Norwegian authors, Arne Carborg and Iver Mortenson Egmund, who were good friends of the Swami. The diary of Arne Garborg, which was recently published, contains notes about the Swami and his work.

Swamiji was a Yogi of the highest type who devoted his life to the perfection of man's life through brotherhood and friendship. He was a living example

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## COCHIN STATE

### Not Merging in Madras

The Leader of the Madras Assembly Mr. B. Gopala Reddi, answered in the negative an interpellation of Mr. M. A. Salam whether it was a fact that the Provincial Government had requested the Central Government to merge Cochin in Madras Province and whether any communication had been received in the matter from the Central Government.

Replying to a supplementary question by Mr. Salam, Mr. Gopala Reddi said that the States Ministry of the Government of India were alive to public opinion in the two States of Cochin and Travancore and were taking all necessary steps in that direction.

## Independence Stamps

### Further Issue on April 6

A special issue of stamps of the denominations 15 cents and 25 cents bearing the words "Independence commemoration, 4th February, 1948" will be made on April 6.

The stamps will remain on sale for a limited period. The date of withdrawal of the stamps will be notified later. During this period the sale of the 15 cents and 25 cents stamps in current use will be suspended.

## Mahatma Murder Case

### Godse Allowed To Argue Appeal

Mr. Justice Harnam Singh of the East Punjab High Court passed orders permitting Nathuram Vinayak Godse, who has been sentenced to death in the Gandhi Murder Case, to appear in person and argue his appeal.

Nathuram Godse, it may be recalled, filed an applica-

## Bloodless Surgery

### Now A Possibility

Surgery in which blood lost during an operation is automatically and immediately returned to the patient's body has been made possible by the invention of a young English hospital attendant.

Twenty-four-year-old W. G. Gregory, operating room attendant at Exeter City Hospital, has devised and patented a new type of surgeon's knife which as it cuts, draws in the spilled blood, purifies it and pumps it back into the patient's veins.

The knife has a grooved blade and a light tube running from the handle. As an incision is made, a small electrical pump draws the blood from the wound, passes it through a purifying system and returns it immediately through the veins in the arm.

tion before the East Punjab High Court praying for permission to argue in person the appeal against his conviction on charges of conspiracy.

## FRENCH MUST QUIT INDIA

### Britain Did So Unconditionally

### DR. PATTABHI'S STATEMENT

"I am against a referendum and for the immediate declaration of the natural absorption of the French areas into the Indian Union. If this is not agreed to, it means an invitation for a movement for such a natural absorption, and let us hope that no such complications will ensue. Britain has quitted and the French also must quit unconditionally", observed Dr. Pattabhi Sitaramayya, Congress President, in an interview to the Press on the decision of the French India General Assembly of the Municipal Councils of the four French settlements in South India.

"A referendum is bad enough" added Dr. Pattabhi, and to ask for complete autonomy for thirty years in case the referendum yielded the result in favour of a merger with the Indian Union or for fullest autonomy in the case of continuing under the French is to invite trouble.

Proceeding the Congress President said: "The process of transition from colonial status to independence is a delicate and also difficult process. A transitional period can be conceived and therefore conceded. But it cannot be accompanied by an absurd arrangement. In the first place one cannot understand the reasons of a referendum in regard to the absorption of French possessions in the Indian Union.

Even the English people did

not ask for it, or even suggest it over a country as big as India. Why then should be referendum for a speck of land in India, geographically, historically linguistically and culturally possessing close affinities with her."

Referring to the observations of Mr. Camouilly Acting Commissioner of French India, the Congress President said: "Speaking of making the French possessions the judge of their own destinies is mid-Victorian politics. To speak of tolerance and liberalism is an anachronism.

Even Britain has not spoken in this strain "Swaraaj" is not a question of concession; it is a birth-right, whether of British dependency of old or of French possessions of today."

## History of Ceylonese Culture and Civilisation

### V. Buddhism Starts History in Ceylon

THE sixth century before Christ was a most remarkable epoch in the history of World Thought. This age saw the parting of the ways between the old world of magic, superstition and nature-gods and goddesses and the new one of speculative thought and freedom of action.

A religion of Conscience born of new ideas in ethics threatened to displace custom and prejudice, the lawgivers of the old order of society. Along with the other river-valley civilisations of the Nile, the Euphrates, the Yangtze-Kiang, the Gangetic region at the foot of the Himalayas had, during this century of thought-upheavals, a sudden but enduring revolution in the religious thought of the people.

### The Aryan Conception of God

The Aryans on their entry into the Gangetic country came in contact with the various Dravidian tribes and formed clans and kingdoms. One such community was the Sakyas who lived in the extreme north of the Kosala Kingdom near the Himalayas, and who, in the time of the Buddha, came under the rule of the Kosalas. The Aryans accepted the already-existing pre-Aryan village gods of Fire, Wind and Rain as Agni, Varuna and Indra. The Nagas or Serpent worship was then extant all over India and Ceylon. The worship of gods in Trees led to the deification of trees. The pippl tree in particular came to be venerated as the Tree of Wisdom even before the time of the Buddha. The worship of a number of gods and goddesses or of the one God in so many forms as the mind of man could conceive brought into being a highly complicated body of rituals and ceremonials together with a priesthood to regulate and to enforce the religious observances of the people. When Brahminism threw the people of India into the extremes of life of either self-torture or self-indulgence, the sixth century before Christ saw a wave of intellectual and spiritual unrest spreading all over the country. This unrest was particularly vehement in the districts of the Gangetic region where the incoming Aryans telescoped with the Dravidians and other pre-Aryan tribes.

### Prince Pilgrim Saw Light

Prince Siddhartha, the heir of a ruling house of the Sakyas represented in his life and work the growing dissatisfaction of his thinking contemporaries with all that was associated with the Brahminism of his day. Brought up in luxury and trained in all the accomplishment of the age, Siddhartha, the son of Gautama Siddhodana had everything for him to lead a care-free worldly life in a world of transience and

impermanence. But the Prince soon after the birth of his son Rahula experienced a spiritual unrest through witnessing disease, decay and death among the people, and left home to adopt the 'homeless life' of a wanderer in the quest of Truth. After years of painful but persistent search, the prince-pilgrim sitting at the foot of the Bo-Tree at Gaya saw the Light of Truth and solved the Riddle of Life. The Buddha or the Enlightened One then became a wandering Teacher. He preached his first sermon on the Wheel of Life at Sarnath near Benares. From his 35th year to his 80th when he passed into Parinibbana (freedom from birth and death) he taught the Four Aryan Truths and the Noble Eightfold Path. He formed a Sangha or monastic order and attracted into it a number of disciples who continued the work of the Buddha by collecting all his teachings in Tipitaka (Thripitaka) or the Three Baskets of Treasures.

### Magadha Kingdom

The centuries following the passing of the Buddha saw the rise to power of the Kingdom of Magadha which beginning its career of expansion under Sisu Naga extended its authority under Chandra Gupta "from Afghanistan across the continent eastward to Bengal and from the Himalayas down to the Central Provinces". Buddhist Thought and Religion spread over India simultaneously with the expansion of the Kingdom of Magadha. The Buddhists established monastic order (Sangha) in different parts of the country, and wandering friars (Bhikkhus) conveyed from time to time the teachings of the Buddha to South-India and Ceylon. Towards the beginning of the third century B.C., there were Buddhist strongholds like Jagaypattana and Amaravati in South India.

### Indo-Ceylon Inter-Course

There was at a time long before the advent of Mahinda to Ceylon on incessant intercourse between South India and Ceylon. As noted already, the consecration of Vijaya necessitated the sending of an embassy to Madura to get as the Queen of Vijaya "Baddakaccana, the youngest daughter of Pandu, the Sakyan, a cousin of the Buddha." And the Princess "with many maidens landed at Gonagamaka robed like Nuas (Pabbagita)". Buddhism was prevalent all over South India even in pre-Asokan times; and Asoka, the Buddhist Constantine deputed Mahinda his Bhikku-son to be his Viceroy over South India which had even in those early days close racial, economic and cultural connections with Ceylon.

When Asoka became Emperor, all India passed under Buddhist influence. Asoka, a convert to

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## Hindu Organ

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### Treasure These Thoughts

Terrorism and deception are weapons not of the strong but of the weak.

—MAHATMA GANDHI

### WOMAN'S ROLE

TWO DIFFERENT ASPECTS regarding the contribution to Ceylon's greatness by women, not necessarily conflicting, were stressed by two different speakers during the course of last week. Mr. E. A. L. Wijeyawardena, Chief Justice, in the course of his address at the Visaka Vidyalaya prize-giving said that in a boys' school the large majority of the students had before them the need for acquiring such knowledge as would secure them some means of employment, but in a girls' school the position was different; the vast majority of girls came there merely in search of knowledge, culture and refinement. Miss E. M. Crowther, Principal of the Girls' Farm School, Kundasale, at the annual meeting of the Y. W. C. A. Kandy, stated that the young women of Ceylon have realised that they have a part to play in the new Ceylon; there was a keenness to learn and an appreciation of the opportunities before them; many people felt that agriculture was peculiarly an activity of men; women in all ages and in all countries had assisted men to till their fields, to plant, tend and harvest their crops.

Many a man thinks that the woman's place is in the home; in the past it was so in the majority of cases; the world is changing fast and Ceylon has to keep pace with the rest of the world. India has been declared a secular state and women are given the same opportunities in life as men. During the last World War women in the West were called upon to do work which was until then generally done by men, and women have done their work satisfactorily. There is no reason to limit the sphere of activities of women; the noble example of Mrs. Sarojini Naidu proves beyond doubt that a woman can be in charge of the administration of a province; Mrs. Vijaya Lakshmi Pandit and Rajkumari Amrit Kaur have fulfilled the obligations of the responsible offices they hold in a manner which others might follow. But still legend has such a hold in the East that one cannot but think of Sita, Damayanti, Anusuya, Savitri and a host of others of their type. Women must look after their homes; few men can fill their place satisfactorily. Times are changing and men must make up their minds to

share the plums of office as well as work which involves physical labour with their sisters. It is difficult to visualize a society in which women vie with men in all ranks; concrete instances are not wanting in which women have done the work of men in certain walks of life and it will continue to be so.

In the villages women have always assisted men in agriculture. Girls who migrated from villages to towns for the purpose of education in the past have thought that their place was not in the fields or gardens. The Girls' Farm School at Kundasale will make the educated girls realise the importance of agriculture and the dignity of labour. It is gratifying to note that Ceylon girls will contribute to the self sufficiency of Ceylon regarding food requirements.

### SELF SUFFICIENCY IN FOOD SUPPLY

Every time there is a report about an uprising in Burma, Siam, Indonesia or any other rice-supplying country, the mental peace of the people of Sri Lanka is greatly disturbed. We may breathe consolation in the fact that even the mighty sub-continent across the waters is not quite happy about her food supply. But it cannot be gainsaid that the undivided attention of the Government should be directed to the question of meeting any emergency contingency in the matter of the food supply of the Island. The Ministry of Agriculture and Lands, ever since the introduction of responsible Government in Sri Lanka, has been aware of the greatest handicap to the growth and prosperity of the Island, namely the dependence on other countries for a very large proportion of the amount of the staple food required, and has endeavoured to tackle the problem in all sincerity.

The Government, however much it may strive, cannot reap any measure of success unless the people themselves realise the gravity of the predicament in which they often get placed whenever the food-supplying countries owing to unforeseen circumstances find it impossible to ship the Island's requirements. Labour for Agriculture is an item that has given cause for misgivings, particularly after the standard of wages had been raised during the war. Agriculture as a means of earning livelihood has not the attraction which business, trade, and Government and Mercantile Service have. Hundred per cent self sufficiency cannot be realised, nor need it be aimed at. But the people and the Government must get together as they did during the days when they were living in terror of enemy invasion and work strenuously on a five year plan to make Sri Lanka as much self sufficient as is humanly possible. We would suggest that an All Island Food Conference be summoned by the Minister of Agriculture and Lands in the manner Prime Minister Nehru is planning to inaugurate an All India Food Production Conference in India,

## ONE THING AND ANOTHER

By YALPADI

### How to Write

News and Journalism, especially on the news side, had recently come into prominent notice, thanks to the visit to India of the Reuter Goodwill mission in connection with the formation of the Press Trust of India—Reuter Joint enterprise. Mr. Walton Cole, Editor of Reuters News Service, addressing the Southern India Journalists Federation in Madras on "Readability in News," had some interesting things to say, which should claim the attention of Journalists here. Journalists, he said, should develop a good, crisp, clear style of writing. A journalist should realise that he had a job to do and that in doing that job his personal preferences and his vanity should not come into play. He should endeavour to make his copy understood by the reader.

### Write to Read

Good subediting, Mr. Cole went on, undoubtedly made for readability and was of considerable help to the reader. The elimination of wastage of words was something of great importance, because research conducted in North America had conclusively proved that there was such a thing as a science of readability. Exhaustive experiments had been made and thousands of readers belonging to different classes and cross sections of the population had been contacted and it was found that there was a common measure of agreement among them. One of the points that emerged out of the survey was that the reader detested verbosity in a newspaper.

### The Test of Readability

The man who introduced the survey in America, Rudolf Flesch, an Austrian, has now established himself in the eyes of the American editors as the master of the new science of readability. He measured readability in newspapers in four ways, (1) The length of the average word, the higher the count of syllables for 100 words the less the readability; (2) The length of the average sentence, the higher the count the lower the readability; (3) The percentage of words that had human interest, the more the personal words per 100 the better the readability; (4) and lastly the percentage of sentences that had human interest. His standard readability formula was that 100 words should not contain more than 150 syllables, that the average sentence should not be more than 19 words, that the personal words should be at least six, and personal sentences at least 12 per cent.

### Reader-interest

Of course, Mr. Cole would not lay down this standard for slavish adoption or copying by journalists everywhere. Conditions, temperament training—all differ in various countries, and as between East and West. But it is worth while our journalists trying to subject their productions and output to this test, and to profit thereby wherever possible. The bluntly direct style of American papers, devoid of embellishment may not appeal to Eastern readers glorying in excursions into fancy. But we must measure journalism by the yardstick

of economy, clarity and elegance. Too many of us forget that our writings in print cost much labour and money and exact much patience from the reader. Beating about the bush will exasperate readers, confuse them and often run the risk of the matter missing. Now in this paragraph while I average just under 19 words for seven sentences, the syllables I find run into more than 150 per cent, and the personal words are about six per cent!

### Readability vs Reader Ability

Laying my hands on two random pieces in current newspapers I pick these. Let us see about their "readability". Caption to a picture in the *Illustrated Weekly of India*, widely read in India, Pakistan, Burma, Ceylon, Malaya and far beyond: "Lord Layton with Mrs. Ivor Jehu (left) and Mrs. Michael Brown (wives of the Times of India and the Illustrated Weekly of India Editors respectively, during a cruise on Bombay Harbour given by Mr. M. N. Cama, Regional Convener, Indian and Eastern Newspapers Society". About the "wives respectively" the reader must sigh "who's who?" The other is from *Hindustan Weekly*, Lucknow. It is about some stores purchase: "At the same time this publicity curbs the tendency of the different departments and officers to show favouritism, which gives rise to justifiable complaints no amount of platitudes can help to remove". Reader reaction: Which is which?

Going over the Daily News reports of recent Cricket Matches (clashes, in its vocabulary!) My exclamation is "Where's where?" Quite many pieces far from affording readability test reader-ability!

### The Trend of Today

Reviewing a recent tour of India, Pakistan, & Ceylon, General Albert head of the world Salvation Army, told an East India Association meeting in London, that when he was in South India he heard little of the warring discords and cruel clashes the effect of which he was to realise when he reached the north. "Never did a day pass without news of fresh trouble. Often it came from the student classes. These young people seem to be in a perpetual state of excitement. They are unwilling to discipline". The farther south you go the more tame and calculating are the people. Thus Ceylon students escape the accusation of indiscipline!

### Advertising in the Air

I think it was Mr. W. Dahanayake who sometime last year suggested to government the idea of having a journal for publishing government advertisements. The other day he returned to the subject with greater gusto and delivered a blow on the Lake House press for being made the beneficiary of government expenditure on local publicity. Advertisements are published for information, so that people who read the news may also see them. News and advertisements have come to be the twin fare of the average human. If Government insist on printing its announcements in a separate journal, like the forbidding Gazette, and ex-

## Vaddukkoddai Murder

### Accused Sent To House Of Observations

On Saturday last, the Chankana Police filed a plaint in the Jaffna Magistrate's Court charging Mr. K. Kandiah with the murder of H. E. Fernando by assaulting him with a club. Mr. K. Kannagaretnam, giving evidence said that the accused was his eldest son and that as a result of excessive drinking his son was condemned by Medical Board on the ground of his suffering from Delirium Tremens. He denied there was any bad feeling between the accused and the deceased. Mr. Kandiah was remanded to the House of Observations till April 23.

Mr. A. Sambandan with Mr. J. Rajaratnam, instructed by Mr. T. C. Rajaratnam appeared for the accused.

### C. T. C. ROBBERY

#### Fruitful Raid by Police

The police efforts in connection with the Ceylon Turf Club Robbery have been crowned with success with the seizing of nearly 2 Lakhs of Rupees in Wellampitiya. The money was in two packages buried in the garden belonging to James Seneviratne who was taken into custody on Friday.

### PERSONAL

Message has been received that Dr. N. T. Sambanthan M. B. S. S., (Ceylon) of the Co-operative Union Hospital (Moolai) Jaffna, has succeeded in the F. R. C. S. examination of the Edinburgh University.

### WORLD'S WINDOW

## WHAT'S ON WHEN AND WHERE

### LONDON—Paul Robeson's Protest

Paul Robeson, the American Singar Sang at a meeting organised in London as a protest against South African Government's racial suppression. A resolution expressing "horror at the brutal race

### NEW YORK — U. N. O. Atomic Commission

France in the U. N. O. Atomic Energy Commission accused Russia of trying to discover everyone else's atomic secrets while giving away none of her own.

Both the Canadian and British members of the Commission asked the Soviet delegate why it was that the Soviet Union only accepted those General Assembly resolutions which suited it.

### SINGAPORE — Terrorists Hanged

Tang Mong-Kuan, a Chinese, who was found guilty of illegally possessing a revolver was the 52nd terrorist to be executed since the proclamation last June of an emergency in Malaya.

## Bar Farewell to Judge

The lawyers of Jaffna assembled full strength on Friday last to bid farewell to Mr. R. R. Selvadurai District Judge on the eve of his transfer from Jaffna to Kandy. Mr. V. T. Panditha Gunawardena Additional District Judge Jaffna was associated with Mr. R. R. Selvadurai on the Bench.

Mr. T. Muttusamipillai, Crown Advocate voicing the sentiments of the Bar said that every Judge who held office at Jaffna made certain impression on the lawyers. Mr. Selvadurai had impressed them as a judicial officer who was moved by the desire to do Justice; he (Mr. Selvadurai) was faithful and conscientious in the discharge of his duties; he had maintained the dignity of the court over which he presided without ostentation, and had been courteous to the lawyers who appeared before him. Reference was also made to the infinite patience of the departing Judge to whom they had to bid farewell.

Mr. R. R. Selvadurai in his reply stated that he had found the lawyers of Jaffna had co-operated with him in the Administration of Justice; the Bench and the Bar were a happy partnership; when a Judge was transferred the partnership was dissolved and stock was taken before a new partnership was formed with a new Judge. He was sorry to leave Jaffna where he had found the lawyers and the members of his staff co-operating with him so harmoniously. His success if any was greatly due to the co-operation extended to him.

suppression exercised by the Malan Government" was passed.

### CHINA—Peace Formula

Government leaders met at the home of the Prime Minister Ho Ying-Chin at Nanking to speed up the drafting of the Cabinet's peace formula.



## ALLEGED ASSAULT ON TEACHER

### Accused Acquitted

### Copy of Record to Department of Education

"I am sorry you are allowed to train young pupils. You are not worthy of such a responsibility" said Mr. F. Conrad Perera Jaffna Magistrate addressing three witnesses Messrs P. Selvarajah, S. Somasundaram and S. Selvadurai assistant teachers of the Government Junior School Kopy at the close of the Kopy Assault case.

In this case Sub Inspector D. A. Perera of the Kopy Police charged one Sundaram Navaretam of Navalar Road Jaffna with having on January 31 this year at Kopy South used criminal force on Mr. M. Peethamparam head teacher Government Junior School Kopy South intending there by to dishonour him, otherwise than on grave and sudden provocation.

Mr. Sam A. Sabapathy prosecuted while the accused was defended by Mr. S. C. Cathiravelu.

Mr. Peethamparam the complainant in his evidence stated that on the day of the incident in question at 2.30 p. m. while he was at Irupalai Junction after school waiting for a bus to go to Jaffna, the accused came up to him and said "Why are you laughing at me?" and so saying the accused gave him two blows on the side of his head and pulled him and hit him with the first. There was no previous ill feeling between him and the accused.

The Magistrate in his order stated "The most sordid part in this case was played by the 3 assistants of Mr. Peethamparam. They have enough intelligence to know that the accused would be acquitted if they jointly created difficulties in the matter of the identification of the accused. This is what they purposely did at the trial....."

It appeared that there has been some agreement between these 3 men to wreck the case. I can arrive at a verdict only on the evidence from before me and not on evidence which I think the witnesses should have given."

After holding the evidence of identification was unsatisfactory and acquitting the accused the magistrate proceeded to state "I think this is a matter which should be investigated by the Dept. of Education through an independent person. In such an inquiry the statements made in court and the statement recorded by the Police will be available. If the 3 assistants have deliberately gone back on their statement to the police they are unworthy of the position they hold. If they have perjured in court and done so intentionally to help a criminal to escape they should not be in charge of young children moulding of whose character is part of their duties."

Having delivered this the magistrate called up the 3 assistants and made the observation quoted above. The magistrate further directed that a copy of that case be forwarded to the Dept. of Education.

### Reference In Court

#### The Late Mr. James Homer Vanniasingham

When Mr. V. T. Panditha Goonewardane Actg. District Judge came on the Bench on last Monday Mr. T. Muttusamipillai Crown Advocate referring to the untimely death of Mr. James Homer Vanniasingham which occurred at Travancore on last Thursday stated that the Hon. Mr. James Homer Vanniasingham was His Majesty's Attorney General in the Island of Seychelles; Mr. Vanniasingham was the son of the late Mr. Homer Vanniasingham who was the first Crown Advocate of Jaffna and a nephew of the late Mr. H. A. P. Chandrasekara K. C. He (Mr. Vanniasingham) had his early education at St. Patrick's College Jaffna and St. Joseph's College Colombo and was called to the Bar in 1929; he acted as Crown Counsel for some time before he came to practise at Jaffna; then he was appointed legal draftsman at Colombo from where he was seconded for service as Attorney General, Seychelles. He had acted as Chief Justice Seychelles for 18 months and ruled the Acting Attorney General Mr. Collette in contempt of court. He maintained the dignity of the high office he held. He was a good speaker and great humorist.

Mr. V. T. Panditha Goonewardane in his reply referred to Mr. Vanniasingham's days at the University College and to the family of distinguished lawyers to which Mr. Vanniasingham belonged. Mr. Vanniasingham had maintained the best traditions of the Bar. In accordance with the request made by the Crown Advocate Mr. Panditha Goonewardane agreed to forward a copy of the minute of the proceedings to the mother and widow of the deceased.

### Reception to Minister Of Industries

#### Arialai Maha Sabhai Not in Favour

At a meeting of the residents of Columbuturai, Arialai and Nayanmarkadu Wards of Jaffna Town, held under the auspices of the Arialai Maha Sabhai, with Mr. C. Ponnambalam in the Chair, it was decided not to accord a reception to the Minister of Industries, Industrial Research and Fisheries.

Mr. P. Casipillai, said that the days of begging for favours had passed and that in Independent Ceylon it was the bounden duty of the Ministers and Members of Parliament to attend to the needs of the people.

A Worker's Union was then formed and Mr. C. Ponnambalam was elected President.

## History of Ceylonese Culture & Civilisation

(Continued from page 1)

Ahimsa (Non-killing) after the Kalinga war began his career of reforming the morals of society with an apostolic fervour. Through rock and pillar edicts, he promulgated throughout the country the ethical teachings of Buddha. He sent embassies of good-will to distant parts of the then known world.

### Asoka's Embassy to Ceylon

One such embassy from him went to Ceylon. Tissa, the first king of Ceylon's recorded history was then reigning over Anuradhapura. Tissa received his first consecration as king in the year 247 B. C., i. e. seventeen years after the accession of Asoka to the throne of Magadha. Tissa sent Asoka a return embassy with his greetings and presents of spices and precious stones. Asoka, ever zealous to spread the teachings of the Buddha despatched to Ceylon another embassy of Buddhist monks led by his son Mahinda.

### Arrival of Mahinda

Mahinda arrived in Ceylon according to the Mahavamsa on the Posen (June-Full-Moon) day of 246 B. C. and preached the Buddha Dharma to Tissa from Mahinda's Rock, eight miles to the east of Anuradhapura. This Rock thus becomes the most hallowed spot in Ceylonese Buddhist history second in importance only to the ever-enduring Bo-tree, the oldest tree in the world. King Devanampiya Tissa as a token of his conversion to Buddhism bestowed upon Mahinda and the priesthood to perpetuity the Macamegha Garden and built therein the Maha Vihara. Year after year during the glorious reign of the first Buddhist King of Ceylon, hundreds of his subjects embraced Buddhism as their religion. Several monastic orders established themselves in cave viharas (monasteries) in the different parts of not only the Central and Southern districts of the Island but even in the North through which in those years ran a high-way through land and sea connecting the island with South India. Even women led by the royal lady Anula wanted to take the monastic vow. And tradition has it that another embassy from Ceylon went to Asoka. A lady of the royal house of Magadha, sister to Mahinda, Sangamitta by name, carrying along with her a branch of the Bo-tree at Bodhi-Gaya (Sanchi topos testify to the historical correctness) and the Buddha relics of the right collar-bone and the plate off which he ate his food arrived in Ceylon in 229 B. C., the 18th year of Devanampiya Tissa's reign. Mahinda and Sangamitta spent the rest of their lives in Ceylon witnessing with satisfaction the steady affiliation of the mass of people to Buddha's religion.

Devanampiya's successor Uttiya carried on the work of his brother. He built Dagobas to enshrine the relics of Mahinda, and Sangamitta who passed away in his reign. His successors Mutasiva and Surasissa built Dagobas and established a number of Viharas, the most important of which is Nagarangan.

The introduction of Buddhism and paddy cultivation made the Sinhalese people to give up the practice of arms. The kings entrusted the protection of towns and villages in the coast and in the interior to mercenaries from India. There was in consequence an inflow of Tamil soldiers and skilled workers and labour from South India. Sena and Guttika, one a cavalier, the other a sailor, evidently two soldier of fortune

## ORDER ABSOLUTE

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1015

In the matter of the Last Will and Testament of the late Sinnathamby Ponnampalam of Punnalaikadduwan Deceased Poomany widow of Sinnathamby Ponnampalam of Punnalaikadduwan Petitioner.

This matter coming on for final disposal before R. R. Selvadurai Esquire, District Judge of Jaffna on the 8th day of March 1949 in the presence of Mr. C. Ramalingam Proctor on the part of the petitioner abovenamed and the affidavits of (1) the petitioner dated 3rd March 1949 and (2) the notary and attesting witnesses dated 3rd March 1949 and the last will and Testament of the deceased dated 1st September 1944 attested by M. S. Subramaniam, Notary Public under No. 2730 having been read:

It is ordered that the last will and testament made by the deceased and the petitioner abovenamed the original of which has been produced and is now filed of record in this action be and the same is hereby declared proved. It is further ordered that the petitioner abovenamed is the executrix named in the said will and she is hereby declared entitled to have probate thereof issued to her accordingly.

This 8th day of March 1949  
Sgd. R. R. Selvadurai  
District Judge.  
(O 165, 29 & 1)

### Ceylon Government Railway TENDER NOTICE

The Chairman, Way & Works Head Office Tender Board, will receive, at the Chief Engineer's Office, C. G. R., Mac Callum Road, Maradana tenders up to 2.30 p. m. on Friday, April 22, 1949 for the construction of Three Bungalows on Railway land at Dematagoda by Albion Lodge.

2. For further particulars please see Government Gazette of 25 March 1949.  
W. A. SHAW,  
Chief Engineer, C. G. R.  
P. O. Box No. 370,  
Colombo. 18-3-49.  
(G. 131, 29, 1 & 5)

deposed the king and enjoyed joint-rule over the Island for over 20 years. This one generation of Tamil rule over Anuradhapura infused fresh blood in the making of the Ceylonese people. Asela succeeded in getting the throne from these adventures and continued the work of his Buddhist predecessors, which work of propagating the religion remained almost undisturbed and uninterrupted in this land of tolerance unaffected by the political changes of the time.

Elara, the usurper-successor of Asela "ruled the kingdom for 44 years administering justice impartially to friend and foe." Elara, a Hindu was a patron of Buddhism as well. His rule was so just, that several legends about his fair play and even justice have grown around his name. He was a great sailor-soldier whose name stands immortalised in the Tamil sailors' ballads.

From Devanampiya Tissa to Elara, Buddhism made sufficient headway in Ceylon to enable Duttha Gamini to make Buddhism the national religion of the Sinhalese. It was a slow but steady progress. The general masses, the aboriginals or the colonisers had yet their gods and goddesses. Buddhism became interwoven with the worship of the Hindu gods and with animism and demonology. The Buddhist Dagobas took the place of the Yaksha dolmens. In Buddhist Dagobas and Viharas, shrines to the gods of the Hindu pantheon occupied places of importance in popular imagination. The masses go to the Devas for things of the world, only higher men in moods of contemplation took, even as they do now, refuge in the Buddha, the Law and the Order.

T. M.

(Right Reserved.)

## Educational Activities in Jaffna.

## Exhibition of Home Science

### Girls Schools Gather Together

All the Girls Schools in Jaffna were busy on Saturday at the Vembadi Girls English School with an Exhibition of Home Science. The subject known earlier as Housecraft has now been designated Home Science, and is under the supervision of a specialist Inspector of Schools Miss A. D. Velumylym. Various branches of the Science are organised in the best schools here were in Exhibition and demonstrations also were given. In the evening there was a grand exhibition of dancing. This Art has become very popular recently and as many as eight schools gave Mr. S. U. Somasegaram, the progressive Education officer was in over a charge of the arrangements demonstrations of solo and group dances.

### Physical Training

Physical Training is another subject which is receiving special attention and the schools had been busy throughout the month with preparations for the Grand Massed Physical Training Display in the evening of Wednesday next at the Police Grounds Jaffna. Over ten thousand school children both boys and girls from schools all over Jaffna are expected to send picked squads for this display.

## OBITUARY

### Mr. James Homer Vanniasinkam

The death occurred on 24-3-49 at Trivandrum of Mr. James Homer-Vanniasinkam, who recently acted as Chief Justice of the Seychelles.

The funeral took place at Trivandrum.

Mr. Homer-Vanniasinkam, born on March 27, 1903, was Crown Counsel and Assistant Legal Draftsman in Ceylon before he left, on secondment, for service as Legal Adviser to the Government of Seychelles. He acted as Chief Justice there last year.

## TENDER NOTICE

Tenders will be received by the Government Agent, Northern Province, up to 12 noon on Tuesday, April 12, 1949, for providing a flag pole and regrading the Kiranchi Vaikkal Kiranchi village in Pallavarayankaddu, in Punakari-Tunukkai D. R. O's Division, Northern Province. Tenders should be made on forms obtainable on application from the Kachecheri, Jaffna, where all particulars can be obtained. Tender forms will be issued up to 12 noon on Saturday, April 9, 1949, only on production of receipt for Rs. 25 deposited for each form at the Jaffna Kachecheri. (G 136, 29-3-49)

## TENDER NOTICE

Tenders will be received by the Government Agent, Northern Province, up to 12 noon on Tuesday, April 12, 1949, for the construction of a masonry regulator and regrading Veravil channel in Punakari-Tunukkai D. R. O's

## DIABETES

### ABRAHA SINDURAM—INFALLIBLE REMEDY

Several highly qualified English doctors have certified its efficacy. Dr. M. G. Ramachandra Row, M. B. C. M.; Chief Medical and Sanitary Officer, Pudukotah Certifies:—Within fifteen days he was free from any sugar.

Trial will convince.

Vaidyar K. S. Paripurananda,  
Regd. Medical Practitioner (Madras),  
Kailasapillayar Kovilady, Nallur,  
Jaffna.

## Ceylon Government Railway

### TENDER NOTICE

The Chairman, Way & Works Head Office Tender Board, will receive, at the Chief Engineer's Office, C. G. R., Mac Callum Road, Maradana tenders up to 2.30 p. m. on Friday, April 22, 1949 for the construction of Three Bungalows on Railway land at Dematagoda, facing Baseline Road.

For further particulars please see Government Gazette of Friday, March 25, 1949.

W. A. SHAW,  
Chief Engineer, C. G. R.  
P. O. Box No. 370,  
Colombo. 15-3-49.  
(G. 135, 29, 1 & 5).

## Ceylon Government Railway

### TENDER NOTICE

The Chairman, Way and Works Head Office Tender Board, will receive, at the Chief Engineer's Office, C. G. R., Mac Callum Road, Maradana tenders up to 2.30 p. m. on Friday, April 22, 1949 for the construction of Four Bungalows on Railway land at Dematagoda, behind the Building Overseer's Quarters.

For further particulars, please see Government Gazette of March 25, 1949.

Sgd. W. A. SHAW,  
Chief Engineer, C. G. R.  
P. O. Box No. 370,  
Colombo.  
(G. 133, 29, 1 & 5).

## Ceylon Government Railway

### TENDER NOTICE

The Chairman, Way and Works Head Office Tender Board, will receive, at the Chief Engineer's Office, C. G. R., Mac Callum Road, Maradana tenders up to 2.30 p. m. on Friday, April 22, 1949 for the construction of Four Bungalows on Railway land at Dematagoda, behind the Assistant Foreman Plate-layer's Quarters.

For further particulars please see Government Gazette of Friday, March 25, 1949.

Sgd. W. A. SHAW,  
Chief Engineer, C. G. R.  
P. O. Box No. 370,  
Colombo.  
(G. 134, 29, 1 & 5).

## Ceylon Government Railway

### TENDER NOTICE

The Chairman, Way and Works Head Office Tender Board, will receive, at the Chief Engineer's Office, C. G. R., Mac Callum Road, Maradana tenders up to 2.30 p. m. on Friday, April 22, 1949 for the construction of three Bungalows on Railway land at Dematagoda alongside Loading Gang Overseer's Quarters.

For further particulars, Please see Government Gazette of March 25, 1949.

Sgd. W. A. SHAW,  
Chief Engineer, C. G. R.  
P. O. Box No. 370,  
Colombo.  
(G. 132, 29, 1 & 5)

## Division, Northern Province.

Tenders should be made on forms obtainable on application from the Kachecheri, Jaffna, where all particulars can be obtained. Tender forms will be issued up to 12 noon on Saturday, April 9, 1949, only on production of receipt for Rs. 25 deposited for each form at the Jaffna Kachecheri. (G. 138, 29-3-49)



## Indian Rishi in Norway

(Continued from page 1)

of unity with everything that lived. He felt himself a part of all creation.

### Prophetic Record of the Future

The Swami has left a prophetic record of the future in his book, "Song of Knowledge of the Ikshvaku," where a passage reads:

"Metals and fire will be re-venge on the carnal born creatures. Years will elapse and the powers of the ether and the earthquakes will be conquered by the lust-born to their own destruction. Then the immaterialised spirits dissolving in the air will be stone bound as the bearers of weapons of fire, of other and of radium to the extinction of the inhabitants of the earth. Nobody will escape. The civilised man will cause the complete extinction of mankind."

In Gaurishankar the Swami frequently gathered friends around him. He showed much concern about the daring woman and their children. He wrote many fairy tales and poems for them. He gave them curious names. A fair, sweet little girl he called "Morning Prayer" and another one "Evening Prayer". He had a flair for making for making friends with strangers. He knew them by sight, and pleased them by doing what was in their minds. Some people explained this as his gift of thought reading. He was able to harness the sentiment of his new friends to work consciously for good. The people of the locality remember him with reverence and affection.

### Literary Works

His literary works cover a wide range. Among his works are

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 998

In the matter of the intestate estate of the late Valliammai widow of Nagamuttu of Araly East, Vadukoddai, Deceased.  
Nagamuttu Kanagasingham alias N. K. Singham of Vadukoddai, Va. Petitioner.  
R. T. Chelliah of Jaffna Town, Respondent.

This matter coming on for disposal before R. R. Selvadurai Esq. District Judge Jaffna on the 11th day of February 1949 in the presence of M/s Saravanamuttu & Nadarajah Proctors on the part of the petitioner and the affidavit of the abovementioned petitioner dated 7th day of February 1949 having been read:

It is hereby ordered that Letters of Administration in respect of the estate of the abovementioned deceased be granted to the abovementioned petitioner unless the abovementioned respondent or any other person shall on or before the 11th day of March 1949 show sufficient cause to the satisfaction of this Court to the contrary.

This 11th day of February 1949,  
Sgd R R SELVADURAI,  
District Judge.

Time to show cause extended until 1-4-49.

Intd R. R. S.  
D. J.

Drawn by.

Sgd. Saravanamuttu & Nadarajah  
Proctors for petitioner.

(O. 163, 25 & 29).

"Introduction to Indian Cooking", and "Doctrines about the Pig and Watching of Pigs". There are a number of poetic and philosophical works also.

The Information we have about him is still incomplete. It might well be worth a research to find out some more of the facts about this great saint who did so much for India, her religion and culture in a far off land and shed a beneficial influence on a large number of people.

## A PROLOGUE AND AN EPILOGUE

(BY A SCIENCE GRADUATE)

(Continued from our issue of 22-3-49)

The careful reader would notice that the words மலத்து and என் மூலம் found in the Tamil Sutram do not appear in the Sanskrit text. As regards the first word மலத்து it may be that it was introduced by Meykandan to fill in an ellipsis implied in the original, or it may be that he wanted to assign the reason for (or purpose of) the creation and dissolution of the world, or again it may be that it was introduced to make up the rhythm of the verse. Whatever that may be, it is significant that though this word is suggestive of a world of meaning our Lord Meykandan does not make a separate Adhikaranam (அதிக்காரணம்) or proposition of it in his analytical commentary (சான்றிதழ்) of this Sutram. The reason seems to be that though he introduced this most pregnant word here for some reason or other, he preferred to conform to the original Sanskrit text in his commentary and reserved this subject to be discussed in the fourth Sutram where the same word (மலத்து) occurs again and has its counterpart in the Sanskrit text also.

The introduction of the concluding words என்மூலம் புலவர் (so say those who know) into the Tamil Sutram would seem to indicate that what is said in this Sutram is something previously existing. The words என்மூலம் தந்தான் என்கின்றேன் எனின் (so stated is the Sutram, it means) with which Meykandan's commentary begins immediately after the recital of the Sutram in Tamil would also seem to indicate that the Sutram existed earlier and that he was only reproducing it and commenting on it. These words என்மூலம் தந்தான், &c., appear not only here but also after every one of the remaining eleven Sutras of the Tamil SivaGnana Bodham.

### An earlier Child and a later Child

It is sometimes asked: If Meykanda Devar merely translated his SivaGnana Bodham from the Sanskrit, why is he so highly revered and praised and lauded to the skies by the whole Tamil land and even by foreigners? Is a translator entitled to the same degree of credit as an original writer? Well, our Lord the Truth-Seer was not a 'translator' of the ordinary type like any of us. He did not keep a copy of the Sanskrit Sutras before him and render a word-for-word or even a free translation as we do sitting at our desks. He was an Avatara - Purushan (அவதார புருஷன்), a great Soul that came down to the world for a particular purpose, one answering to Arulandi Deva's description of avasiddhas (அவசித்தர்கள்), பன்னெடும் மலத்தால் தொன்றப் பழனிப் பத்தப்பள்ளம் தொண்டர், a mere child hardly five years old, even like that other Tamilian child, TiruGnana Sampander, the Dravida Sisu (திராவிட சிசு) of St. Sankarar, who began to pour out his sublime Devara hymns at the age of three years. Unfortunately for us, no second Sekklar was born after Meykandan's time to sing his praises. But Sekklar's words in regard to the earlier child's education can well be applied to this later child also with necessary modifications. We read from Periya Puranam:

ஒருகுப்பும் எப்போதும் உடையார் தம்மை உலகியல்கள் உபயோக நுறை கையாக்கும், ஒருகுப்பின் நிலைமைத் தை உடையார், எய்து விக்ரும

மறைநிலை எதிசே நின்ற, ஒருநித்தம் மறை நான்கும் தந்தோம் என்று மந்திரங்கள் சொல்கிற அலங்குறு மதுவாககாரி, பொருநிற்ப்பு ஒத்திப் புகல்கைத் புண்ணியுள் எண்ணத்தகு புனிதமே.

கருதி ஆயிரம் ஓதி அக்கமாள தொல் கலைகள் எடுத்தியம்பும் தொன்மையாகப், பதி ஆயிர கோடி விந்தியால் என்னப் பாடுகோதி அந்நன் பெற்ற பாக்மமே மென்மை, கருதி அதுகொடு வியப்பும் ஒத்தும் கலை மறையேன், கவுண்டியுள் தருமைக் கண்மூர், வந்தியான்ப் பொருள் என்று, குறைந்தித் தாம் முன் வல்ல மறை கேட்கையத் தீர்த்து வாழ்த்தார்.

The learned brahmins realised the greatness of the child who was blessed with the Grace of the Supreme Light shining like the brilliance of myriads of suns spreading their light (simultaneously) and who came out with thousands of Vedic Mantiras and connected sciences. They realised this and loved and admired and praised and worshiped him as the Goal of their devotions that appeared before their eyes in corporeal form and they prospered by having their doubts in the Vedas previously learned by them cleared by him.

மந்திரங்களை எல்லாம் அந்நிச்செய்து மறைவற்றின் வைத்தி நூல் சடங்கம் வந்த, சிந்தை மயக்குறும் ஐயம் தெய்வ எல்லாம் செழு மறை யோக்கிறார் அவர் தெனியும் ஆற்றல், ஞானை முதல் மந்திரங்கள் எல்லாம் தோன்றும் முதலாதும் முதல்வருள் எழுந்திச் செப்பார், அந்தியின் உள் மந்திரம் அஞ்செழுத்து மே என்று அஞ்செழுத்தின் தீர்ப்பதிகம் அந்நிச்செய்தார்.

After graciously uttering all the Mantiras and clearing the doubts that bewildered the understanding of the brahmins in the Vedic rites, he hymned the sacred Pathikam (பதிகம்) containing the words அந்தியுள் மந்திரம் அஞ்செழுத்துமே, the Mac-tiram (to be contemplated at sunrise and) at sunset is the Sri Panchaksharam, thus enlightening them and making them realize that the five lettered Mantiram of the Lord was the ultimate source of all the Mantiras.

(To be continued)

### Ceylon Government Railway TENDER NOTICE

The Chairman, Way & Works Head Office Tender Board, will receive at the Chief Engineer's Office, C. G. R., Mc Callum Road, Maradana, tenders up to 2-30 p. m. on Friday, April, 8, 1949, for the construction of Five Sets of Workmen's dwellings on Railway land at Ratmalana.

For further particulars, please see Government Gazette of Friday, March 18, 1949.  
W. A. SHAW,  
Chief Engineer, C. G. R.  
P. O. Box, No. 370,  
Colombo. 12-3-49.

(G. 129 22, 25 & 29)

## ORDER NISI

IN THE DISTRICT COURT OF  
POINT PEDRO  
Testamentary Jurisdiction No. 401

In the matter of the intestate estate of Vethanayagam widow of Aiyadurai of Karaveddy North Deceased.  
Vairamuttu Sinnadurai of Karaveddy North Va. Petitioner.

Sabbapathypillai Aiyadurai Rajanayagam do Respondent.  
This matter coming on for disposal before S. R. Wijayatilleke Esquire District Judge on the 11th day of February 1949 in the presence of Messrs Kandaiya and Mailvanam Proctors on the part of the petitioner and the affidavit of the petitioner dated the 31st day of January 1949 having been read,

It is ordered that the said petitioner be and he is hereby declared administrator of the estate of the said deceased Vethanayagam widow of Aiyadurai and that Letters of Administration be issued to him accordingly unless the respondent or any other person shall on or before the 16th day of March 1949 show cause to the satisfaction of this court to the contrary.

### Ceylon Government Railway TENDER NOTICE

The Chairman, Way & Works Head Office Tender Board, will receive at the Chief Engineer's Office, C. G. R., Mc Callum Road, Maradana, tenders up to 2-30 p. m. on Friday, April 8, 1949 for the construction of Six Sets of Workmen's Dwellings on Railway land at Ratmalana.

For further particulars, please see Government Gazette of Friday, March 18, 1949.

W. A. SHAW,  
Chief Engineer, C. G. R.  
P. O. Box, No. 370,  
Colombo 11-3-49.  
(G. 128, 22 25 & 29)

Issuance of this court to the contrary.

This 11th day of February 1949

16-3-49 Sgd. S. R. Wijayatilleke,  
District Judge.

Issue Order Nisi now for 27-4-49.  
S. R. W.  
D. I.

(O. 164, 25 & 29)

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T. S. Muttulingasamy  
Agent

(Std. 54, 1-8 to 30-9-49)

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Chief Editor T. MUTTULINGASAMY

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