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## The Culture Of Good

### How To Overcome Evil

(By ADHYAPAKA BENOV GOPAL RAY, M. A.)

IT is perhaps unfair to remark that the inner meaning of human history is only one in number and not many. Of the various meanings, the most obvious and the most remarkable one is that human life and history has been characterized as a perennial struggle against evil. To combat evil by a counter evil is almost a natural law of animal life but to fight it by good is only the prerogative of man. To me, this is the most amazing but significant value of human life.

There has been an attempt in the history of philosophy to explain evil away. Such optimism has done more harm than pessimism. Here is Schopenhauer: 'To me optimism when it is not merely the thoughtless talk of such as harbour nothing but words under their low foreheads, appears not merely as absurd but also as a really wicked way of thinking, as a bitter mockery of the unspeakable suffering of humanity' (*The World as Will and Idea*). Again there is Bradley who supposes that evil viewed from the absolute standpoint is not evil in its original nature. It is, to speak in his language, reconciled with good. But to tell a suffering man that his suffering has been reconciled with good in the Absolute is perhaps another mockery.

Evil there is but the question arises: Is it a permanent feature in the scheme of the Real? An affirmative reply to the query implies that the world is not governed by any intelligent principle at all or that God is not omnipotent. The agnostics used to believe that matter was evil and the dualists attributed the imperfections of creation to the limitations of matter. To dualists the conflict between good and evil is irreconcilable. The pluralists on the other hand question the omnipotence of God. Some thorough-going pluralists think of God as finite and limited. To them, God has been engaged in the task of fighting evil. May be He is a growing God. Pluralism and dualism are untenable theories in so far as they do not solve the problem of evil, rather they mask it by raising a few confusing issues such as why there are two or more realities, how they co-operate or antagonize and so on. Again in an atheistic universe the question of evil does not arise at all. It is meaningless to criticize or protest against any existing scheme of things unless there is one responsible for it. We protest against evil for we feel that the universe could have been made perfect without it, or God or somebody responsible for

it could have ordained otherwise.

We then fall back on the hypothesis of a theistic universe with a perfect God. Evil is something that is positive. 'It is not merely goodless but anti-good if we may use the words.' Is evil a part of divine nature? Evidently not. God of theism is Satyam, Shivam, and Sundaram—the true, the good, and the beautiful. Evil exists as a means, as a sort of moral corrective. So long as men are not perfect, evil must exist but in perfection all evil is effaced. Evil cannot be a permanent feature of reality since the inner drive of man is always towards the establishment of good. If we look at the entire human history we find that human beings have established from time to time such institutions as the family, state, church, university, and international organizations which are only the concretizations of good. Good leads to greater good until the whole system becomes good. Human endeavour has been engaged in creating good. Man feels within himself a *nisus* for the good; had it not been so, evil would have completely seized the universe. The very fact that yearning for the Great is prominent in man, leads to the conclusion that the Great can be achieved only by a culture of the good.

Evil is enormous and the more enormous it is, the less is its tenure of existence. The very intensity of evil gnaws into its very vitals. History tells us that when evil reaches its maximum degree of intensity, it is destroyed. The downfall of the various empires, the Roman, the Ottoman, the Mughal etc. substantiates the truth of the above remark.

How is evil being conquered? The philosophy and practice of fighting evil by good is as old as human history. But there is perhaps no error in saying that the philosophy was first enunciated by the sages of the East. It is the Indian and Chinese philosophers who first discovered in good the remedy for evil. The Vedas and the Upanishads declare that good conquers evil in the long run. Vaishnavism asks its followers to meet evil by good. We all know how Chaitanyadeva, an apostle of Vaishnavism exclaimed when violently struck by a ruffian, 'But I shall offer you my love'. The history of Vaishnavism is a conquered career of evils appearing on the path of the good but melting away at its very touch. Lord Buddha faced sufferings and evils by a solemn equanimity of mind. Stated

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## Manchuria — Starting Point

### Of World War 3

Manchuria is the "likely starting point of a Third World War" in which Soviet troops would aid Chinese Communists against the Americans according to the alleged confession of a surrendered Communist leader quoted by Shun Pao, one of the "Big Three" Chinese dailies.

The despatch from Taiyuan, capital of Shansi Province, concerned a Communist Hsein (district) Councillor, who surrendered to the Chinese Government forces and is alleged to have given them details of a regional conference of Communist leaders held in North Shansi.

The "confession" quoted a conference report as saying: "Manchuria is likely to be the starting point of a third World War. In that event, the Soviet Army will conceal themselves in a joint Democratic Army in Manchuria to start an offensive against the Americans."

The Communist forces in Central China would in that event, it was stated, attempt to control the region north of the Yangtse river

## Saiva Lecture

### At Thiruketheeswaram

"Purana Padanam" was performed on 12-12-47 at the Thiruketheeswara temple in the Mannar district under the auspices of the Jaffna Saiva Paripalana Sabha. The subject of the "Purana Padanam" was திருவாய்மொழி from the Thiruvaymoham Puraanam. In the evening on the same day with Mr. V. Omkara Vadivelu as the president lectures on "The Glory of Saivism" and "Arunakiri Nathar" were delivered by Messrs M. Mylvaganam and Thirupukal V. Subramaniam respectively at the newly established Thiruketheeswara Saiva Vidyasalai. The necessary arrangements for these religious activities were made by the Thiruketheeswara Saiva Baliba Sangam.

and carry out a "scorched earth" policy south of the river to check "any American landing attempt."

Mongolian and Sinkiang troops are to invade North and North-West China at the same time.

## Lawyers' Role

### Greater Interest in Politics Urged

NOW that freedom has been achieved, lawyers should devote more attention to politics and social service, said Mr. P. Somasundaram President Advocates' Association Madras in the course of his presidential address at the Madras Provincial lawyers' Conference, Mr. Somasundaram said: As we have become independent, there is no more impediment, certainly no justification for indifference. We have to recapture the lost ground. But this requires of us a new outlook, new approach. We had been till now thinking in terms of the privileges and position of the English Bar which even in England suffered great land slides in the present socialistic structure. We should no longer consider ourselves to be a superior or privileged class as some still delight in thinking. Every tree is judged by its fruit and we must justify ourselves only by our contribution in service to society. Otherwise, we have no place in the new order which will not tolerate parasites. We can help in the speedy disposal of cases realising that any harm resulting to the people by their disputes not

being speedily or justly settled is harm done to everyone of us. There is, of course, the field of social service for the alleviation of human misery. Lawyers are in a position of vantage for such humanitarian work owing to their intimate contact with the people. There is however, one avenue of service peculiarly their own and that is free professional service rendered to really poor litigants. Here again, we must guard against its being abused. I should think so far as normal civil causes are concerned, such aid is not only uncalled for but is bound to encourage frivolous litigation. It is my experience that no cause suffers for want of funds. There are financiers ready to take up such cases. The pauper chapter is a great source of the most vexatious type of litigation. Legal aid societies may have to be organised to afford relief to really bona fide poor litigants. I take this opportunity of making an earnest appeal to one and all concerned in the administration of justice (including that unprofessional or unlicensed class whose existence is

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## Hindu Organ

FRIDAY, JANUARY 2, 1948.

### THE SAIVA SIDDHANTA CONFERENCE

FEW FAIL TO REALISE IN Tamil Nad the great services rendered to Saiva Siddhanta by Sivakavimany Sri C. K. Subramania Mudaliar and Rao Bhadrar C. M. Ramachandran Chettiar. At Coimbatore where reside these two great selfless workers was held the Saiva Siddhanta Conference which marked the completion of 42 years of service put in by the Saiva Siddhanta Maha Samajam. The value and importance of conferences of this kind cannot be overemphasised. Scholars who have spent their life time in research make contact with each other and are at pains to impress on the audience the great truths which they have discovered. The chairman of the conference was Sri T. S. Kandassamy Mudaliar M. A., B. L. In his presidential address he stated that the greatest religion was that which would make it possible for all human beings in the world to live in peace and harmony as members of one family and that religion was the Saiva Religion. The chairman emphasised that the Tamils had a heritage of which they might be legitimately proud. Thirukural, Siva-Gnana-Bhavam, Thiravachakam, Devaram, and Periapuranam were of matchless value and testified to the greatness of Tamil and Saiva-Sidhantha. There was no other language in the world which contained such priceless gems of literature.

Sri Kandassamy Mudaliar stated his reasons for holding that the word Sivam was a Tamil word in origin and concept (தனித் தமிழ்ச் சொல்) and explained why he thought that Thirukural was compiled about 300 years before Christ and not as some others thought about 500 years after Christ. He was also of the opinion that the authors Thiru Valluvar and Meikanda Devar only co-ordinated and perhaps rearranged the works which propounded Truth and existed before their time. He defined a Hindu as one who was pure in thought word and deed. (சுதவன் ஆவான் திருந்திய சிந்தையன், சொல்லினன், செயலன்). He also stated in brief the great work done by the Samajam which published the best works in Tamil and made them available to the public at cheap prices, organised monthly meetings and Religious classes. He concluded by stating the duties

and obligations of Saivites and the work ahead of them.

The Saiva Paripalana Sabhai which was founded at Jaffna in the eighties of the last century by men like the late Mr. T. Chellappapillai, Retired Chief Justice of Travancore, to propagate, propound and preserve the Saiva Faith in the wake of Sri-la-Sri Arumuga Navalar, expressed the desire that the next Saiva Siddhanta Conference be held at Jaffna, and it has been decided to do so. Many eminent scholars and men of Religion from India and Ceylon are expected to participate in the conference. It is hoped that Hindus in the island will do all they can to make the conference a great success. It will not be sufficient to rest satisfied with past glories. We must justify the present and the future by correct action.

### AGREEMENT

We are extremely glad, and the whole of Ceylon will heave a sigh of relief at the news that at long last an agreement has been arrived at between Ceylon and India. The discussions which Premier Senanayake of Ceylon had with Pandit Jawaharlal Nehru have borne fruit and according to a communique issued from New Delhi "the broad principles governing qualifications for citizenship were agreed upon subject to further examination by the two governments." We are told that various points of view were examined in a friendly atmosphere in order to arrive at a settlement acceptable to both the countries. We had every confidence that the talks, this time, would succeed because as we emphasised once before, the third party that was pulling the wires from behind the scenes is out of the picture, and because two statesmen of outstanding ability and sagacity have come face to face in an atmosphere of perfect cordiality with the grim determination to end the impasse.

We once more congratulate Mr. Senanayake on another of his outstanding successes in the sphere of international diplomacy. We hope that the details of the agreement when examined by the two governments will not cause any drawback or hindrance and that every thing will be conducted smoothly to the entire satisfaction of all those concerned. In the meanwhile, we would advise all those who have the welfare of Lanka at heart not to speak or do anything which would in any way prejudice the settlement of details.

Agreements have been made for the Government of India to bury from Britain the famous British cruiser Achilles which helped to destroy the German pocket battleship Graf Spee at the beginning of the war.

## A Music Academy

### It Is An Urgent Necessity

(By SRIDHARAN)

THE recent recital of Kumari S. N. Saraswathi and her troupe of juvenile artistes and the encomiums showered upon them should set us to think seriously about the founding of an A I Music Academy in Jaffna. This academy should cater to the needs of all Tamils in the island. Mr. K. Kanagaratnam M. P. agrees with me and it is gratifying to note that any movement with this end in view will have in him a whole-hearted supporter and patron.

Jaffna is not second to South India in aesthetic art and tastes. The talent is there inherent in the people of Jaffna. The only drawback is that there is no institution worth speaking which can give a right and correct instruction to our youngsters. The reasons for it are not far too seek. The Government has never been encouraging. The only help the government has done so far is to recognise music as a subject in our schools. We have to send our young men and girls to Annamalai or to Madras for the necessary training: these trainees after their period of training are enamoured of public service. A safe job under the government in a school is all that they require and their mission in life is fulfilled with the securing of the billet. This is understandable and they need not be blamed. More over, these teachers who have had their course at the above places are only made to be proficient in vocal music. In the circumstances, it is idle to expect much from these "music masters". What we want is an academy where music vocal and instrumental should be taught by experienced teachers. Bharata Natyam, Abinaya, Katha Kali, Manipuri and Kandyen dances also should be taught in the institute by the different exponents. We

should get down the real "giants" like Pandanallore Meenakshisundarampillai, Gopinath and Ram Gopal (for dances and abhinayams), and Semmankudi Seenivasa Aiyer, Aryakudi Ramanuja Aiyengar (for vocal music) and other talented artistes to train our young men and women in these lofty arts. True, fabulous sums will be required to bring down these great ones. Yet it is worth while. The Government should step in to do the needful; but the Government as we know it will never take the initiative unless the public gets the ball rolling. It is worthwhile for the government too to take a hand in the initiative, for it will pay in the long run. Our Radio is accused on all sides as a drab one, and not more than a few hundreds tune to the Colombo Station for there is at present nothing to satisfy the tastes of the Tamil listeners in. It is a common knowledge that the Tamil listeners always prefer to listen in to Trichy than to Colombo. The Colombo radio should procure the services of artistes who can really entertain the people with that "food of love". We cannot afford importing artistes. We should utilise local talent, and for that a music academy is an urgent necessity. Fortunately for us, there are in our midst some artistes who can hold their own against any imported ones. Mrs. K. Navaratnam (nee Maheswari devi, Kumari S. N. Saraswathi Mrs. Jegathambikai Anandanayagam (nee Ramanathan Messrs. V. Ramanathan, S. S. Ratnampillai, S. Somasunderam, N. Shanmugaratnam and a few others there are to form the nucleus of the Academy. The Tamil Congress M. P's can, if they only take to it, also help in the development of the Academy. May I beg to commend this to all lovers of Tamil and to all patriots of Jaffna?

## Notes and Comments

### A Sagacious Move

We understand that Mr. J. Wilmot Perera, M. P. for Matugama is arranging a meeting in his constituency in which M. P's of the Tamil Congress bloc will take part. This is a right move we dare say: for this will give an opportunity to the Singhalese masses to hear know and understand the Tamil leaders by coming into direct and close contact with them. We hold no brief for the Tamil Congress, nor for any political party in Ceylon, but it is our firm opinion that leaders from this side of the Elephant Pass, to whatever political party they belong, should be given opportunities and facilities to contact the masses of our sister community so that such contacts may cement the ties of friendship between the two communities. Tamil leaders should frequently visit South Ceylon, and Singhalese leaders should be encouraged to visit Tamil districts. The Singhalese and the Tamils are the two eyes of Mother Lanka and the interests of both of them are identical in spite of a class of opportunist politicians. We congratulate Mr. Wilmot Perera on his bold and sagacious move.

### Kashmir

The fool or the knave cannot understand justice, fair play and tolerance, unless and until he is taught in language he can understand and comprehend better Pakistan under Jinnah, in spite of the magnanimous gesture of India in the allocation of financial resources, has refused to wash her hands off Kashmir. This is understandable for gratitude or fair play is foreign to her nature. We are glad, however, that Pandit Nehru is alive to the danger of being indifferent to Pakistan's antics, and a New Delhi message states that Nehru's Government has decided not to implement the financial and other agreements unless and until Pakistan adopts a more liberal attitude and prevents the raiders from her territory from marauding in Kashmir. Not only that, India has also decided to take the Kashmir issue to the U. N. O. We do not know whether U. N. O. impotent as it is and divided against itself, can be of any material help to India but the submission of the issue can help to focus world opinion on this affair. India should, in the meanwhile, be on the alert and initiate an all-out drive to clear the Pakistani hordes from the beautiful valley of Kashmir. It should demonstrate to Pakistan that it would stand no more nonsense.



# Is T. C. Communal?

## Dahanaike Praises T. C. Members

A recrowd crowd estimated to be 20,000 people from different parts of Thenmaradchy thronged the hall of Druberg's College, Chavakachcheri and its precincts to hear Mr. Dahanaike the leftist leader and M. P. for Galle on Wednesday last. Mr. Dahanaike and other M. Ps. from the North viz Messrs K. Kanagaratnam, V. Kumaraswamy and C. Vanniasingham were taken in a procession to the accompaniment of oriental music from the Nunavil Reading Room, and they were profusely garlanded all along the route.

The meeting which began at 6 p. m. was presided over by Mr. V. S. Karthigesu, J. P., U. M. Loud speaker arrangements were made. Thousands had to content themselves standing in the open space outside the hall and listen to the speeches.

Mr. Karthigesu in his presidential remarks outlined in brief the present political situation and deplored the antipathy of the powers that be to alluviate the lot of the masses. He welcomed Mr. Dahanaike as the harbinger of an era of unity between the Sinhalese and Tamil masses. The Tamil Congress had been dubbed a communal organisation by certain Sinhalese leaders on the South, notably of the capitalist classes. What is Communalism? asked Mr. Karthigesu and continued: "Are we asking for special rights? Are we demanding parity in the legislature of the land? Are we a stumbling block in the way of the progress of the country as a whole? Are we, insisting on the lion's share in the administration of the country? No, what we ask is merely justice. We request that we be allowed to live as free and equal citizens in the land of our birth. We ask that the present unequal social order should be changed and a new state of affairs created where we can live in perfect contentment with our Sinhalese brethren. We ask that we be given the facilities to develop our agriculture and industries. For asking our birth right in this land of our birth, we are dubbed communalists and treated as pariahs. The irony of the situation is that there are certain of us who too join in this tirade and condemn our activities and our reasonable demands. Fortunately for Ceylon, there are leaders of the calibre of Mr. Dahanaike who see the justice in our claims. It is leaders of this type who can cement the ties of friendship and co-operation between the two major communities of the island."

Mr. Karthigesu extended to Mr. Dahanaike a cordial welcome on behalf of the Tamils of the province.

Deafening applause greeted Mr. Dahanaike when he rose to address the meeting and his speech was interpreted into Tamil by Mr. A. K. Subramaniam. Mr. Dahanaike exposed what he called the manoeuvrings of Mr. Senanayake to convert his U. N. P., which was in a hopeless minority of 42 members in a house of 101 members to a majority by creating Ministerial posts and Parliamentary Secretaryships as a bait to entice the waverers. He next dwelt on the nefarious

manner, in which the Senanayake cabinet voted for their own salaries, before the question came in the Parliament. He condemned the extravagance of the cabinet. He said that it was a fallacy to call the Tamil Congress a Communal organisation, and that he had highest regard for the ability, integrity and honesty of the Tamil Congress M. Ps. The masses of the North as represented by the Congress and the masses of the South as represented by the Leftist parties were united in their aim of liquidating the tamasha of the U. N. P. clique and of installing a government for the people by the people. He conveyed the greetings of the workers in South Ceylon to those toiling masses of the North.

Mr. K. Kanagaratnam M. P. for Vaddukkoddai was the next speaker. He said he was disappointed in Mr. Senanayake, whom he once considered a real patriot and as the architect of Ceylon's independence. The state of affairs as it is, is one where the white bureaucracy has given room for Brown Capitalism. Mr. Kanagaratnam said that the Budget prepared by the first Parliament of Ceylon was a disappointment. He hoped that a poor man's budget would be prepared by the people's representatives; but the budget exposed to what extent the ruling clique would fleece the poor man.

Mr. C. Vanniasingham M. P. for Kopay who spoke next disclosed why another four Parliamentary Secretaries have not yet been selected by Mr. Senanayake. Mr. Senanayake is nervous of the stability of his government in spite of all his tall talk. He has no confidence in many of the independents who have cast in their lot with him, and rot has already set in the U. N. P. The four posts of Parliamentary Secretaryship are simply being dangled before the suspects so that they could behave like good boys to get the prizes. The speaker characterised the ruling caucus as one unfit to be touched with the end of an ekel broom.

Mr. S. J. V. Chelvanayakam appealed for perfect unity among the Tamils and deprecated the attempts of certain quislings to bring about a rapture in Tamil solidarity.

Mr. V. Kumaraswamy, M. P. for Chavakachcheri, in a humorous speech, narrated the difficulties they their elected representatives were encountering in the Parliament because of the machinations of the caucus that lifted itself into the position of vantage. "But," said Mr. Kumaraswamy "there is no cause for despondency, for the heart of the country is quite sound in spite of the communalism and capitalism of a class of politicians. The time when the party is power will be kicked out from its position of vantage by the masses of the country is not far off. Then a truly Socialist democratic state will merge out. In the meanwhile it is the duty of the masses of the North and East to consolidate themselves and to be prepared for that great eventuality when they should fight shoulder to shoulder with their brethren in the South."

The meeting came to a close with "Dahanaikavukku Jai"

Letters to the Editor

## Shape of Things to Come

Sir,

I read with interest an article from your Political correspondent on the shape of things to come in the political world of Ceylon, which appeared in the Hindu Organ of 23-12-47. He forecasts some of the events and changes that are likely to take place immediately after the attainment of Dominion Status. Though I am sure it is from reliable sources he has gathered the information, yet I sincerely hope that most of his predictions will not come true. With this view, all right thinking persons in the island will agree. Some of the measures proposed will cause resentment among large sections of the community, and will do little to enhance the prestige of "The Young Dominion" in the eyes of the world. Your correspondent is to be thanked for making the public know in time, some of the impending evils.

I should like to refer to three of the proposed measures, mentioned by your Political Correspondent:

(a) According to him, the Lion Flag will in all probability be made the National Flag, and the opposition of a few will be a cry in the wilderness. The "few" referred to are undoubtedly the minorities. The public will remember that when two months ago the Government imported thousands of Lion Flags in connection with the opening of Parliament celebrations, the minorities were strong in their protest that they had not been consulted. The Premier poured oil on troubled waters by assuring them that the Lion Flag was not the National Emblem. Bearing this assurance in mind, the minorities raised no objection when these flags were displayed at the opening of Parliament for "decorative purposes". They have even ignored the activities of a few communalists among the Sinhalese led by Mr. W. W. Kannangara, who has declared that "the Lion Flag must be the national emblem, and that there could be no compromise in the matter". They have paid no heed to the resolutions passed by all the Urban Councils in the South, that the Lion Flag must at any cost be the Flag of Lanka. One thinks that the energy spent by these local politicians on extolling the glories of the Lion Flag might have been spent on worthier causes, as for instance improving the wretched state of the towns they are in charge of. It will be a thousand pities if in the noise that is being made, the voice of reason goes unheard. I trust that in the choice of the National Flag, every community that composes the nation will be consulted. There is no better way of doing it than by allowing the House of Representatives to decide. The Premier must stand by his word.

(b) Your Correspondent states that Dr. N. M. Perera will in all likelihood join the Government. His recent speeches and actions show that it is in that direction that the Political wind is blowing. If this news is true, it is really stupefying. The U. N. P. and the L. S. S. P. are ideologically speaking poles apart. They agree in nothing except of course in this, that both are composed of political opportunists. It is Political opportunism alone that can bring them

together. When the U. N. P. was formed, it was an essentially Rightist Party. It never talked of Socialism. But, when the General Elections revealed that Socialism was popular in the country, the U. N. P. changed socialist overnight. "Efficient Socialism" is its slogan now. It will not be a surprise therefore, if the prospect of having Dr. N. M. Perera and his colleagues on their side induces the U. N. P. to move further Left and join the L. S. S. P. The latter, on their part can be expected to throw the "Undiluted principles of Marxism" to the winds, and join the Government, from where they can carry on the tirade against the B. L. P. I, and the C. P., with the greatest ferour.

As your correspondent correctly observes, the Indian Congress will join the Government too. When the Indo-Ceylon problem is solved to the great satisfaction of both sides, the C. I. C. will have little reason to continue as an Opposition Party. The final result will be, the Government of Mr. Senanayake will be stronger than ever before. The Opposition will be feeble and weak. We shall have all the evils of the State Council era once again.

Little do these great men in Parliament realise that it is the man in the street they are attempting to fool by these manoeuvres. During the Elections, all the parties in the Opposition at the moment, denounced the U. N. P. in every mood and tense. They wanted to be returned to Parliament, in order that they might be a check on the U. N. P.—and form a better alternate Government, if circumstances forced them to. And the Leftists, did indeed win an amazing success, not because the country was enamoured of their policy, but because it hoped they would be a strong check on a government that had enjoyed absolute power too long. If therefore the L. S. S. P. intends to join the U. N. P. it will do well to remember all that it preached during the elections and see if the step it intends to take is in keeping with those promises.

The country expects the politicians—even of the Leftist persuasion—to keep their word.

(c) Your correspondent forecasts a reshuffle in the Cabinet. After the attainment of Dominion Status, Mr. A. Mahadeva is expected to "come back to power." When Sir Oliver goes as Representative, or rather the High Commissioner to London, Mr. Mahadeva will be made Home Minister. This is disturbing news. Mr. Mahadeva is a man of high integrity and political experience, it is true, but these qualities do not make him less qualified to be a member of the Senate. I am not a Tamil Congress supporter, but both I, as well as many others who do not see eye to eye with the Tamil Congress, will have to endorse the verdict of the people, who have rejected Mr. Mahadeva and his policy. To choose a man, who has been defeated at the polls, as a member of the Upper Chamber is bad enough. But to go so far as to make him a minister is tantamount to an insult to the people who rejected him. Such a course of action will gravely militate

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## Letter to the Editor

(Continued from page 3)

against the spirit of democracy. It may be, a man of Mr. Mahadeva's ability the U. N. P. cabinet can ill afford to be missed. But that sacrifice has to be made if we are to preserve the spirit of Democracy, and establish a healthy tradition in our political life.

Yours etc.,  
M. J. A. Jeyanathan.

## Tamil Clerks Accused

Sir,

I have read with great regret the diatribe of Mr. C. Ponnambalam Chairman, Urban Council, Jaffna, against the Jaffna Tamil Clerks and the Government Agent Jaffna in connection with the recent elections. If the newspaper reports are correct, it is a gross libel on the Tamil clerks and I am sure that every Tamil will raise his strong protest to the most mischievous statements of Mr. Ponnambalam. I belonged at one time to this group which has been singled out by Mr. Ponnambalam for his onslaught. He has evidently not known that the public service as a whole took an active interest in the recent elections. Perhaps he was not aware of the fact that Government itself openly stated that the question of granting trade union rights to the public servants would be postponed for necessary action by the new Parliament, thereby suggesting that it was open to them to support the candidates who were in sympathy with them in their demand for these rights. It is news to me that every Tamil clerk expected to get promotion and become a staff officer and when he failed he raised the racial cry. May I tell Mr. Ponnambalam that every Tamil clerk who holds a staff appointment today got it on his merits and on the recommendation of his superiors, be they Sinhalese, Tamils, Burghers or Europeans and as one who was associated with the public service for many years, I cannot think of a single case in which an undeserving aspirant to promotion raised the racial cry because he failed to achieve his object.

As regards his reference to the Government Agent Jaffna, it is obvious that he has made the statement because he has perhaps failed to secure his active sympathy and support to the candidate whose cause he has unsuccessfully espoused. The Government Agent rightly maintained a neutral attitude throughout the elections and I testified to his strict impartiality soon after the result of my election was announced. I said this in fairness to a public servant who against great odds performed a most arduous duty without fear or favour and thus maintained the high traditions of the public service.

K. Kanagaratnam,  
Vaddukoddai,  
15-12-47.

## Government Pensioners Association.

Sir,

The Ceylon Government Pensioners are delighted indeed to read in the newspapers that a Memorandum has been submitted to the Minister for Finance by Mr. J. B. Ariyanayagam, the Secretary

## Asian States Union

## Bandaranaike's Hint

Mr. S. W. R. Dias Bandaranaike, Minister of Health and Local Government, who left for Burma on Tuesday last to represent Ceylon at the Burma Independence Day celebrations this month, is of opinion that there is ample scope for a closer understanding between certain countries, such as Ceylon, Burma and Siam.

He told a press reporter: "Within an Asiatic Federation of Nations, I certainly think there is ample scope for a closer understanding between certain countries such as Ceylon, Burma, Siam and others, which have certain cultural bonds as well as common economic and racial problems, situated as we are between two great Asian powers of India and China."

## Death For U Saw

U Saw, former Premier of Burma, and eight other accused in the Burmese State assassination trial were sentenced to death.

The special tribunal which heard the case convicted U Saw of abetment to murder and four of the other accused of murder, Pa Nyun, who gave evidence for the prosecution was acquitted.

## OBITUARY

## C. VYTIALINGAM

We regret to have to record the death of Mr. C. Vytialingam which took place at Nelliaddy on Sunday the 23rd of December, 1947. He was Station Master, Railways for a number of years and retired in 1934. He did very useful work as President of the Nelliaddy Co-op Society, Manager, Hindu Tamil School, Thavariy and Treasure, Murugamoorthy Temple, Nelliaddy. He was of great service to the village improvement works and had been a benefactor to the poor.

He leaves beside his wife and only daughter, wife of Mr. Ponnadurai clerk Jaffna Kachcheri, brother-in-law Mr. S. Phambiah, Malayan Pensioner, Messrs A. Kandappoo, of the Chartered Bank, Seremban, V. Vallipuram of Railway Stores, Sentul, S. Vettivaloo of the Railway Stores, Maradana and A. Subramaniam of Nelliaddy Trading Co. nephews and a host of other relations to bemoan his loss.

—Cor.

of the All-Ceylon Government Pensioners' Association, explaining their grievances and putting forward their demands.

We—all the Ceylon Government Pensioners—are greatly indebted to Mr. Ariyanayagam for all his labours and persistent efforts on our behalf during the past few years, and we cannot adequately pay him for same.

We hope his Memorandum to the Minister for Finance will expedite the grant of our demands, which are but just and fair.

Yours etc.,

T. Candiah.

A Ceylon Govt. Pensioner.

VEDANTA MOOLA SARAM  
OR  
THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 19-12-47)

LXXXII

## XVIII. THE MUNDAKA UPANISHAD (Continued)

The Upanishad goes on to say that the different parts of the body merge into their elements, the soul into God, &c, and then cites an analogy: As the flowing rivers come to their end in the sea, losing name and form, so liberated from name and form the wise proceed to the Divine Soul (God) which is greater than all else (Parat Param) (verse 8)—This is exactly what we read in the Siva Gnana Bodham also:

சிறை செய்ய நின்ற சேழம்புலனின், உள்ளம்  
சிறை செய் புலன் உணர்வில் தீர்த்து, —சிறைவிட்டு  
அகலவில் சென்று அடங்கும் ஆறுபோல், மீளாது  
உலையில் அரண் பாதத்தை உற்று.

When the soul (which was bound by Pasam), like the surging water (in the tank) imprisoned (within its bunds), becomes freed from the fetters of sensory knowledge, it will attain the Feet of the Endless Lord and not return therefrom, like (the flood waters of) the river (formed) by the breach of the (tank) bund reaching the vast ocean and becoming merged therein.

Name and form in the case of the flood waters are the names and shapes of the tank and the river. In the case of the soul they are, as already indicated, the worlds of letters (சொற்பொருள்) and of things (பொருள்பொருள்) referred to here as புலன் உணர்வு, sensory knowledge, or Pasa-Gnanam. The analogy is indeed most beautiful. When the flood water enters the sea, it loses its velocity and individuality, becomes merged in the calm sea water and is no longer able to keep in suspension the mud &c. with which it was saturated. Similarly, the soul reaching God loses its egotism, &c, and is no longer tinged with impurities (Anava Malam, and it does not return thereafter to the woes and throes of worldly life.

The next verse which practically concludes the Upanishad reads as follows: Even if one be an outcaste (chandalan, சண்டாளன்), if he says Siva, speak with him, live with him, dine with him. The knower of Brahman verily becomes Brahman (attains Brahmanhood) (verse 9). —The first part of this verse however is not to be found in the now extant editions of this Upanishad,—expunged perhaps as being too 'sectarian' by prejudiced critics or bigoted sectarians of rival schools of thought that sprang up in later times as it contains the word Siva,—though verses containing the same word in other Upanishads like the Mandukyam have been allowed to remain untouched,—perhaps the word as herein used could not be explained away as having an adjectival meaning only.—But it is quoted by Sri Kantar, the earliest known commentator of the Vedanta Sutra, in his Bhashiyam as forming part of verse 9 of the second section of the third Mundakam. The following is its Tamil translation as given by Senthinathier, who also quotes a parallel passage, presumably based on this, from the Vasishta Lingam: சண்டாளனுயிருப்பினும் சிவ என்று சொல்வானேல், அவனோடு சேர், அவனோடு வசிக்க, அவனோடு நுழைந்து. The parallel passage from the subsidiary treatise reads: சண்டாளனேனும் சிவனேனும் மொழியை நித்தநம் ஆநந்தத்தோடு உரைப்பாயின், அவனோடு சல்லாபம் புரி, அவனோடு பேசுபோது வசிக்க (Even if one be a chandalan, if he regularly repeats the word Sivan with joy, converse with him as a friend, live with him always). Siva Gnana Munivar too quotes this sruti:

சிவனேனும் மொழியைச் சொடிய சண்டாளன்  
சேர்ப்பின் அவனுடன் உறைக,  
அவனோடு கலந்து பேசுக, அவனோடு  
அருகிருந்து உன்னுள் என்னும்  
உவமைஇல் கருதிப் பேருன் ...

The essence of the incomparable Sruti which says that, if a cruel Chandalan repeats the word Sivan, reside with him, mingle with him in conversation, eat sitting by his side.

The substance of this Mundaka Sruti is re-echoed with ever greater emphasis by our Father Saint (Appar) in the Devara lines:

... அங்கம் எலாம் துறைத்தழுது தொழுவோயாய்  
ஆவரித்துத் தீயுறலும் புலையானும்  
கங்கைவாய் சடைக்காத்தார்க்கு அக்பராகில்  
அவர் கண்டீர் நாம் வணங்குக கடவுளோ

Even if people be low caste (Paraya) lepers with rotting limbs and sores skinning and eating (the carcasses of) cows, if they are devotees of the Lord in whose braided locks the Ganges lurks latent, they indeed are the Gods that we worship.

Cf also such lines as the following from the Tirumantiram:

சிவ சிவ என்கில் தீவினை யான்,  
சிவ சிவ என்கிடத் தீவினை மாறும்,  
சிவ சிவ என்கிடத் தேவரும் ஆவீர்,  
சிவ சிவ என்கீர் சிவகதி தானே.

They say not Siva Siva, the evil-doers.  
By saying Siva Siva, their sins they destroy,  
By saying Siva Siva, Deva they become,  
By saying Siva Siva, God-hood they attain.

(To be Continued).



## The Culture Of Good

(Continued from page 1)

under the Bo-tree Gautama remained steadfast against Mara's showers of rocks and darts. The Jains also believe in facing evil by good. According to Jainism a person who has Samyaktwa always abstain from causing evil, suffering, pain and harm to others. He answers the vehemence of evil by good. Confucius, the great sophist of China based his moral philosophy on true human relationships. All evils could be overcome if true relationships were established. The relationships are only the embodiments of good. To Confucius the good arising out of filial piety can lead mankind to moral excellence.

The Jewish History is full of accounts of suffering. The Jews had a long list of mister-sufferers of whom Hosea was one. Hosea treated most tenderly his unfaithful wife and wanted to win the evil in her by purity of love and kindness. This incident is symbolic of the Jewish faith that evil can be won by good and God in whom all goodness is conserved, redeems His erring people.

Christianity comes very near the Eastern lore when it asserts that generous love wins and overcomes the violent man. If we trace the history of Christianity, we find, it conquered the violence of the Roman world by love and goodness. The significance of the Cross has been patient suffering and meeting evil by good. St. Augustine declares that the world-order of force and greed is opposed to that of self-realization but progress results when the latter conquers the former. The conquest is effected by suffering love. Christianity again was saved from the violence of Huns by the goodness of its followers. The Pope, Leo the Great, went out to meet the barbarians and his talk and love were sufficient to persuade them to go back. George Fox, the founder of the Quaker community was once attacked by a man with a naked sword. Fox looked at him with goodness and love and said: 'Alack for thee, poor creature, what wilt thou do with thy carnal weapon? It is no more to me than a straw.' The man sheathed his sword and felt consolation in being conquered. The mystics—Jacob Boehme, St. Francis of Assisi, Kabir, Rama Krishna—have told us how evils and sufferings stood in their path of Sadhana and how by means of love and benevolence they were overcome.

In modern times, Tolstoy and Mahatma Gandhi have recommended to us non violence as an antidote against violence. Tolstoy realized the true significance of the Cross and taught mankind how to overcome evil and pain by good. Mahatma Gandhi has realized in his life the value of Ahimsa. He says, evil is both inside and outside us. The internal evil is more pernicious than the external one. Fear, anger, lust, jealousy, greed, and infatuation are to be conquered by moral virtues. He who has won the internal evil has also conquered the external one. Violence can be extinguished by non-violence which is prompted by moral courage, love, faith and humility. The efficacy of love as an antidote of violent hatred cannot be under-rated. By loving your enemy, you create in him a respect and admiration for you. You strive to con-

## Propaganda Planned

In Singhalese Districts By T. C.

(By Our Political Correspondent)

THE Tamil Congress is not a Communal organisation inspite of Senanayakes and Bandaranaike so the Congressites say. There are many in the South who agree with this: I understand that the High Command of the Tamil Congress has taken steps to tell the Singhalese masses that the Congress is after all not such a dangerous organisation as was pictured to them by certain politicians down South. The Congress wants to demonstrate to the Singhalese masses that there is complete identity of interests between (them the Singhalese masses) and the Tamil masses. With the active support of Mr. J. Wilmot Perera, M. P. for Matugama, and Mr. W. Dahanaike, a series of meetings will be held in South Ceylon where, the Congress M.P's will outline their policy to the Singhalese masses.

The first of these meetings I understand will be held at Matugama where the Tamil Congress M. P's will be present and address it. Such close contact with the masses, it is hoped by the Congressites, will pave the way for the closer understanding between the South and North.

I also understand that a whirl wind campaign is afoot to "show Messrs

Suntharalingham and Chittampalam in their true light" so a Congressman told me. A series of meetings followed by a mass contact movement in the Mullaitivu and Mannar Constituencies are contemplated. The Congressites aver that Messrs Suntharalingham and Chittampalam have betrayed their electors and that pressure should be brought on them to make them either resign their seats in the Cabinet or identify themselves completely with the activities of the Tamil Congress.

The Eastern Province will be also the centre of the coming activities of the Tamil Congress and the High Command hopes to capture all the seats in the Eastern Province in the next elections. The Congressites aver that once the entire Tamil population of Ceylon is united under one banner, neither Mr. Senanayake nor anybody can with impunity ride rough shod over them. There is also a growing feeling among certain Congressites that the policy of the organisation should be completely reorientated to suit the present conditions. I understand that a meeting of the Working Committee will be held very soon in Jaffna to hammer out its future programme.

quer hatred by love and so you fight your enemy in joy and confidence. Hatred should not be fought by anger. Contrasting love with anger, Gregg says 'Anger, as well as love, can be creative for both are expressions or modes of energy. But love contains more energy than anger. Love as a sentiment is more inclusive and attracts to itself more energies than anger. Love involves the very principle and essence of continuity of life itself. Love is more lasting. If considered as an instrument, it can be more efficiently and effectively wielded; it has better aim, has a better fulcrum or point of vantage than anger. Love gains a stronger and more lasting approval from the rest of mankind (*Gandhi's no-violent resistance*). In his own life, the Mahatma has conquered violence by love and Ahimsa on several occasions. Once as he was coming out of the Masonic Hall at Johannesburg after addressing a big meeting, he saw a man who had come to kill him with a concealed dagger. The Mahatma went near him and talked to him a few kind words. After a few seconds the man handed over to him the dagger and walked away. He said: 'Had I had him arrested I should have made an enemy of him. As it is, he will now be my friend' (*Mr. Gandhi, the Man*).

While concluding I should like to make a remark. Evil has become enormous these days. It has almost reached its maximum intensity. Violence has failed to meet violence, evils have been unsuccessful in combating other evils. The remedy lies in good, in love, and in justice. The noble mission of Mahatma Gandhi to fight evil by good, violence by non-violence and hatred by love, points to the hope and salvation of mankind. Some day on the ashes of evil will arise the altar of good.

## Mr. Senanayake In Pakistan

The Prime Minister of Ceylon, Mr. D. S. Senanayake arrived in Karachi on his first visit to Pakistan on Tuesday last from New Delhi in a special Air Ceylon Dakota.

He was accompanied by Mr. and Mrs. Vaithianathan.

Mr. Senanayake and party were received at Karachi airport by Colonel St. John Birne, Military Secretary to the Governor General of Pakistan, Mr. V. Viswanathan, I. C. S., Deputy High Commissioner for India in Pakistan and Mr. Zaffar Ali of the Pakistan Ministry of Foreign Affairs.

Mr. Senanayake was garlanded by a large number of Sinhalese residents at the Karachi airport and an address of welcome was presented to him.

After thanking them for the address of welcome Mr. Senanayake said that relations between Ceylon and the Dominions of India and Pakistan were very cordial and friendly. He said that he was glad to see such a large number of his countrymen residing in Karachi. He wished them success in their trade and business enterprises.

Though the visit of Mr. Senanayake is mainly "a goodwill mission to Pakistan" political and trade importance is attached to it.

Discussions between the Prime Minister of Ceylon and the Officials of the Pakistan Government are likely to centre round prospects of future trade between Pakistan and Ceylon.

The question of the exchange of High Commissioners between Pakistan and Ceylon is also likely to be discussed.

It is pointed out that Ceylon is in a position to export regularly granitic copra and tea and to import rice.

## To Prevent Animal Sacrifice

Young Men's Move

At the third annual general meeting of the Veemankam Young Men's Association held on Monday 29th Dec. 1947 at 4 p. m. in the Bharathi Reading Room Premises with Mr. K. Chellappah, the President in the chair the following resolutions were unanimously passed after some discussion.

1. This Sangam is of opinion that its executive committee should take steps to urge the government through the Hindu Maha Sabha, Jaffna, and the Vivekananda Society, Colombo to abolish by law the slaughtering of animals in Hindu Temples.

2. This Sangam is of opinion that clause 4 (3) of its rules be debated so as to enable girls and ladies to be eligible for membership.

3. This Sangam is of opinion that the name, in English will hereafter be 'Veemankam Elaigai Sangam' and not 'Veemankam Young Men's Association, as it is at present called.'

Mr. S. K. Rasiah, Vice Principal, Union College, Tellipalai, was elected President for the ensuing year. The following officials were also elected: Vice President Mr. V. Aiyathurai Secretary: Mr. S. Navaratnam, Treasurer: K. Navanayagam, Auditor: Mr. V. Thambiah. A social was held and the meeting came to an end at 7 p. m.

## To Safeguard Buddhism

CEYLON GOVERNMENT'S NEXT MOVE

Mr. D. S. Senanayake, Premier of Ceylon, and Col. J. L. Kotelawala, Minister for Transport and Works, had promised a deputation from the Malwatte Vihare that they would go into the question of seeking amendment of the Ceylon Independence Act, as it contained no specific provision for the safeguard of the Buddhist religion, its ministers and temporalities as in the Kandyan Convention of 1815, a spokesman for the Malwatte High Priest told "The Times of Ceylon".

The Maha Nayake of Malwatte, he said, now awaited a reply on this point from the Prime Minister.

The Mahanayakes of Asgiriya and Malwatte have also individually communicated with the Prime Minister, expressing concern about "Omissions in the Act."

The Mahanayake of Asgiriya in his letter reminded Mr. Senanayake that the Kandyan Treaty of 1815 was "prepared on the instructions of Wariyapola Anunayake Thero of Asgiriya who refused to allow the British to hoist their flag unless they signed the treaty."

It was the duty of Mr. Senanayake, he declares, to have consulted both High Priests before he signed the Heads of Agreement antecedent to the Ceylon Independence Act.

Mr. R. Y. Daniel, Commissioner of the National Savings Movement has been appointed to act as Government Agent, Western Province.

A Bombay bound plane from Karachi carrying 19 passengers and a crew of four crashed near the coast. There were no survivors it is learned.

Ex-King Victor Emmanuel of Italy who had been in exile in Egypt since he relinquished the Italian throne in May 1947 died at Alexandria on Sunday last.

Mr. S. W. R. D. Bandaranaike left for Rangoon on Tuesday last to represent Ceylon at the Burma Independence celebrations. He will be in Rangoon from Jan 3 to 7. He is due to return to Ceylon on Jan. 9.



## LAWYERS' ROLE

(Continued from page 1)

a fact, however much one may abolish them by declarations of or rules) to rise above individual or group considerations, to think in terms of the public and not solely of this or that client and thereby elevate the tone of the law courts.

Of course, some of you may contest the elections and take to parliamentary life in the republican era. But for sometime to come, I am afraid the way to this will not be a smooth one. There is however a great field of activity to which everyone of us is welcome and where competition is healthy and helpful. I mean, in the matter of training and canalising public opinion on all important questions that come up before the Councils and the Government. The modern state is totalitarian in its sphere of activity. There is no activity of life which can escape its intrusion or control. If we allow things to drift as they are, there is the certain danger of our being swept away by the ever advancing avalanche of communism. Our country is developing this communism on its own lines. If it is allowed to have its unbridled sway I am afraid our culture and religion which are our most precious asset will be in great peril. Our ancient polity is rooted in socialism. Our social organisation of which the joint family is the main pillar is built on the bedrock of socialism. Take for instance, the old village community I do not think the wit of man can devise a better political and economic unit; so are our temples and choultries. These institutions served a useful purpose

### The Jaffna Hindu Ladies College

The College reopens on 5-1-48. All new admissions will be required to take an entrance test, and those seeking admission should be present on that day at 9.30 a. m. The Entrance Tests will be held in Tamil, English and either History or Mathematics.

Principal.

(Mis. 216. 30 & 2.)

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A. N. N. PANIKKAR  
Principal

College of Indigenous Medicine  
Colombo.  
22-12-47.

(G. 137. 2 & 5)

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