

THE Hindu Organ.



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Equality Before God

What Sikhism Preaches Its Affinity To Hinduism

(By DR. T. M. P. MADEVAN, M. A., Ph. D.)

IN a previous article, an outline of Guru Nanak's doctrines has been published. In this article, the writer states the affinity between Hinduism and Sikhism: In fact, Sikhism is Hinduism reformed to tackle the situation that arose out of the fanaticism of the Muslim Mullahs.

After Guru Nanak, there came nine gurus in succession to organise and lead those who had chosen to follow the Master. The foundation of the city of Amritsar with its Golden Temple was laid by Ram Das, the fourth guru. Guru Arjun, who succeeded him compiled the hymns of Nanak and the other gurus, and added to them a large number of inspired utterances of saints like Kabir and Namdev. The compilation came to be called the 'Adi Granth or 'Original Book,' the basic scripture of the Sikhs. The last guru, Govind Singh gave to the Sikhs the institutions and symbols of a well-organised religious community. He abolished the guruship and made the *Khalsa* or the Elect to take the place of the guru. He instituted a ceremony of initiation known as the Baptism of the Sword. Before one could be baptised one had to cast out 'lust, hate, greed, avarice and pride' and resolve to follow the way of 'truth, contentment and charity.' Only then could one join the *Khalsa* or the company of the pure.

As outward symbols of inner virtues, Guru Govind Singh asked his followers to wear five things whose names begin with the letter 'k'. These are the five *kakaras*: *kangha* or comb, *Kara* or bracelet, *kachch* or short trousers, *kirpan* or sword, and *kesa* or long hair. The comb represents purity. The bracelet signifies honesty. The short trousers stand for chastity. The sword is the symbol of divine power, and the long hair is the outward mark of the spirit of renunciation and sacrifice. Every Sikh who wears these symbols on his body is required to be a Singh or lion-like soldier of God. The five *kakaras* constitute the insignia of the *Khalsa* brotherhood. Guru Govind Singh, who gave them to the Sikhs gave also the warning that, without the inner cultivation of the virtues which they symbolise, they would become vain embellishments without significance and content.

It is a well-established truth that prophets and saints speak the same language, viz the language of the one God. This is evident from the lives and teachings of all men of God, from the Vedic seer who pro-

claimed that Truth is one, though sages call it by various names, to Mahatma Gandhi who said, 'My position is that all the great religions are fundamentally equal. We must have innate respect for other religions as we have for our own.' But man, on account of his selfishness and narrowness of outlook, forgets this lesson again and again. And so, spiritual leaders arise in every age and in every country to broadcast the message of God to mankind so that they may be saved from ignorance and evil'. In the age in which Guru Nanak was born, fanaticism and bigotry, superstition and irreligion were rampant. Both Hindus and Muslims had gone astray, and were clinging to empty forms as if these were the only things that mattered in religion. Deploring the way in which the Hindus and Muslims of his day had become degenerate, Guru Nanak said:

*'The Hindu has not found the way,
Nor has the Muslim found the way;*

*Devoid of true faith
They both fight over the names
Rama and Rahim,
We are neither Hindu nor Mus-
salman,
Both are possessed by the spirit
of Satan*

The truly faithful will never quarrel over names, Nanak says:

*'Know that there are two ways
(i. e. of Hiddus and Mussalman)
but only one Lord.'*

In the same strain Guru Govind Singh declares:

*'People call the same God by
various names;*

*Some call him Karti, others
Karim*

*Yet He is all one; let none be
deceived by the multiplicity of
names.*

The favourite name by which Guru Nanak calls the one God is Hari God is the supreme Reality, one without a second. Nanak says:

*'Whom shall I call the second?
there is none.*

In all is that One Spotless one'.

The universe is an emanation from the Supreme. The individual soul is a spark from the Divine. All things come from God, stay in God and return to God. The Absolute

IMMORTAL FREEDOM

Rise from the lower life
of wrath, greed and sorrow
Into the realm of light and peace,
where Love reigns supreme
'Divine is my nature and being'
contemplate on this truth
And achieve immortal freedom and joy.

—Swami Ramdas.

Pinacle of Faith.

(By CHANDULAL)

INDEEB in this frail human existence very much akin to the swiftly passing, picturesque panorama, there is nothing so sacred and enduring as faith which dispassionately and in a poise of serene tranquillity pervues the phenomenon of life from beginning to end, from birth to death. But for the all-transcending faith which enlightens not only the inner life of man but also suffuses the entire cosmos with the sweetness and felicity of the

Spirit is the ground of all existence and the goal of all man's endeavour. On account of *maya*, the One appears as the many. And when the veil is withdrawn, the One is realised again.

The Sikhs, like the Hindus, believe in *karma* and transmigration. The goal of man is described in Sikhism, as in Hinduism and Buddhism, as *Nirvana* or liberation from *samsara*. The root cause of misery is *trishna* or desire. The best way to overcome it is to sublimite it. Let desire for God take the place of thirst for perishing things. Then will there be freedom 'from the cycle of birth and death. The surest way of developing in oneself the love of God is to take His name. In the *kaliyuga*, says Nanak, the name of Hari is the only means of obtaining final emancipation. Meditation on the Lord's name in the proper spirit will purify man and liberate him from all sorrows.

To this divine heritage every one has an equal claim. There is no high or low before God. Nanak says: 'Thou (O God) acknowledgest the light that is in a man) and do not ask after (his) caste. For in the other world there is no caste.' *Moksha* or *nirvana* is not the prerogative of any class or caste. It is the birth right of all. Guru Nanak, like all messengers from God, strove, to break the narrow domestic walls that separate man from man and gave to humanity a religion of pure devotion and God-love. Any religion worthy of its name must call man back to God,

inner soul of his being, life—human life—indeed should have degenerated into a monotonous drudgery—an aimless whirling around meaningless and disillusioning objects,

Thanks to the Lord, the All-ruling Divine, who would never deign to desert man even in the midst of most devastating and crushing moments of life. Who if not manifestly, from behind the veil, by His supreme sacrifice, unflinchingly maintains and keeps alive the immortal spark of eternal life embedded in every human heart.

Glory to all those who being one with the All-seeing, all-encompassing and all-ordering Supreme Intelligence working assiduously to relieve human consciousness from the tyranny of the ego-centric outlook or the heavy weight of the intellectual learning which tethers the mind and soul of man to the deluding pillars of vanity and self-aggrandizement but fails lamentably to satiate his aeons-old thirst of union with the Cosmic Reality—the Transcendental, who plays the manifold role in the eternal play of life.

Truly have the wise proclaimed in unequivocal voice; 'Obedience to the lotus feet of the enlightened One, Who in His boundless Grace, illumines the seeker's heart by transferring the Divine effulgence, of immortal faith.' Verily such Master is the very embodiment of the Supreme.

KANDY ELECTION

Mr. A. C. L. Ratwatte, the Kandy Mayor who was tipped as one of the probable candidates for the Kandy by-election has decided not to put forward his claims for this seat just now. The United National Party, which originally planned to nominate Mr. Ratwatte for this seat, might now put forward Mr. E. L. Senanayake, the Kandy Municipal Councilor.

NOTICE

The office of the Hindu Organ and the Saiva Prakasa Press will be closed tomorrow (10-3-48) on account of the Sivarathri Theertham.

MANAGER.



Hindu Organ

TUESDAY, MARCH 9, 1948.

SIVARATHIRI

Countless are the benefits which accrue to Hindus who rigorously and piously fast and pray to God on Sivarathri. Pious Hindus all over the world commence their fast after dinner on the day previous to Sivarathri; keep awake not only during the night of Sivarathri, but also during the twelve hours of day time following it, spend the whole day in prayer and break their fast on the day following Sivarathri. The day is of great significance. According to Sastras, Brahma, the Lord of Creation and Maha Vishnu, the Lord of Preservation claimed each to be the Supreme Lord; at that moment a Great Light manifested itself before them; they both agreed that "he who was able to find out the beginning or the end of that Great Light was to be considered the Supreme Lord; Maha Vishnu assumed the form of a pig and began to bore down into the earth in search of the end of the light and Brahma in the form of a swan flew up with the same object; neither succeeded in his quest and both of them ultimately acknowledged the supremacy of Lord Shiva. So long as the Maya of ego envelops the soul it will not be possible to realize God; that is the lesson which Sivarathri teaches Hindus.

All Hindu scriptures lay great stress on the attainment of self-realisation: Hindus believe in reincarnation and their object is the attainment of Bliss which is impossible without complete control of the senses and renunciation of the ego. According to Sivagnanapotham the Supreme Lord is Shiva, the God of Destruction being considered superior to the Lord of Creation or Preservation.

.....தெரியின் வேதியன் நெருக்கையொடு மலவன் கமிருதியுள் தோற்றமுஞ் சிறப்பு மீறநெடு புணரிய மாப்பே குறியு நீக்கமு நிலையுஞ் சூக்கமொடு அலந்துக் குறை மாறுதல் தெரியது வளியிற் கொட்பப் பெயர்க்குஞ் குழகன்....."

Lord Shiva has been described by Saint Manickavasagar as the Eternal Youth who sets in motion the cosmic forces which are the cause of Creation, Preservation and Destruction: He has neither beginning nor end and is the Creator of Brahma, the Lord of Creation and the Preserver of Vishnu, the Lord of Preservation. All love is lust but love of God. Hindus have an opportunity of setting apart one day in the year in particular and spending it in fasting and prayer.

A Pioneer Movement

First House Building Society

(By COSMAS W. D. ALWINES)

The North has always set the lead in the development of the Co-operative Movement. The first Co-operative Central Bank, the first Tobacco Exporting Society, the first Co-operative Hospital all began in Jaffna. The latest development is Co-operative Housing.

Last week the first Co-operative House Building Society was registered under the name of the Jaffna Teachers' and Public Servants Co-operative Building Society Ltd. This was the culmination of nine months' intensive work by a group of some of the best organisers in the North, under the initiative, enterprise, and inspiration of the Assistant Registrar of Co-operative Societies, Northern Division, Mr. F. A. Sandrasegara. The Society has already acquired a plot of 2 1/2 acres in Beach Road one of the best residential sites in Jaffna for its first unit of 9 bungalows.

Being the pioneer Building Society the organisers had no model to follow. They had to evolve one. The Society has to provide for the future and if one goes through its by-laws, one will see that the objects of the Society are very very ambitious. The objects run into subsections from (a) to (l) just to give the reader an idea of the comprehensive nature of the By-laws, one has to look at Sub-section (b) 'To lay out land to suit the requirements of the society in shape of roads, parks, playgrounds, schools, hospitals, waterworks, markets

post offices, and other social amenities.'

The way to own your house while you pay your rent, briefly is as follows:

A would-be member contributes the cost of the land, which is bought in the name of the Society. If he has a land, he transfers it to the Society. The Society then applies to Government for a Grant and erects the house. The member goes into occupation and pays the cost in 240 monthly instalments. How very easy and simple and yet how long has it taken to evolve such a society! And where was the Government inspiration for it? Where was the propaganda for it, though in Sweden and England Housing Societies are in existence for the last quarter of a century?"

The Society is planning to build houses for light and air, and good living. The houses will be built for beauty as well as convenience, fine sheer houses that will make the occupant proud to live in them. The houses will have all sanitary amenities, which are almost unknown in most houses.

In launching this scheme the organisers have had the support and advice of the Hon. the Minister of Health who has promised all technical advices of his Departments free. The Hon. the Minister of Co-operative Undertakings has promised to set aside the necessary moneys for building houses.

(Continued on page 5)

Temple Opened

The oldest Hindu temple in Galle, Kathiresan Kovil at Kaluwella, opened its doors to the "Harijans" on Friday last.

Leading members of the Hindu community in consultation with the Indian Chetty community, who are in charge of the management of the Kovil, made this decision as a mark of respect to the late Gandhiji's teachings. A very representative gathering was present including Mr. V. Manikkavasagar, Additional District Judge, Galle, Mr. A. V. hinniab, Municipal Electrical Engineer and President, Galle Tamil Association and Dr. V. R. Chandra, President of the Hindu Maha Sabha.

A large number of Harijans flocked in and made their first offerings at the Kovil. All present were given holy ash and "prasatham."

and if she goes on leave even for a day, the situation will be grave. This is a sad state of affairs and should be remedied forthwith. We trust that the Health Minister, Mr. S. W. R. D. Bandaranaike will look into this and do the needful before deterioration in the situation sets in.

Hulson Speaks Out

There was some misgiving regarding the exit from Ceylon of Mr. Trevor Hulson, the Trade Union Adviser in rather unfortunate circumstances. The Government, as usual, gave some vague explanation which was no explanation at all. Now, Mr. Hulson himself comes out with the story of his exit from Ceylon. He is reported to have said at a Trade Union meeting in London: "I left Ceylon because conditions under which I had to work were not compatible with the establishment of sound Trade Unionism. Tory Quislings in Ceylon had tried to make a stooge of me. I have resigned to safeguard the self respect of the Labour movement so that I may claim to be at least a decent Trade Unionist in the eyes of those people who had welcomed me with a strike and sent me back with a strike. Conditions there were intolerable." Comments are superfluous.

Bus Transport

And so wisdom has dawned on Minister Kotelawala who at long last has found that the Island's Bus transport service is not conducted on proper lines. At a recent meeting of the Bus directors in the metropolis, the Transport Minister reminded the Bus magnates assembled that profit motive should not be their sole consideration and he warned them that stringent measures would be taken if the defects of the present system were not remedied forthwith. The warning of the Minister is rather belated. Yet, better late than never. Bad as the Bus Service in Colombo is it is much better than the one existing in Jaffna. The Nelson system has given a monopoly to certain rings, and they are playing havoc with the public. They do not for a moment think that they are conducting a public utility Service. On the contrary they expect the public to be at their mercy, and discourtesy and disrespect to the travelling public are daily occurrences. The vehicles said to be buses are ramshackles, and the life and limb of the passenger are always at risk. We are yet to see whether the remedy the minister has suggested will be truly effective. The wisdom that has dawned on the gallant colonel is to be enlarged yet. Perhaps his intended visit to the United Kingdom may enlarge his vision and his wisdom too.

Notes and Comments

Country Rice

The decision of the Powers that be to make country rice over and above the rations available to the public is to be heartily welcomed. It has been stated that the Food Department has fixed the price as 53 cents for a measure of rice in Colombo, and 57 cents in the provinces. We do not know whether the measure will be a cut one or full one. What ever be it, the country has to be grateful to the new Food Minister for his boldness and drive in the

direction. Ever since Mr Ratnayake assumed charge as Food Minister he has made revolutionary changes for the better in the food affairs of the country. The vacillating policy which was a characteristic of his predecessor in the State Council was the cause of much heart burning in the country. The decision to distribute the country rice through co-ops. will be, no doubt, disputed in certain quarters; but from past experience, we are of the view the Government is doing the right thing in selecting the co-ops as distributors. True, there are co-ops which have been proved to be the den of black market racketeers. Every precaution should be taken to see that the rice supplied to co-ops, is not diverted to the benefit of the office-bearers of the co-ops and consumer members should be given their reasonable requirements. We are sure, the Food Minister, as also the others responsible for the distribution of Food, are aware of the vagaries of some of the co-ops.

Maternity Work in Jaffna. Complaints have reached us that the maternity work in the Jaffna Hospital is not as it should be. We understand that the maternity ward in the Hospital is full to overflowing. Besides, there is only one woman doctor-in-charge who in addition to her work at the Hospital, is also in charge of the six clinics in the Town. It is said that 100 patients wait for examination and treatment in each of the six clinics. In the circumstances, it is no wonder that the poor woman doctor is over worked. There is no other woman doctor to relieve her;

gar as the Eternal Youth who sets in motion the cosmic forces which are the cause of Creation, Preservation and Destruction: He has neither beginning nor end and is the Creator of Brahma, the Lord of Creation and the Preserver of Vishnu, the Lord of Preservation. All love is lust but love of God. Hindus have an opportunity of setting apart one day in the year in particular and spending it in fasting and prayer.

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Buddhagaya & Kataragama

Neither Similar nor Analogous

Unfair Allegations Refuted

IN the following further extracts from the Appeal for the Restoration of Kataragama to its rightful owners, the arguments of the Sinhalese press are refuted.

Agreement with the "Ceylon Observer."

The "Ceylon Observer" has further stated: "A dispassionate examination of the two claims (Buddhists' and Hindus' for Buddha Gaya and Kataragama Hindu Temple respectively) reveals that they are neither similar nor analogous." We fully agree with this view for the reasons given in the succeeding paragraph.

Hindus Venerate Buddha

Swami Vivekanandaji—who has represented the Hindus at the Chicago Parliament of Religions—has referred to Lord Buddha as "the greatest man ever born." A section of the Hindus believes that Lord Buddha is an *Avatar* (Incarnation) of Lord Vishnu and worships him as such.

Buddhists do not venerate Lord Skanda

The Hindus have been worshipping the presiding Deity of the Kataragama Temple as the Supreme God from prehistoric times. The Buddhists regard him only as a minor deva who had not yet become even a "Sotapanna."

Even the Mahayana Buddhists who worship Lord Buddha as a God with "Trikaya" (Three Bodies) do not construct temples for devas who are not Buddhist Saints. But the Ceylon *Theravada* Buddhists, who view the Mahayana Theology with disfavour because of the worship of Lord Buddha as God, are contending that the ancient Buddhists had founded this minor Deva's temple and that they—who are in a position to offer him their "merit" and who are therefore, no worshippers at his temple have the moral right to be in charge of the management of the Temple.

"Seeing is Believing."

The "Ceylon Observer" has further asserted that "Kiri Vehera, which is situated only a few yards from the Kovila at Kataragama, is as venerable as any of the main stupas in the Island and it was around this Dagoba that the other shrines subsequently came into being."

We do not dispute that Kiri Vihara is as venerable as the other main Buddhist stupas in the Island—in fact we ourselves have stated so earlier but it is not consistent with truth to assert that it was "around this Dagoba" that the other (Hindu) shrines "subsequently came into being." Kiri Vihara is post-Buddhist but, in Section II of this brochure, we have shown conclusively that the Hindu Shrine is pre-Buddhist and pre-Sinhalese.

We have also shown that the "considerable celebrity" of Kataragama is mainly, if not entirely, due to the Hindu Shrine which, from time immemorial, had attracted pilgrims "not only from every part of Ceylon, but even from remote parts of the continent of India." These are facts which have been testified to by non-Hindus like Dr. Davy and Dr. Covington, both of whom had thought it fit to condemn the Hindu beliefs as superstitious, etc. Dr. Davy visited Kataragama in 1819 and Dr. Covington in 1868 and several times subsequently. Dr. Covington has concluded his account with the observation that "the Temple of Kataragama is fast losing that celebrity which it has been long enjoying throughout India and Ceylon." Of course this wishful prophecy also has been falsified and the number of pilgrims is now round about 200,000 a year.

Is it fair to allege that such a famous Hindu Shrine and the other Hindu Shrines "subsequently came into being" "around" Kiri Vihara which is in ruins for centuries through the "great neglect" of the Buddhists?

A visit to Kataragama would show that it is around the Shrine of Lord Skanda that the other shrines including the Vihare, the Mosque, etc., came into being.

Misrepresentation

The argument that "it was around this dagoba that the other (Hindu) shrines subsequently came into being" could carry conviction only if the shrines were within a radius of a few yards with the Dagoba as the central Shrine. The readers of a newspaper do not go to the spot referred to in editorials to verify the statements made therein; the Editor of the "Ceylon Observer" knows this and he has made full use of that knowledge.

We have not measured the distance between God Skanda's Maha Dewale and the Kiri Vihare but we believe that it would be more than one third of a mile. Be that as it may, we will accept what the "Ceylon Observer" itself had stated on 23rd March, 1947 when it published a half-page sketch under the heading "Restoring the glory that was Kataragama." The following extract from the footnote to that sketch would speak for itself:—

...About a third of a mile behind the Maha Dewale is to be found today what appears to be a mound of mud. It is all that is left of the Shrine built about 200 B. C. to commemorate the spot where the Gautama Buddha sat in meditation and then preached the Dhamma to Kataragama Devyo... Today, both Ruhuna Maha Kataragama Dewale and the Kiri Vihare are in a sad state of disrepair. Where one would expect to see order and system, there is nothing but confusion and disorder.

"Plans are now afoot inaugurated by the Public Trustee's Department for the restoration of the Dewale and the Kiri Vihare to some of their ancient grandeur. The Public Trustee has already paid two visits to the Sacred spot... On the right of the sketch is the Kiri Vihare... On the left, the central building is the Maha Dewale and the buildings appurtenant to it." (Italics ours).

This was on 23rd March 1947. Within three months, i. e. on 17th June 1947, to be exact, the above "a third of a mile behind

the Maha Dewale" had contracted to the extent of no more than "a few yards" and the "central" Maha Dewale with the buildings appurtenant to it had taken the place of the circumference of the circle with the "mound of mud" "behind" it as the centre of that circle.

We invite our Buddhist brethren to consider seriously whether the newspapers and newspaper correspondents who oppose our claim to the Hindu Temple on the basis of such arguments are not inflicting "the severest injury" on the great Buddha Dhamma.

Dhamra Asoka's Edict

We are aware that Asoka's Edicts had no legal authority in Ceylon at any time but we sincerely trust that his advice will be hearkened to by the Ceylon Buddhists who owe their Dhamma to that Great Buddhist Emperor. It is in this belief that we quote the following noble words of his:—

"He who does reverence to his own sect while disparaging the sects of others wholly from attachment to his own, with intent to enhance the splendour of his own

sect, in reality by such conduct inflicts the severest injury on his own sect..."

Pilgrims' Fervent Prayer in Unison

The Buddhist pilgrims cry out in unison "Sadhu, Sadhu," and the Hindu pilgrims "Haro Haro." These short fervent prayers made in rhythmic unison have *mantra sakti* and are most inspiring. Any ridiculing of either of these prayers would naturally inflict a wound in the hearts of those who make that prayer.

'Sinhala Balaya's Ridicule of 'Haro Haro'

In its issue of 21st June, 1947, the "Sinhala Balaya" has, while commenting editorially on the news that the Hindus were proposing to re-new their claim for the Kataragama Hindu Temple, referred to that news in such words as "the 'Haro Haro' shout is now being raised in Ceylon" by the Jaffnese, "this 'Haro Haro' is started," etc.

The "Sinhala Balaya" is published by the Sinhala Maha Sabha. We regret to find that the leader of the Sinhala Maha Sabha or any other Buddhist has so far not protested against the above "disparaging" use of 'Haro Haro'.

Mend or Clear Out

Banda on War Path

WILL Mr. Bandaranaike, the political heir to Mr. Senanayake raise the standard of revolt and precipitate a crisis in the present set up of the Government? Speaking the other day at Anuradhapura Minister Bandaranaike gave a warning to the Senanayake Cabinet, of which he himself is a member, to do its duty by the people or get out.

Mr. Bandaranaike indicted the present Government as having failed to save the common man. He said that there was no doubt that they had obtained political freedom. But, as he had said earlier, at the opening of Dominion Parliament, if the people were unable to get the other freedoms mentioned by him, there was no use of political freedom. Though they had got political freedom, they were still in a semi-slumber. They had just awakened from a long, slavish slumber, and like a man who has risen from sleep, the public were now looking for their needs. Those needs of the people were great. They wanted clothing, food, land—in short, contentment and freedom of life, untrammelled by anything.

Today the common man's day had dawned, and with it a situation had been created in the country, that was more serious than the situation Dutugemunu had to face 2,000 years ago. If the ruling power was not prepared to face it by doing its duty by the people and the country, they should get out. That was his conviction as a Minister. The time had come for the Government to raise the standard of the common man in all walks of life.

If that was not done, he predicted that the new freedom they had now got on paper would bring danger to the country and its people. There was bound to be a revolution if proper action to satisfy the common man was not taken. But the country did not want a

revolution.

Referring to corruption and bribery in the Public Service, he said he himself had seen the extent of those evils in certain Government departments. It was time that Government servants realised that they were the servants of the public first. If the general public, however, was not keen on getting those defects rectified nothing could be done.

The Maharajah of Kashmir has appointed Sheikh Abdullah as Prime Minister of a popular Interim Government to replace the emergency administration.

TENDER NOTICE

Quotations are called for, for the purchase of 4,300 Thaddayan matured Tobacco from the Tinnevely Experiment Station, Jaffna.

2. The successful tenderer will be notified in writing as to the acceptance of his quotation. On receipt of this letter he should deposit at least 1/4th of the amount quoted by him within 3 days of his being notified of acceptance of tender. The balance 3/4th of the amount due should be paid before the crop is harvested and removed.

3. The Director of Agriculture reserves the right to either accept or reject any of the tenders received.

4. Quotations should be addressed to the Divisional Agricultural Officer, N. D., Kilinochchi and should reach him before 2 p. m. on 15th March, 1948.

V. THURAISINGHAM,
Divisional Agricultural Officer, N. D.,
Kilinochchi, 19-2-48.
(M. 150, 2, 5, & 9.)

Jaffna Assizes.

Perjury By Witnesses

Chief Justice's Strictures

"It is time that witnesses who give evidence in the Courts of Jaffna realise that they have to come here and speak the truth and nothing but the truth. If they do not do so in clear cases like this they will be punished".

The above observation was made by Sir John Howard, Chief Justice, addressing S. Muttiah a prosecution witness in the Mullaitivu murder case.

In this case Palar Kandiah of Mullaitivu stood indicted with having committed the murder of Thambapillai Aiyadurai by shooting him.

After the close of the prosecution His Lordship asked the jury whether they wished to hear further evidence. The jury retired and coming back said they were of opinion that the accused had exceeded the right of private defence and that he was guilty of culpable homicide not amounting to murder.

Mr. K. Jayakody, for the accused submitted to court that the jury appeared to have already made up their minds, and in the interests of justice the case should be heard before a fresh jury. His Lordship granted the request and ordered a fresh trial before another jury.

Before making his order for trial by another jury, His Lordship addressing S. Muttiah, a prosecution witness said: "You maintained that you told the truth in this court and told the untruth in the lower court. By telling the untruth in the lower court you jeopardised the case of this accused person.

I propose to deal with you with what I can only regard as great leniency. I sentence you to three months 'imprisonment'.

Judge Disagrees

"It is your verdict, not mine", said the Chief Justice, Sir John Howard, in expressing his disagreement with the verdict of a Jaffna Jury last week.

After trial, a unanimous verdict of not guilty was returned by an English-speaking Jury in a case in which three men of Kilaly in the Pallai District, named Lawrence Francis, Mikale Philipphah and Seemampillai Francis, were indicted on the charge of murder of Theogupillai Sinnadurai of the same village by assaulting him with clubs on June 15, 1947.

Mr. J. P. A. Cherubim, Crown Counsel, prosecuted, while the accused were defended by M. V. Joseph with Mr. A. M. M. Abdul Cader (assigned), instructed by Mr. Alfred Swampillai.

The story for the prosecution was that on the day of the incident in question at about 8-30 or 9 a. m. the deceased as well as the accused were attending service at St. Mary's Church at Kilaly. The women in the congregation were seated in the front row, while the men were in the back rows. The congregation was disturbed in the course of the service by an altercation between the deceased and the first and second accused. The first accused is said to have had a club in his hand.

After a few minutes the deceased ran towards the pulpit in the direction of the school, getting out of the Church through the Eastern entrance. About ten minutes later

the deceased is said to have been seen standing at the main entrance of the Church with a curved knife in his hand. He was having an altercation with the first two accused. The third accused was also said to have had a club in his hand.

In the course of the quarrel the first accused is said to have assaulted the deceased with a club, the first blow falling on the head. The deceased fell down on the middle of the road about 60 feet away from the entrance to the Church premises. All three accused, it was alleged, assaulted the injured man, who died within five minutes of the alleged assault.

The defence was one of self-defence.

After trial the Jury returned a unanimous verdict of not guilty. The Chief Justice, addressing the Jury said:—"I don't pretend that I agree with your verdict. It is your verdict, not mine. I think they did commit some offence. I think they exceeded the right of private defence. If you had found them guilty, I would have dealt with them leniently, I am afraid you have been swayed by the idea that the village had got rid of this man (deceased)".

The Judge discharged all the accused.

Chief Justice on Youth and Crime

"In these modern times ideas with regard to punishment had changed. No longer is punishment inflicted in a spirit of revenge, or to put it in other words, to satisfy the feelings of those who had been injured. Punishment is inflicted purely as a deterrent—to prevent the commission of a future offence" declared the Chief Justice when remanding an accused to Fiscal's custody for two weeks, pending a report by the Probation Officer.

In this case Kasinathar Sithambaranathar a youth of 18 and his father Sinnathambay Kasinathar of Erlalai were indicted on a charge of murder of Marimuttu Kathirgamar also of Erlalai by cutting him with a knife in July 1947.

Mr J. P. A. Cherubim, Crown Counsel, prosecuted, while the accused were defended by Mr. G. G. Ponnambalam, instructed by Mr. T. C. Rajaratnam.

After the evidence of the Judicial Medical Officer and two other witnesses, on the submission of defence Counsel, the charge against the second accused was withdrawn by the Crown. The first accused then tendered a plea of guilty of culpable homicide not amounting to murder.

The judge remanded the first accused to Fiscal's custody for two weeks, pending a report by the probation Officer. In doing so His Lordship said he hoped the people of Jaffna would not think that by his making a rather frequent use of the Ordinance he was showing a tolerant attitude towards crime, and particularly towards serious

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
(held at Chavakachcheri)

Testamentary Jurisdiction No. 6.

In the matter of the estate of the late Nagammah wife of Subramaniam of Chavakachcheri North.
Deceased.
Thambiah Suppiramaniam of Chavakachcheri North. Petitioner.

Vs.

1. Subramaniam Nadarajah of do
2. Kumaru Karthigesu of Chavakachcheri North.

Respondents.

This matter of the petition of the abovenamed petitioner praying that the abovenamed 2nd respondent be appointed guardian-ad-litem over the minor 1st respondent and that Letters of administration to the estate of the abovenamed deceased be issued to the petitioner coming on for disposal before W. Thalagodapitiya Esquire, District Judge Jaffna on the 12th day of January 1948 in the presence of Mr. V. S. Karthigesu proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that the abovenamed 2nd respondent be appointed guardian-ad-litem over the minor the abovenamed 1st respondent and that Letters of Administration to the estate of the abovenamed deceased, be issued to the petitioner as the husband of the abovenamed deceased, unless the respondents abovenamed appear before this court on the 16th day of February 1948 and show sufficient cause to the satisfaction of this court to the contrary.

This 13th day of February 1948.

Sgd. Percy Albert de Silva Senaratna
Addl. District Judge.

Extended for 15-3-48.
(O. 163. 9 & 12).

crime. In point of fact it was a very effective remedy. In these modern times ideas with regard to punishment had changed. No longer was punishment inflicted in a spirit of revenge, or to put it in other words, to satisfy the feelings of those who had been injured. Punishment was inflicted purely as a deterrent—to prevent the commission of a future offence.

To put a person on probation, if the probation was effectively and properly used, would keep the offender under the view of the Probation Officer for a considerable length of time. Moreover, if the offender did not observe the conditions, he could be brought up and punished for that offence.

That was a particularly suitable case for a Probation Order; first, because of the particular circumstances in which the offence was committed, and secondly, because of the age of that accused. He was only eighteen years of age. It was most unwise to fill the jails of the country with boys of that age, where they would come under the influence of hardened criminals.

Addressing the accused; the Chief Justice said: "If the Probation Officer's report is favourable, I will keep you under a Probation Officer. I will ask him to furnish a report within a fortnight. In the meantime you will remain in custody. I may say you are extremely wise in accepting the advice of your Proctor and Counsel in pleading. By your doing so, it has just been possible to save your father as well."

The second accused was discharged.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 722.
In the matter of the estate of the late Viyaladchy widow of Panchadcharam Kandiah deceased of Mallakam.

Kandiah Panchadcharam of Mallakam, Petitioner.
Saravanamuttu Vythilingam of Mallakam.

This matter coming on for disposal before R. R. Selvadurai, Esquire, District Judge, Jaffna, on the 10th day of June, 1947 in the presence of Mr. S. T. Rajaratnam, Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner dated 12th May, 1947 having been read.

It is ordered that Letters of Administration of the estate of the abovenamed deceased be issued to the petitioner unless the Respondent or others shall on or before the 17th day of July, 1947 show sufficient cause to the satisfaction of the Court to the contrary.

This 15th day of June, 1947.

Sgd. R. R. SELVADURAI,
District Judge.
Extension,
Time to show cause extended for 12-3-48.

Intld: R. R. S.
District Judge.
(O. 722. 9 & 12).

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(Mis. 251. 5, 9 & 12)

NOTICE OF APPLICATION

IN THE DISTRICT COURT OF JAFFNA
Testamentary No. 848

Notice is hereby given that after the expiry of fifteen days from the date hereof application will be made to the District Court of Jaffna under the British Courts Probate Resealing Ordinance for the sealing of Probate of the will in respect of the estate of Nannithambay Elaiathambay of Mallagam Jaffna late of Taiping in Malayan Union granted by the Supreme Court of Ipoh in Malayan Union on the 27th day of May 1947.

S. Kanagasabapathy.

Proctor for Elaiathambay Palanivelu, of Mallagam Jaffna, Annappillai widow of Elaiathambay, Elaiathambay Karalapillai and Elaiathambay Sanmugam all of Mallagam presently of Taiping in Malayan Union, the 1st named personally and as Attorney of the 2nd, 3rd and 4th named.

2nd March 1948.
(O. 165. 9 & 12).

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MR. NUGAWELLA REASSURES NEWS IN BRIEF A Pioneer Movement

Schools And Their Future

The Minister of Education, Mr. E. A. Nugawella, speaking at the Trinity College prize-giving on Friday last expressed his personal view that the time had come when local bodies should share with the Central Government the burden of the expenditure on education, which he said, had reached the furthest limit the country can afford. He hoped that the Kandy Municipal Council would lead the way in levying an education tax.

Mrs. Nugawella gave away the prizes. The Minister said that he expected that as he was Minister for Education in the Government, they would desire him to say something about education policy. He was aware that during the past two or three years, schools lived in anxiety, even misery, and doubt, and uncertainty with regard to the future, caused by certain decisions of the last legislature.

"I wish I can reassure you in regard to that," said Mr. Nugawella. "I wish I could say, in the words of that hymn with which most of you must be familiar;

'Ye fearful saints, fresh courage take,

The clouds you fear so much
Will break in blessings on your heads'

"I wish I could say that. I said But this I can say. At the present moment, proposals are before the Cabinet, which, I think, will be found acceptable and which will enable schools to function within the free scheme without financial headaches"

The Government, he said, had very strong views on the subject of free education. It felt that education should not be a "commodity" that had to be purchased. If education was worth living, and if an individual was to benefit by it, then it must be given by the nation, for in the end the nation benefited. That was the Government's approach to the question.

Referring to Government expenditure on education the Minister said it has reached the furthest limit that the country could afford. If free education was not to be 'shipwrecked' on account of a financial break-down, then other and new sources of revenue would have to be found. In no other country in the world has such a large proportion of the national revenue spent on education as here. In no other country in the world was the burden of expenditure on education solely borne by the central Government.

"My own personal view," he continued, "is that the time has come when the local authorities should step in and share this burden with the central Government. I see the Mayor of this ancient and historic city seated in front of me, and I express the hope that the Kandy Municipal Council will set the lead in levying an education tax. If Kandy gives the lead and other local bodies follow, then they will make a very valuable contribution to the advance of free education."

Education being free only would not do; education must also be efficient. Every school must be given the opportunity of at least maintaining their present standards, and even of improving on the present levels of efficiency, added the Minister.

A record yield of 140 bushels of paddy per acre has been obtained by the Department of Agriculture on an acre of experimental plot at Kundasale Girls' Farm School. This is the highest known yield known in Ceylon.

Separate Living Index for the Middle Classes

The Ceylon Mercantile Union is urging the Government to work out a separate cost of living index for people of the middle class.

At a recent meeting of the Union schedules for collecting data regarding the monthly budgets of mercantile clerks showing comparative figures for 1939 and 1948 were distributed.

The President of the Union, Mr. J. V. C. Ho'singer, said that the Union had already made rapid strides since the members of the Union had taken control of affairs into their own hands.

The meeting unanimously passed a resolution endorsing "arrangements made by the Executive Committee of the Ceylon Mercantile Union for a Conference with Representatives of the Mercantile Employers' Association for an increase of the basic salaries of clerks of member-firms of the Mercantile Employers' Association."

Mr. P. B. Tampoe, General Secretary of the Union and Messrs. Ba'dsing, D. Alex Silva, and G. V. Lappen also spoke.

India's Action In Kashmir

A 140 Page White Paper on Kashmir, tabled before the Indian Parliament last week, declared that there was "abundant circumstantial evidence to show that Pakistan aided and abetted the tribal invasion."

Pundit Nehru, the Indian Prime Minister told the Indian Parliament that "nothing could be more fantastically untrue" than statements by Indian's opponents that Kashmir was a communal affair, and that India was there to support the Hindu or Sikh minorities against the Muslim masses.

Nehru said that while he was prepared to admit that India "had committed errors in the past six months" so far as events in Kashmir are concerned, he was convinced in his mind that every action Government has taken has been straight and above board and inevitable in the circumstances.

Eternal Disgrace

"Not to have rushed to the rescue of people when they were in dire peril would have been eternal disgrace and a gross betrayal," Pandit Nehru added.

"We feel deeply on this matter. It is not merely a question of political advantage or disadvantage."

Pandit Nehru said India had only two objectives in Kashmir: to ensure the freedom and progress of the people and to prevent anything happening which might endanger the security of India.

NOTICE

This is to inform all my clients and public that I have shifted from Vannarponnai to my permanent place behind Railway Goods-shed No. 133 Stanly Road (End).

R. Papayah,
Optician,

No. 133 Stanly Road (End)
JAFFNA.

(Std. 42, 2-3 to 30-5-48)

India has decided to recruit German technicians to train her workers in all branches of industry

Mr. George E. de Silva, ex-Minister has returned to practice as a proctor in the Kandy Courts

Sardar K. M. Panniker, Prime Minister of Bikaner has been appointed India's Ambassador in China

The inaugural session of the All-Ceylon Nationalist Tamil Conference will be held in Colombo on the 30th of March.

Dr. B. S. Moonjee, the veteran Hindu Maha Sabha leader of India died last week. He was 76 years of age.

Mr. Colvin Clarke has been appointed Director of Ceylon's new Department of Social Services. Mr. Clarke is said to be an economist of world wide renown.

Two brothers employed by the Colombo Gas and Water Company were over powered by gas and burnt to ashes in an accidental explosion which occurred at the Gas mains.

An unconfirmed report states that Textile Control as far as rationing is concerned will be lifted at the end of this month. Price Control will, however, remain

The Prime Minister of Ceylon intends to invite the King and Queen if it is definitely known that they would pass through Ceylon on their way to or from Australia early next year.

Judgment has been reserved by Mr Justice Windham who on Friday last concluded the inquiry into the petition challenging the election of Mr. J. R. Jayawardane, Finance Minister.

An order has been issued by the Governor General of India directing that the President and Speaker of the Dominion Legislature shall be paid a salary of Rs. 3000/- per mensem each.

First President



It is freely stated in political quarters in India that Mr. C. Rajagopalachariar, Governor of West Bengal, will, in all likelihood be elected the first President of the Sovereign Republic of India according to the New Constitution.

Ramakrishna Mission Colombo

The Birthday of Sri Ramakrishna Deva will be observed at the above address on Friday, the 12th March 1948 according to the following programme: 9 a.m. to 12 noon: Puja, Prayers, and Devotional music. 6 p.m. to 8 p.m.: Puja, Prayers, Discourses and Devotional music.

(Continued from page 2)

The Town Planner, Mr. Oliver Weerasinghe is taking almost a personal interest in helping the infant Society. The Secretary interviewed him recently and asked him to plan the lay out for the first Unit of nine houses. This unit of nine houses is being judged as a single composition, as a single picture and a picture demands composition, unity and balance. Mr. Weerasinghe is also planning for an ideal landscape gardening with trees suitable for the Jaffna soil and climate.

House building in Ceylon is far behind the times. Power equipment and production-line methods the basis of superior efficiency, are almost unknown. Just to give an example. In America a trenching machine can cut the foundations for a house in 27 minutes. How many days does it take in Ceylon? It is said 'on account of the lack of scientific knowledge we drag 100 tons of material to the site of every house when less than 5 tons could produce a house.'

House-building societies alone can set the standards in house building. Technical advice which will be too costly for an individual or a private contractor are easily obtained by a society.

Jaffna's lead will soon be followed by other towns in the Island especially in Colombo and Kandy. The Jaffna man, pioneered and opened up Malaya. He has pioneered and set the pace in house-building for the rest of the Island. The organising Secretary, Mr. Cosmas W. D. Alwines, teacher, Patrick's College, Jaffna, is only too willing to help and advice any group of persons who wish to organise a Co-operative Building Society.

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PRELIMINARY NOTICE

The All-Ceylon Nationalist Tamils' Conference

The Inaugural Session of the above will be held in Colombo on SATURDAY 20th MARCH, 1948.

Chief Aims and Objects:

United Lanka, Unitary Form of Government and Communal Harmony. Delegates from all parts of the island will participate in the Conference.

Those in sympathy please communicate with the undersigned.

N. KUMARASINGHAM,
A. C. CHELLA RAJAH,
Jt. Hon'y. Secretaries,

Headquarters: Phone 5178-411, Victoria Building, Fort.

(256. 9)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 844
In the matter of the intestate estate of the late Sinnathamby Kandappu Sabaratnam of Thirunelvely, Jaffna, late of Kuala Lumpur in the Federated Malay States.

Deceased.
Sivamuttu widow of S. Kandappu Sabaratnam of Thirunelvely.

Vs. Petitioner.

Minors 1. Sabaratnam Saamuganathan
" 2. Parameswary daughter of Sabaratnam and
" 3. Maheswary daughter of Sabaratnam and
4. Sinnathamby Saravanamuttu all of Thirunelvely

Respondents.

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge, Jaffna on the 13th day of February 1948 in the presence of Mr. V. Somasunderam Proctor for the Petitioner and the affidavit of the Petitioner having been read.

It is ordered that the abovenamed 4th Respondent be appointed Guardian ad litem over the minors 1st to 3rd Respondents for the purpose of watching their interests in this case and that Letters of Administration to the estate of the deceased be granted to the Petitioner as his lawful widow unless the Respondents or any other person appear before this Court on the 15th day of March 1948 and state objections to the contrary.

It is further ordered that the minors do appear in Court on the said date.

This 13th day of February 1948.

Sgd. R. R. Selvadurai,

(O. 162, 5 & 9) District Judge.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 843

In the matter of the intestate estate of Selvaratnam wife of Sinnathamby Saravanamuttu of Thirunelvely, Jaffna, late of Quilon Travancore in India Deceased
Sinnathamby Saravanamuttu of Thirunelvely, Jaffna

Vs. Petitioner

1. Loganayagi daughter of Saravanamuttu
2. Saravanamuttu Sivaloganathan
3. Saravanamuttu Subramanian and
4. V. Subramaniam Kandiahpillai all of Thirunelvely

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge, Jaffna on the 13th day of February 1948 in the presence of Mr. V. Somasunderam Proctor for the Petitioner and the affidavit of the Petitioner having been read.

It is ordered that the abovenamed 4th Respondent be appointed Guardian ad litem over the minor 1st to 3rd Respondents for the purpose of watching their interests in this case and that Letters of Administration to the estate of the deceased be granted to the Petitioner as her lawful husband unless the Respondents or any other person appear before this Court on the 15th day of March 1948 and state objections to the contrary.

It is further ordered that the minors do appear in Court on the said date.

This 13th day of February 1948

Sgd. R. R. Selvadurai,

(O. 161, 5 & 9) District Judge.

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

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