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## Karma Yoga & Gita

By Prof. S. N. L. SRIVASTAVA, M. A.

THE Bhagavad Gita which is a part of the Bhisma Parva of the Mahabharata may be regarded as the cream of that great work. In it the reconciliation or harmonization of all divergent and conflicting currents of thought and the robust affirmation of the verities of spiritual experience reaches to an unparalleled height of excellence. In no other scripture of the world do we have such a beautiful doctrinal reconciliation of the claims of life and community with those of individual perfection, of the demands of corporate progress in the outer world with the mystic yearnings of the soul. The Gita links up, with the silver cords of its doctrine of Karma Yoga, earth with heaven, the natural with the supernatural, and man with the divine, without asking for any break with one's station and duties. Karma Yoga is the doctrine of Karma as Yoga, of transforming all Karma or action into Yoga, of making the mundane course of life in the outer world itself the pathway to God, a means fulfilling God's plan and purpose in His manifested creation; so that in its outer consequences it may be conducive to the welfare and progress of the community, Loka-sangraha, and inwardly it may accelerate the progress of the individual to the heights of Brahma-nirvana by shredding all his egoistic proclivities and making him surrender his all to the Divine.

It should be remembered at the outset that the Gita is essentially a Yoga Shashtra, a manual of Yoga or the discipline of uniting oneself with the Supreme. As such, its teachings have meaning and value only for the seekers of God, only for those who have an invincible faith that God-realization is the highest value in life. Karma Yoga also is a method of God-realization or Self-realization. It is not, as it is usually supposed to be, mere activism as contrasted with idleness or inactivity. Karma Yoga is not merely the performance of Karma; it is the performance of Karma as Yoga. It is consecrated activism—actions performed with the least thought of personal gain, their consequences completely dedicated to the Divine. Who is not active for his own personal gains? Who is not restless all his life for endless 'this' and 'that'? Karma Yoga is the technique of spiritualizing the secular and social activities and duties incident to one's position in the social order. Be there ever so many 'mysteries' and estoteric practices and what not, Sri Krishna has given the most startling message to mankind: 'By worshipping Him with one's own actions can man attain Perfection.' Here is no life-negating gospel, but the gospel of raising life to the level

of a divine art. The Gita is the most robust refutation of the charge against Indian religious thought as 'life-negating'. In its very opening words the Gita proclaims the identity of Dharma-kshetra (the field of religion) with Kuru-kshetra (the field of action).

What, then are the essential principles of Karma Yoga? The third chapter of the Gita is on Karma Yoga and we can find its principles enunciated there, though references to them are to be found in other places also. It may be well to remember here at the outset that the chapters of the Gita which are termed Yogas indicating that they represent stages or rungs in the ladder of Yoga, follow one another in a certain order of logical sequence, the preceding one being the logically prior to the succeeding one. Let us take some note of that here. The first chapter is entitled the Arjuna Vishada Yoga. The first chapter is usually passed over with slight attention as being merely introductory, giving mainly the names of the warriors in the fighting forces of both sides and describing Arjuna's perplexity and nervousness on seeing his respected elders and beloved relatives in the opposite camp. But the significant point to be noted here is the title of the chapter, Arjuna Vishada Yoga. It is avowedly a chapter setting forth the first or the preliminary step to Yoga. What is this Vishada of Arjuna? It is the deep excruciating agony which every traveller on the Godward path experiences when confronted by a supreme moral crisis, a moral situation in which her entire moral conscience and aspirations for a higher life are focused on a crucial issue and set him re-thinking the entire problem of life and existence. If Arjuna were merely a warrior fighting for kingdom and glory, a worldly man every inch of him, he would have proceeded straight to his business. But though engaged in a seemingly utterly mundane affair, Arjuna's soul was not irresponsible to the 'call' of a higher life. He was wont to love the company of the Divine (Sri Krishna) whose essential and complete nature he understood only subsequently; he was a man of deep moral sensibilities, though as yet he understood morality only in the conventional cast. His perplexity was that, with his cherished ideologies, he was in the battlefield Arjuna thus typifies the man in the tangled meshes of the worldly life—that is what the battle symbolizes but feeling that his participations in the affairs of life are a betrayal of the higher ideals of life. Thus Arjuna's agony arises from his solicitude

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## POLITICS

WHEN Politics becomes lifeless, the triple Veda sinks, all the dharmas, however developed, completely decay. When traditional state ethics are departed from, the basic essentials of individual life are shattered. In politics are realised all the forms of renunciation, in politics are united all the sacrament, in politics are combined all systems of knowledge, in politics are centred all the worlds.

—Mahabharata.

## ELECTIONS REPORT OUT

### Suggestions For Future Elections

THE Report of the Commissioner for Parliamentary Elections has been issued as a Sessional paper. The Commissioner Mr. E. R. Sudbury makes some interesting suggestions.

The Report recommends that the system of symbols be retained until the electorate is sufficiently educated to record its votes correctly on the United Kingdom model.

Dealing with the conduct of elections, the Report says: "The whole of the General Election was carried out without major incident, and passed much more quietly than had been generally anticipated by the public. Ample staff (with reserves for any emergency) was provided for all polling stations; and the Police; under the direction of the Superintendent of Police Elections, deserve much credit for the prevention of crime and the orderly conduct which was maintained. Isolated incidents were promptly dealt with, and in many districts the crime figures were lower during the election period than in preceding months."

### 56.2 per cent Polled

The total number of persons who polled in the 88 contested electoral districts was 1,705,869, being 56.2 per cent of the electorate. The largest percentage of voters was 77.5 per cent at the Matugama election, and the smallest percentage 35.8 per cent at the Bingiriya election.

The number of suspected cases of personation reported to the Police for investigation was 1,022, of which 727 were found to afford prima facie ground for prosecution.

The prevention of personation under present election depends first upon the rectification of errors at the revision of the existing register, secondly on the selection by candidates of polling agents who know the local residents, thirdly on deterrent punishment in proved cases, and fourthly on a more developed appreciation of civic responsibility.

The Inspector-General of Police has recommended the establishment of a National Identification Bureau which would issue to each person

an Identity Card. In event of such a system being introduced it could be adapted for the identification of voters at elections.

### Revision of Registers

Referring to the future revision of the Register of Electors, the Report says that it is essential in order to provide a complete and accurate register and to prevent personations, and that the revisions should be carried out with the greatest care.

The appointment of full-time enumerators for the annual revision of the register is particularly necessary in the Colombo Municipal area.

Dealing with polling stations, the report says:—

"In respect of the Colombo electoral districts, the Registering Officer has recommended that, owing to the difficulty of finding any suitable buildings for polling stations in some of the congested polling districts, it would be more satisfactory if the polling districts in Colombo were larger and fixed on the basis of square miles rather than on the number of electors in a particular area.

"It would be advisable, however, to see whether a re-adjustment of polling districts according to existing principles would not solve the problem without the necessity for such an amendment of the law".

### Recommendations

The following are some of the recommendations made for consideration in the Amendment of the Ceylon (Parliamentary Elections) Order in Council, 1946:—

**Plural Voting:** Provision might be added in this section making it illegal for any elector to vote more than once in the same electoral district at any election (e.g., if his or her name appears under more than

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## Hindu Organ

TUESDAY, MARCH 22, 1948.

### WORLD PEACE

THE GRAVE CHARGE THAT Russia not only refused to cooperate in the establishment of a just and honourable peace, but has also actively sought to prevent peace was made by President Truman in his address to Congress. The President urged that until the free nations of Europe regained their strength and so long as Communism continued to threaten the very existence of democracy the United States must remain strong enough to support those countries in Europe which were threatened with communist control. He therefore, proposed a temporary re-introduction of conscription, the enactment of universal military training and the speedy completion of action on the European Recovery Programme for the purpose of securing peace and preventing war. The work of the United Nations has been frustrated by the persistent obstructive tactics adopted by Russia in abusing constantly the power of the veto, and since the close of hostilities the Soviet Union and the East have deprived the independence and democratic character of a whole series of nations in Eastern and Central Europe. There were times in world's history when it was far wiser to act than hesitate. There was some risk involved in action, but the risk was greater in failure to act.

There is great force in President Truman's message to Congress. The best way of ensuring peace and preventing war is to be prepared for war. History has proved it. The world has witnessed the utter futility of war. The progress made in science has shown beyond doubt the great destruction that can be caused by the atomic bomb. Learnt by experience is preferably costly, but the lessons that have been learnt during the two world wars appears to have been forgotten and the Big Powers are busying themselves for another war. Communism is not without virtues, but the conduct of Russia after the cessation of hostilities cannot be defended. Interference in the administration and government in Central and Eastern Europe has been invariably the rule.

The delegates of Great Britain, France and the Benelux countries have signed at Brussels a fifty year treaty of economic cooperation and military aid, and representatives of six-

# Gross Desecration

## Buddhist Management of Kataragama

IN the following further extracts from the Appeal for the restoration of Kataragama to its legitimate owners the way in which the shrine is desecrated is given in detail.

The Buddhists treat the presiding Deity of the Hindu Temple—whom the Hindus worship as the Supreme God—as a very minor deva of the 33 crores of devas, one who had not attained even the lowest Buddhist sainthood, who does not deserve any worship but who is in dire need of their "merit"—these facts proclaim to the world that the Buddhists are dishonouring the Hindu God and desecrating His Holy Shrine when they are managing that Shrine at which they do not worship.

We give here two examples to show how, under the present Buddhist management of the Hindu Shrine, gross desecration is being committed.

In his article in the "Ceylon Literary Register" referred to in paragraph 31 above, Mr. Amerasekera has stated: "The annual perahera halts awhile at the Kiri Vihare to permit the god to pay his respects to the Buddhist shrine. A ceremony in which both Buddhists and Hindus participate." *(Italics ours).*

The "mound of mud" by the side of Kiri Vihare is believed by some of the Hindus to have been "Suran-Kottai" (the Fort of Suran, the Titan) and they accompany the procession to that mound in the belief that it commemorates the Moksha (salvation) given to the fallen Asura by God Skanda. But, it would appear that the Buddhists who are in control of the Hindu Shrine take the Yantra representing God Skanda to that spot to make him pay his respects to the Buddhist shrine, which is in ruins for several centuries.

Our feelings in the matter could be best appreciated by our Buddhist brethren if they would pause for a moment and imagine what their feelings would be if the Mahant in charge of Buddha Gaya Shrine takes the Buddha's image to a Hindu Shrine nearby for making Lord Buddha pay his respects to that Hindu shrine.

The Hindus believe that Valli was a highly evolved Soul fit for attaining liberation from further births and deaths and the Supreme God who, as Sir P. Arunachalam has stated, is "always and everywhere at the service of his devotees" had taken human form and

teen nations who met at Paris have evolved a scheme for European recovery. Even the Scandinavian countries have expressed their dissatisfaction towards communism. The world situation is critical and can only be saved from further deterioration by wise counsel prevailing in the deliberations of the U. N. O. It is to be hoped that the Big Powers will find it possible to agree among themselves without quarrelling with each other on matters pertaining to the maintenance of World peace.

made her His "consort"—which expresses in human language the *advaita* union of liberated Souls with the Supreme God.

The Buddhists who are in control of the Hindu shrine are naturally unable to understand the real significance of the Hindu story regarding Valli's "marriage" with God Skanda. They take the Yantra late in the night on certain days of Valliamman's Temple in such a manner as to depict that the god of their conception pays stealthy visits to his second consort.

We do not believe that Buddha Dhamma permits such rituals being performed even in respect of one of the devas. The vast majority of our Buddhist brethren are quite unaware of what a few of them are doing at Kataragama in their name and on their behalf while managing a Hindu Temple. We are quite confident that, if and when they come to know the details of what is being done at this Hindu Temple by the present management, the Buddhists who want to keep the fair name of Buddha Dhamma unsullied would, with one voice, demand that the Hindu Shrine be restored forthwith to the Hindus. **vi appropriation and Mismanagement.**

So far back as 1871, Mr. J. Dickson, the Service Tenures Commissioner, reported to Government as follows:—

"...There is one question connected with the (Kiri) Vihare and Dewale (the Hindu Temple at Kataragama) estates, which must before long force itself on the consideration of Government. There is no means of ensuring the due application of the rents from these estates to their legitimate purposes

The labour which should be employed on the repair of the ecclesiastical buildings is frequently taken for the erection of private buildings of priests and lay incumbents, and dues are not often accounted for. The complaints of misappropriation of the Temple property are frequent.

Even the land is sometimes sold to ignorant purchasers, and when the services are commuted, this misappropriation, if not checked, will increase to the serious demoralization of the priests and Basnayakas. In a village near Eadulla nearly the whole of the land is in the hands of the family which holds the office of Basnayake of the dewale (the Hindu temple) to which the processions are not conducted, and the Government gives up its tithes only to enrich a private family."

Mr. Dickson was neither a Hindu nor a Buddhist and therefore, he could not be charged with partiality for the Hindus. It was his sense of justice which had revolted when he saw the Temple funds, estates, etc., being openly misappropriated and the Temple lying in ruins, the processions not being conducted, etc.

## Nationalist Tamils Confer.

### Future Programme Chalked Out

The inaugural meeting of the All-Ceylon Nationalist Tamils' Conference was held on Saturday last at the "Palm Court" Albert Crescent, Colombo. Only pass-holders were allowed inside the Hall of the meeting.

Proceedings commenced with the singing of a favourite song of Mahatma Gandhi to the accompaniment of oriental music. A large number of delegates was present from all parts of the Island.

Mr. K. Nesiiah, Chairman of the Reception Committee, in welcoming the delegates said that "the proposal to divide the country into predominantly Singhalese-language and Tamil-language areas is communalism in its worst form. Every patriot will quail before it."

He added: "The universal use of Singhalese and Tamil in administration and their universal teaching in the Secondary schools will be the intelligent means of by-passing for ever the communal problem."

Mr. S. Somasundaram, President-elect, in the course of his Presidential address explained the formation of the Conference.

He said: "It may well be asked how we, who are pledged against communalism have restricted this conference to members of one particular community only. The explanation is indeed obvious. The communalism of a particular community has to be rooted out by the efforts of the members of the same community.

"It cannot be achieved by the efforts of a cosmopolitan group or by members of other communities. We shall cease to speak in the name of the community and to retain the Tamil element in the name of our conference the moment such sectional political activities disappear."

Referring to untouchability he said: "It is a blasphemy to say that God set apart any portion of humanity as untouchable. To remove untouchability is a penance that the so-called caste Hindus owe to Hinduism and to themselves. The purification required is not of untouchables but of the so-called "superior" castes.

"There is no vice that is peculiar to the untouchables, not even dirt and insanitation. It is our arrogance which blinds us to own blemishes and which magnifies those of our down-trodden brethren whom we have suppressed and whom we keep under suppression. No religion worthy of the name can sanction such a monstrosity. To say that Hinduism recognises untouchability is a slur on the most tolerant of religions."

### Objects Of The Conference

Mr. R. N. Sivapragasam proposed the following resolution which was seconded by Mr. A. E. Tambar, and unanimously passed.

"This meeting resolves to inaugurate the All-Ceylon Nationalist Tamils' Conference with branches in all parts of the country, with the following objects: to work for a United Lanka; to support the continuance of a unitary form of Government; to foster inter-Communal harmony; to work towards the establishment of a Socialist Democracy; and to promote a renaissance of National Art and Culture."

Mr. T. Muttukumaru, next moved the following resolution:

"This Conference pledges its adherence to the ideal of a homogeneous, secular democratic state based upon social, economic and political justice, wherein no citizen will possess either privileges or obligations

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# Greatest Harbinger of Universal Peace

## Swami Ramdas

### Reflections on his Life & Mission

(By K. R. machandran)

THE following is the concluding portion of the inspiring contribution of Mr. Ramachandran. In this age of atomic destruction, when man, thanks to the politicians of the west, has degraded himself so as to get divorced himself from all considerations of morality, justice and truth, the life and mission of Mahans like Swami Ramadas stand as a beacon light to the erring, suffering and struggling humanity showing the path of Love, Hope, Harmony and Faith towards the goal of Bliss and Peace.

#### His Noble Mission in Life

His unique example gives us that lofty faith and purity surrender by which alone we can make any headway in our spiritual climb. He radiates peace, joy and strength and elevate those who sit in his presence. For the last twenty-five years, his life has been an inspiration to many a soul tossed about in the troubled water of Samsara. His words have conveyed comfort to thousands of devotees. His greatest gift to the world is his Anandashram—the Abode of Bliss. Started on a very small scale about seventeen years ago, it has grown into a great institution with Medical Mission Harijan Seva, Educational work, besides spiritual ministrations to the visitors from different parts of India. Swamiji's message of Universal Love, Peace and Joy is broadcast to the four corners of the globe through the pages of the monthly journal 'Vision.' The Vidyalyaya and the Udyog Shala (Industrial School) established in the name of Mother Krishna Bai, the presiding Goddess of this Abode of Bliss, are two model and unique institutions in the whole of India. Here we see the Wardha Scheme already in fruitful action under the benign guidance of Swami Ramdas. The time may come soon for the propagators of the Wardha Scheme to come for some sort of practical training at these model institutions which have more spiritual and less political back ground.

#### A Literary Genius

Swami Ramdas is not only a saint, but an artist, literary genius and poet as well. His works have immensely enriched the English language. In his prose he is as chaste, brief, simple and straight as Gandhiji, and the aroma of holiness permeating his phrases, which often rhyme like verses, imparts an unsurpassed charm to all his prose works. His short, crisp and precise utterances, dealing with the highest truths revealed in our sacred Scriptures, are so catching and easy to be memorised. Coming as they do direct from his experience they go direct to the readers' hearts. The theory that the greatest things are the simplest finds ample proof in his writings. His first two books, 'In Quest of God' and 'At the Feet of God' form an inspiring and instructive autobiography of his spiritual life after the final renunciation. If, in Gandhiji's autobiography, we find his 'Experiments with Truth' in Swamiji's we have his thrilling 'Experiments with Faith and Self-Surrender'. It is as a poet that he excels all. In simplicity of form, beauty of expression,

depth of thought and spiritual fervour, few poems in the English language can stand comparison with his compositions. They combine spiritual simplicity, solemnity and sincerity with spiritual purity and passion. They have such sweet and melodious flow that they readily sink into the depths of our very being, and effect miraculous transformation of our natures.

#### The Writer's Experience

Spiritual vibrations sent out by saintly souls travel far and wide annihilating space and time, until they are caught up by those finest and highest radio sets, human hearts in tune with the transmitting agencies. The writer experienced such vibrations quite suddenly when he read a foot note in the Tamil Book "All India Pilgrims Guide" written by one Mr. Rao, then a Tashildar in Tanjore district, advising pilgrims on the way to North-Western route via Mangalore not to miss the opportunity of having a *darshan* of the *Sadhu* in *tapas* at the Kathiri Hill near Mangalore. This happened about twenty years ago and the longing thus caused remained dormant for some time. Three years later he came across some old copies of "The Message" published from Gorakhpur. In the pages of that spiritual Monthly "Sayings of Ramdas" formed a regular feature and as those simple and sweet quotations impressed me immensely, and stirred the very depth of my soul, I wrote to Sri. Sadananda, editor of "The Message" and was delighted to learn from his kind and prompt reply that the author of those beautiful sayings was a living saint. After a little further inquiry about his address etc., I was happily surprised to discover that Swami Ramdas was no other person than the *Sadhu* mentioned in the Pilgrims Guide whom I longed to see. It was thus a spiritual contact was first established. Three years later, i. e. exactly six years after I had read of the *Sadhu*, the longing to meet him in person increased in intensity, and having just at the time, lost both my parents the call became irresistible. After performing the parents' last rites at Sethu (Dhanuskody) we (self and wife) hurried to Anandashram, where I discovered my spiritual parents in the holy personalities of Swami Ramdas and Mother Krishna Bai. On that visit and on several other subsequent occasions, they both have showered their affections and blessings on me and my family. On my second visit the Swamiji was gracious enough to direct me to the Lotus feet of Bhagawan Sri Ramana, and



Mother Krishnabai

I cherish this spiritual guidance as the greatest gift I have received from him. When on the third visit I was chosen to write the biography of Mother Krishna Bai in Tamil, I felt that the latter too had showered her choicest blessings on me. But for her mysterious inspiration, without the exchange of ever a single word, that publication would not have come out at all in 1938.

#### World Problems

The affairs of the world are in a chaotic state. Even two world wars during one generation have not changed in the least man's out-look and it looks as if another cataclysmic crisis is facing us. The present world problems are poignantly painted and their solutions pregnantly pointed out by Louis Fischer, the best informed American on world affairs and an author with an extra-ordinary foresight and even prophetic vision, in his latest book "The Great Challenge":

"War is politics stained with blood. Before the war, the struggle is fought with words by men in striped trousers. When the diplomats fail, men in uniform take over with bombs. The increasing deadness of armaments is no guarantee of peace. The second war was longer than the first, and cost more lives and wealth. A third world war would be still more expensive. Each war has been more expensive than its predecessors. But this well-known fact has not prevented wars."

"The west is becoming the wild west; it cannot tame its lust for power and wealth"

"The second world war was not a war about map. It was a war caused by the *diseases of our civilisation*".

This is a perfectly correct diagnosis. A civilisation which finds an immediate offer of one million dollars for a war-monger's "War Memoirs" must certainly be rotten to the core. In reply to a question raised by Mr. Doon Campbell on 5-5-47, regarding the role of United Nations Organisation, Gandhiji said "I fear that the world is heading towards another show-down. But if all goes well in India, then the world may have a long peace".

Mr. Louis Fischer comes to the same conclusions in his thought-provoking book. He writes, "Now India's emerging emanci-

ation raises new problems for India and poses a crucial dilemma for the rest of the world. The West too needs a doctor. The second world war was a sickness. The failure of the peace leaves the world sick; will mankind find a doctor or get a dictator? will it be a Yogi or Commissar?..... The yogi does in order in order to be; the Commissar, the Capitalist does in order to have. Renunciation and asceticism are normal where life's aim is being. Western democracy needs more Yogis."

Almost the same sentiments were expressed by Swami Ramdas in his last birthday's message to his devotees all over the world when he said "At the critical juncture of world history there is only one way, one hope, one remedy by which humanity can be saved from another catastrophe. The words of the great sages and teachers of the world must be heard; God has spoken and is speaking through them. Mankind has to recognise the supremacy of the Divine over the lower human nature—find a spiritual basis, the discovery of which alone can unite man with man and produce harmony and peace in the world. True religion stands for unity and peace".

#### Conclusion

The seers of the Upanishadic period gave us two distinct cultural ideals; *shreyas* (eternally good) and *preyas* (temporarily pleasing). *Shreyas* prescribes the gradual transformation of the brute in man into God-in-man by restraining the brute impulses and curbing the ego, while *preyas* which is ego-centric prods man to remain a brute, by catering for selfish ends and propitiating the lower self with all its lust, greed and hatred. The modern Western civilisation based on scientific materialism with all its *asuric* forces for mass destruction is the logical out-come of the practice of *preyas* ideal by the European Nations, divorced from all considerations of morality, justice, and truth.

The life and mission of Mahans like Swami Ramdas represent the *shreyas* ideal. He stands as a beacon light to the erring, suffering and struggling humanity showing the path of Love, Hope, Harmony and Faith, towards the goal of Bliss and Peace. Blessed indeed is Mother India, who has, from time to time, given birth to such Mahatmas. They are the salt of the earth; they are the lights of Civilization. They are the saviours of humanity, irrespective of race, colour, caste or creed.

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## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 2748.

1. Elagupillai Ramalingam of Mathagal
  2. Murugesu Swaminathan of Kopay
  3. Perampalam Thambiah of Neervely
  4. Velupillai Sinnathamby of Kopay
  5. Murugesu Nagamany of Mathagal
  6. Velauthar Sangarappillai of Nayanmarkaddu
  7. Iramu Sithamparappillai of Mathagal
  8. Vettivelu Kandiah of Nayanmarkaddu
  9. Vaithilingam Veeragathy of Mathagal
1. Nagamuththu Chellappah of Madduvil
2. Arumugam Muttusamy of do.

Defendants.

This 24th day of February 1948.

The amended plaint of the abovenamed Plaintiffs appearing by Mr. T. Sangarappillai their Proctor states as follows:—

1. The parties to this action reside and the cause of action herein after averred arose within the local limits of the Jurisdiction of this Court.

2. There is a madam called Chidamparam Ambalavanaswamy, Chevvaikkilamai madam maintained at Chidambaram in South India. The said madam was founded and established with charitable donations from several pious Hindus of Jaffna. The said madam and its temporalities constitute a charitable trust within the meaning of section 99 of the Trust Ordinance No 9 of 1917.

3. Several people have from time to time donated to the said madam and to the said Chidambaram Ambalavanaswamy for the benefit and use the said madam the lands in Jaffna described in the schedule below, for the purpose of maintaining the said madam and the charities therein. The said lands have, from time immemorial been possessed by Trustees for the benefit of the said madam.

4. The said Trust was created and the said madam was and is being maintained for the purpose of conducting poojas to the Ambalavanaswamy at noon everyday on evening Tuesdays perpetually offering 'doles of rice to the poor and to supply meals to the pilgrims particularly from Jaffna to Chidambaram Ambalavanaswamy Temple.

5. For some time till 1915 the said madam and its temporalities were looked after by 1. Aiyadurai Pandaram Kanagasabai Pandaram of Madduvil, 2. Vaithianathar Sithamparappillai of Mathagal, 3. Arumugam Subramaniam of Irupalai 4. Visuvanathar Kanapathipillai of Mathagal in succession.

6. In 1916 certain persons residing in several parts of Jaffna and claiming to be descendants of persons who had donated properties and persons who were interested in the said madam assembled at a public meeting at Kopay Jaffna for the purpose of organising and appointing a body of persons to manage the said Trust at the meeting so held on 22nd march 1916; 7 trustees were appointed and rules for the management of the said Madam and Trust were framed.

7. The 7 Trustees were 1. Velauthar Subramaniam of Mathagal 2. Murugesu Swaminathan of Kopay North 3. Samugam Kanagasabai of Kopay South, 4. Katheresu Arumugam of Irupalai, 5. Subramaniam Appapillai of Neervely 6. Arumugam Muttusamy of Madduvil South and 7. Nagamuttu Chellappa of Madduvil North. The said Trustees were appointed as per deed of appointment dated 10.7.1918 and attested by K. Kangathara Iyer N.P. under No. 2184. Now out of the said Trustees 4 have died and the surviving Trustees Murugesu Swaminathan, Arumugam Muttusamy and Nagamuttu Chellappa managed

the said Trust till 1940. In 1940 the said surviving trustees appointed 4 other persons to fill up the vacancies in the body of Trustees by deed 3594 of 25.2.1940. The trustees so appointed are 1. Elagupillai Ramalingam of Mathagal, the 1st Plaintiff 2. Velupillai Sinnathamby 4th Plaintiff, 3. Nallathamby Muthu, 4. Perampalam Thambiah 3rd Plaintiff, 5. Murugesu Swaminathan 2nd Plaintiff, 6. Arumugam Muttusamy 2nd defendant and 7. Nagamuttu Chellappa the 1st defendant.

8. Since 1940 the said Madam and its temporalities are managed by the present Trustees and the Managing Trustee is the 1st plaintiff.

9. That of the said 7 trustees certain Nallathamby Muthu is dead and Arumugam Muttusamy the 2nd defendant is not willing to serve in the body of trustees. Nagamuttu Chellappa of Madduvil the 1st defendant is old and infirm unable to work as trustee and therefore the said Nagamuttu Chellappa and Arumugam Muttusamy are made party defendants to the abovenamed action. The 1, 2, 3 and 4th Plaintiffs and the 1st and 2nd defendants are the surviving Trustees of the said Trust.

10. Though the said Trustees have been officiating as such they are unable to establish title to the disputed properties in an ordinary action as their appointment had not been made according to the requirements of the law for the time being in force.

11. For the purpose of vindicating title to the said modum and the properties it has become necessary that Trustees should be appointed by the above Court for the management of the said madam and its temporalities and that a vesting order should be made vesting the said madam and its temporalities in the trustees appointed by Court and a scheme of management should be framed by Court to regulate the management of the said Madam and its temporalities.

12. The first 4 Plaintiffs and the 1st and 2nd defendants are now functioning as de facto Trustees and they have no interest adverse to the said Trust, and the first 4 Plaintiffs are fit and proper persons to be appointed Trustees.

13. The plaintiffs and persons interested in the said Trust within the meaning of sect: 102 of the Trust Ord: and the said plaintiffs have obtained a certificate from the G. A. N. P. that the subject matter of this petition is one that calls for consideration of Court and that it has not proved possible to bring about an amicable settlement of the questions involved. The plaintiffs institute this action as persons interested in the said Trust within the meaning of the said Section.

14. The Plaintiffs value this action at Rs. 5000/- for purposes of Stamp Duty.

15. It has become necessary for the Plaintiffs to institute this action (1) for the appointment of the 1st, 2nd, 3rd and 4th Plaintiffs and three other persons whom the Court consider fit and proper persons as Trustee of the said Trust (2) for the purpose of setting a scheme of management of the said Trust (3) for the purpose of obtaining a declaration that the properties in the schedule are Trust properties belonging to the said madam and (4) for obtaining a vesting order vesting the properties described in the schedule and the madam and its temporalities in the said Trustees so appointed by Court.

Wherefore the Plaintiff pray (1) That the 1st, 2nd, 3rd and 4th Plaintiffs and three other persons whom the Court consider fit and proper persons be appointed the Trustees to manage the said madam and its Temporalities.

(2) That a scheme of management of the said Trust be settled by Court.

(3) for a declaration that the properties in the schedule are proper-

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
(held at Point Pedro)

Testamentary Jurisdiction  
No. 373/P. T.

In the matter of the Estate of the late Vairamuttu Vaitilingam of Point Pedro. Deceased.  
Nagamamah widow of Vaitilingam of Point Pedro. Petitioner.

Vs.

1. Vairamuttu Namasivayam of Point Pedro presently Government Surveyor, Pollanaruwa, N. C. P.
2. Vaitilingam Tharmalingam of Point Pedro.
3. Vaitilingam Logendran of Do.
4. Vaitilingam Rasalingam of Do.
5. Saraswathy daughter of Vaitilingam of Do. Respondents.

The 2nd to 5th Respondents are minors appearing by their guardian-ad-litem the 1st Respondent.

This mater of the petition of the abovenamed Petitioner praying for Letters of Administration to the estate of the abovenamed deceased Vairamuttu Vaitilingam of Point Pedro coming on for disposal before W. R. D. de Silva Esqr., Additional District Judge on the 12th day of March 1948 in the presence of Mr. M. Sivapragasam Proctor on the part of the petitioner and the affidavit of the petitioner dated the 6th day of February 1948 having been read.

It is declared that the Petitioner is the widow of the said Intestate and is entitled to have Letters of Administration to the Estate of the Intestate issued to her unless the Respondents shall on or before the 6th day of May 1948 show sufficient cause to the satisfaction of this court to the contrary.

This 15th day of March 1948.  
Sgd. W. R. D. de Silva,  
Addl: District Judge.  
(O. 169, 19 & 23).

ties comprised in the said Trust (4) for vesting order vesting the described in the schedule and the madam and its temporalities on the said Trustees so appointed by court, (5) for costs in that behalf and (6) for such

Sgd. T. Sangarappillai  
Proctor for Petitioner.  
The schedule referred to is the same as the one annexed to the original plaint in the above case.  
Sgd. T. Sangarappillai  
Proctor for the Plaintiff.  
No. 2748 D. C. Amended Plaint.  
(O. 172. 23-3.48.)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 846

In the matter of the Last Will and Testament of the late Sinnathamby Sangarappillai of Tellippalai West. Deceased.

Sangarappillai Thamboo Kanagaratnam of Tellippalai West.

Vs. Petitioner.

Sangarappillai Ananthathurai of Ilavalai, Tellippalai West.

Respondent.

This matter coming on for final disposal before R. R. Selvadurai, Esquire, District Judge Jaffna on the 23rd day of February 1948 in the presence of Mr. M. Sithambaranathan Proctor for Petitioner and the affidavit of the petitioner and witnesses having been read.

It is ordered that the Last Will of the deceased dated 20th day of November 1946 be declared proved and that the petitioner be declared the executor of the said will and that Probate be issued to the petitioner accordingly unless the said Respondent or any other person shall appear before this Court on the 24th day of March 1948 and show sufficient cause to the satisfaction of this Court to the contrary.

This 23rd day of February 1948.  
(Sgd) R. R. Selvadurai,  
District Judge.

Drawn by: M. Sithambaranathan (Sgd)  
Proctor for Petitioner.  
(O. 170. 19 & 23.)

## 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)

## NOTICE

English Certificated teacher with thirteen years up-country experience and certificated in Tamil seeks appointment anywhere in Jaffna Peninsula—Communicate N. Ramnathan, Registrar's lane, Kokuvil East.

(M, 261, 19, 23 & 26)

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(Std. 44, 16-3-13-4-48)

# Next Home Minister

## Mr. C. Coomaraswamy To Be Appointed?

(By Our Political Correspondent)

SPECULATION is rife as to the next move of Mr. Senanayake, the Premier in regard to the reconstitution of his Cabinet. Already two of his colleagues in the Cabinet have been made to quit, which brings the total of the Ministers to twelve. Then, there is the impending transfer of Sir Oliver Goonetilleke as High-Commissioner of Ceylon in the United Kingdom.

Will Mr. Senanayake take in three more men into his Cabinet to make up the original fourteen, or will he be satisfied with ten colleagues alone? If he will take in new members, whom will they be? These are questions which are freely discussed in political circles. There is a section which sincerely believes that Mr. Senanayake will condescend to form an alliance with the All-Ceylon Tamil Congress, as he feels that the strength of the U.N.P. is gradually decreasing and that even among the small member of the U.N.P. adherents, there are signs of rift and revolt. The Tamil Congress which, though co-operating with the leftists inside the Chamber of the House of Representatives, is not at all enamoured of a permanent alliance with the leftist elements. In fact Mr. S. J. V. Chelvanayagam gave vent to the feelings of the Tamil Congressists *vis-à-vis* the leftists immediately after his victory at the Kankesanurai Constituency. Absolute necessity alone, made the Tamil Congress join hands with the leftists in an attempt to oust the U.N.P. Government. In spite of their past anti-U.N.P. utterances and activities, I understand that the Congressists are not averse to join the Cabinet, if and when an approach is made to them; they say that they would accept portfolios consistent with their oft declared policy. But the question is whether Mr. Senanayake is in a mood at present to solicit the friendship and co-operation of the Tamil Congress. I doubt. As one who knows the Premier, I can definitely say that he is not the man to eat his words so quickly. He will not have any thing to do with the Congress.

True, the position of the U.N.P. is precarious, but it should be remembered that there are about 20 members in the House of Representatives without any party label attached to them. Some of them are very vociferous in their condemnation of Mr. Senanayake's Government; yet it is a glaring fact that these independents are also the source of strength to the Premier. As long as Mr. Senanayake is armed with the Big Stick of Dissolution, the Independents in spite of all their loud talks will cow themselves down and at the critical time will vote for the continuation of the Senanayake Government. This, Mr. Senanayake a seasoned politician that he is, is well aware of: as long as there are independents Mr. Senanayake will never look to the Tamil Congress for support.

Regarding the reconstitution of the Cabinet, Mr. Senanayake is marking time till May when the House of Representatives will meet after a long recess. It is certain that he will take in one or two members when Sir Oliver too departs. There was a talk that Mr. G. C. S. Corea may take the place of Sir Oliver in the Senate and then will be appointed the Home Minister. I have my doubts. Mr. Corea is a practical man and it is extremely doubtful whether he will sacrifice his lucrative ambassadorial prospects and plunge into the stream of U.N.P. politics. He will go to America as envoy; the High Commissioner ship in Australia is earmarked for

Mr. A. Mahadeva. The latter is undergoing a sort of apprenticeship just at present in London. Then who will succeed Sir Oliver as Home Minister? I will not be surprised if Senator Coomaraswamy becomes the next Home Minister.

Already there are two Tamils in the Cabinet. Will Mr. Senanayake take in another for this most important post. According to Mr. Senanayake and a powerful section in the U.N.P., Mr. Coomaraswamy represents the educated sober classes of Jaffna and the Tamils, and they feel that there is even now, in spite of the Tamil Congress, a considerable body of public opinion on which is not averse to whole-hearted cooperation with the majority community and which feels that paper safeguards demanded by the Tamil Congress will not solve the problem of the minorities. By giving their all-out co-operation this "enlightened body of Tamils" wants to gain the confidence of the majority community. Mr. Coomaraswamy, besides being a moderate politician, is also a man of wide experience of governmental affairs having held High Civil Service posts under Government for well nigh 3 decades. In the circumstances, it is no surprise that the Senanayake party is directing its eyes towards him as its prospective Home Minister to succeed Sir Oliver.

### DEVOTIONAL SONGS AT THE COLOMBO RADIO STATION

Mr. K. Shanmugam, Bar-at-law will give a recital of Devotional songs from the Colombo Broadcasting Station between 7-30 p. m. and 8 p. m. on the 2nd of April.

### Elections Report Out

(Continued from page 1)

one polling district) irrespective of whether the elector is or is not called upon to sign a declaration on in Form K under Section 43 (1).

**Names on ballot papers:** It might be preferable to omit the words in brackets in Case 1 of the Nomination Paper "Surname or given name first" as these are not normally applicable to Tamil and Muslim names. It has been suggested that the arrangement of names on the ballot papers might be left to the discretion of the Returning Officer, as it is often difficult to distinguish surname (which are sometimes changed) in the case of Sinhalese, Tamil, and Muslim candidates.

**Deposits by Candidates:** The fact that 133 out of 361 candidates forfeited their deposits suggests that the amount of deposit required of candidates should be increased. The amount of deposit required in the United Kingdom is £150 and it is suggested that a deposit of Rs. 2,000 in Ceylon would be reasonable.

The report is issued by Mr. E. R. Sudbury, Commissioner for Parliamentary Elections.

## Karma Yoga & Gita

(Continued from page 1)

ations for the higher ideals of life, howsoever inadequately he may have understood them in the beginning. Such an agony is the first symptom of the man marked for Yoga. Here is the initial qualification for the Karma Yogi. Karma Yoga is not for the hard-headed worldly-minded who are untroubled by qualms of conscience and impervious to higher influences. Hence Arjuna's Vishada Yoga marks the first step in Yoga.

Next to this, as a logical sequence to it, comes Sankhya Yoga in the second chapter, the Yogo of Samyakt-khyati, philosophy or integral understanding. Nothing but wisdom or philosophy, giving as a clear and penetrating insight into the fundamental nature of reality, the nature of man's true self, and his true co-cation in life, can remove the disquiet and perplexity of the mind and set his feet firmly on the way to life's fulfilment, Sri Krishna proceeds in the second chapter of the Gita direct to a discourse on Sankhya Yoga, to an exposition of the basic metaphysical truths which may enable the perplexed mind of Arjuna to view things from the proper perspectives.

The Divine Teacher first enunciates the all-important, cardinal and quintessential principle of perennial philosophy—Sankhya Yoga—the immortality of the Self. There is an immortal spirit in this mortal frame—a deathless spirit whom weapons cleave not, whom fire burns not, whom water cannot drench or air dry up. It is eternal, all-reaching and implacable. And there is an immortal Supreme Spirit indwelling the entire mutable, destructible universe: 'From link to link it circulates, the Soul of all the worlds.'

Unless the soul of man is rooted in something immortal, there can be no ultimate value in this life, since in the end all would be frozen to death. Why should man raise and refine himself, why should his soul 'throb like the sea for a larger life', if utter annihilation be his one destined goal?

### OBITUARY

#### Mrs. C. Arulampalam

Srimathi Annammah wife of Mr. C. Arulampalam of Koddady, F.M.S. Pensioner and proprietor of the Medical Hall, Grand Bazaar, Jaffna passed away on Sunday, the 21st March 1948. The remains were created at Villundy crematorium the next day.

### PUBLIC AUCTION

#### Lorries For Sale

Two Ford lorries bearing Nos. CE-837 of 30 H. P. and H-1033 of 24.03 H. P. belonging to the Jaffna Urban Council will be sold by public auction at this office on Saturday the 3rd April, 1948 at 10 a.m.

Permits are not necessary to purchase these lorries as the Commissioner of Motor Transport has authorised me to dispose these lorries to any one without permits.

The lorries can be inspected at the Council's workshop between 9 a. m. and 4 p. m. daily except on Sundays.

C. Ponnambalam  
Chairman, Jaffna Urban Council  
Mis. 226-23 & 30.

## Navalar's Life

### Yogi Suddhananda Bharathy's Work

The "Hindu Organ" understands from Mr. K. Ramchandran that the printing of Sri La Sri Arumuga Navalar's Life in Tamil by Sri Suddhananda Bharathy of Sri Aurobindo Ashram, Pondichcheri is making steady progress.

The new Tamil Printing Machine of Aurobindo Ashramam is the best in India. It is estimated that 'Navalar's Life' with over 300 pages may cost only Rs. 2/- or Rs. 2/50.

It is gratifying to learn that Navalar's Life is to appear in French too. The Mother of the Ashrama (a French Lady) is keen in getting it done soon.

According to those who are in the know, "Navalar's Life" will be the best book so far compiled by anybody. Yogi Suddhananda Bharathy has given his best in that book.

## Nationalist Tamils Confer

(Continued from page 2)

by reason of being a member of any particular community, but in which every citizen will be assured of equal rights of citizenship".

This was seconded by Mr. K. C. NadaRajah and passed unanimously.

Mr. S. Subramaniam proposed and Mr. M. Sivapathasunderam, seconded the following resolution:

"This Conference deplores the continuance of Parliamentary Parties based on race, religion or community, and appeals to the people of this country to support only national parties with political and economic programmes, whose membership is open to all citizens irrespective of caste, creed or race."

Dr. A. P. Guruswamy and Mr. T.S. Kanagaratnam spoke in support of the resolution.

Mr. S. R. Kaganayagam moved an amendment to the resolution which included an appeal to be made to the members of the Tamil Congress.

### Appeal to Tamil Congress

Some delegates supported the amendment while others objected to any appeal being made. Still others were of the opinion that an appeal should not only be made to the Tamil Congress but to all communal associations.

It was ultimately decided that the following words be added at the end of the substantive resolution: "This conference further appeals to all Communal organizations and in particular to the All-Ceylon Tamil Congress, to adjust themselves to the changed conditions of Independent Ceylon by divesting themselves of all political activities."

The Conference then went into Committee for the discussion of the Constitution.

Mr. N. Kumarasingham Joint Hon'y. Secretary next read the Constitution which was adopted unanimously.

After the election of office-bearers a Garden Party was held at which Ministers of State, Members of Parliament and leading citizens were present.

### PERSONAL

Mr. S. M. ThambyRaja J. P. U. M. has been re-appointed Unofficial Visitor to the Matale Hospital.

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 853

In the matter of the intestate estate of the late Vethavannam Sinnadurai of Thirunelvely, Jaffna.

Deceased

N. Pandarampillai Saamugam of Thirunelvely,

Vs. Petitioner

- 1 Sinnadurai Nadarajah of Thirunelvely, presently of Ratnapuram,
- 2 Kanagammah, daughter of Sinnadurai,
- (Minor) 3 Nallattu daughter of Sinnadurai all of Thirunelvely,
- 4 Vethavannam Thambimuttu of Thirunelvely,

Respondents

This matter coming on for disposal before R. R. Selvadurai Esquire, District Judge, Jaffna on the 3rd day of March, 1948 in the presence of Mr. S. Visuvalingam Proctor on the part of the Petitioner and the affidavit dated the 1st day of March 1948 having been read:

It is ordered that the abovenamed 4th respondent be appointed Guardian-ad-litem over the minor the 3rd respondent and that letters of administration be issued to the petitioner as the brother-in-law of the deceased unless the respondents abovenamed or any other person or persons interested shall appear before this Court on the 15th day of April 1948 and show cause to the satisfaction of this Court to the contrary.

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

This 3rd day of March, 1948.  
Sgd. R. R. Selvadurai.

Drawn by  
S. Visuvalingam  
Proctor for Petitioner.  
(O. 168, 19 & 23.)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
(Held at Point Pedro)

Testamentary Jurisdiction No. 369/PT  
In the matter of the Last Will and Testament of the late Kunchupillai widow of Thambipillai of Karaveddy North  
Deceased  
Vallipuram Sinnathamby of Karaveddy North  
Petitioner

1. Vallipuram Sinnapillai of do
2. Vallipuram Thambiah of do
3. Vallipuram Ramalingam of do
4. Sivagami Pillai widow of Vallipuram of do

Respondents

This matter coming on for disposal before W. R. D. de Silva Esquire Additional District Judge, on the 27th day of February 1948 in the presence of Mr. T. Balakrishnan, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 9th day of February, 1948 and the Affidavit of the witnesses to the Last Will and the attesting Notary dated the 4th day of February, 1948 having been read:

It is ordered that the Will of Kunchupillai widow of Thambipillai of Karaveddy North, deceased dated the 29th day of September 1945 and now deposited in Court be and the same is hereby declared proved, unless the Respondents or any other person or persons interested shall on or before the 8th day of April, 1948 show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the said Petitioner is the Executor named in the said Will and that he is entitled to have Probate of the same issued to him accordingly, unless the Respondents or any other persons interested shall on or before the 8th day of April, 1948 show sufficient cause to the satisfaction of this Court to the contrary.

The 27th day of February 1948  
Sgd. W. R. D. de Silva  
Additional District Judge  
(O. 71, 23 & 27)

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T. S. Muttulingasamy  
Agent

(Std. 29, 1-8 to 30-8-48)

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(Std. 43, 12-3 to 9-4-48)

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(Std. 30, 1-8 to 30-7-48)

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Chief Editor: T. MUTTUSAMPILLAI