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RELIGION OF THE JAPANESE

Remodelled Hinduism

INDIA is reputed to be the land of 300 million gods, but Japan has more gods and more temples. Among the latter, there are some which enshrine a few thousand gods each, and the origin of almost every god, Buddhist or Shinto, can be traced to Hindustan. Every single Hindu god from Brahma the Creator to Yama the God of Death, every single Hindu goddess and all incarnations recorded in Hindu literature are enshrined in the temples of Japan.

An old Japanese scholar, Ring-taro Nagasawa, whom I met in Japan last summer, says that Brahman-Kyo was the original and first religion of Japan and that long before the Japanese became converts to Buddhism, they were worshipping Brahma gods who came to them through China and Korea. This is confirmed by the similarities between the mythologies of India on the one hand and China and Korea on the other.

On the other side, Fudo, the immortal, the God of Samadhi, stands for the impressive form of Shiva, the grand vision of the eternal blue, rising out of fire. Corresponding to the Indian idea of the period, he has the gleaming Lakshmi, who confers fortune; Taigensui, the commander-in-chief (Kartikeya), who bestows victory; Shoden, the elephant-headed Ganesha, to whom the first salutations are offered in all village worship and whose dread power is held in check by the counsels of the eleven headed Kwanon, now attaining the female form in expression of the Indian thought of motherhood—all these suggest the direct adoption of Hindu deities.

The artistic works of the period are full of this intense fervour and nearness to the gods, such as is unknown in any other era. The introduction of the Nikkio doctrine into China dates from Vajrabodhi, who came to that land in 719, translated a sutra on the Yoga, and was followed by Amoghavajra, bringing further knowledge on his return from India in 746. Its introduction into Japan dates similarly from Kukai, who was taught by Keika, the disciple of Amoghavajra. These teachers were considered to have magical powers, and were held in great reverence, and Kukai, one of the greatest figures in Japanese Buddhism, is supposed to be still sitting in meditation on Mount Koya, where he entered into samadhi in 833 as a yogi.

"Secrets of Gods"

The priests in India, Japan, Mexico and Peru had the same religious code. They always refused to reveal their "secrets of gods" to Christian missionaries. Even today the American Indian priests follow that strict rule. The last time I visited Arizona the priests refused to let my American friend into the temple, but to me they said, "You are our own, you come from India, we will tell you our secrets if you stay with us."

Saraswati (Goddess of Learning) is very popular in Japan. The Japanese have, however, made her a goddess of luck, and speculators are her great devotees! A Japanese writer recently said in the *Nippon Times*: "Benzaiten, more commonly Benten, is one of the so-called seven gods of fortune, and is widely worshipped. She (Saraswati) is a goddess of beauty, music and eloquence. Yet her worshippers are now mostly speculators, gamblers, shopkeepers and others who desire to make more money. The fact that she stands for beauty, music and eloquence seems to have been almost entirely forgotten by the people."

"On the other hand, Benzaiten is believed to be very jealous, becoming angry if happy couples pay visits to her shrine. When men with their wives, or boys

FAST UNTO DEATH

For International Peace

The thirty-four-year-old Gandhi disciple, Charles Martin, who has been on a fast for six days "for international peace" in a house a few yards from the United Nations Palais De Chillot Headquarters, decided to "continue till death", unless his action brings results.

Martin, who was hollow checked and moved about slowly, told Renter. "I would stop my fast, if one of the countries at the United Nations offered me a piece of territory which could be converted into a reception centre for children in war threatened countries."

Martin said he had been drinking only Paris water for six days and was "feeling fine". He has the support of the International Peace House (a non-political organisation, which has among its members the French author, George Buhmel of the French Academy) Martin was today preparing a peace appeal "in the name of Christ, Socrates and Gandhi".

Humanity Menaced: Huxley Foresees

"The world is melting away like a lump of sugar in a cup of coffee." Thus the novelist philosopher, Aldous Huxley in Britain again after years in America, in an interview, graphically described a threat to humanity more menacing than the atom bomb and germ warfare.

While the world's population soared, soil erosion was neglected. The former Food and Agricultural Organisation Chief, Sir John Boyd Orr had warned the world had only a 50-50 chance of solving the food problem. Two-and-a-half acres were needed to provide an adequate diet for each individual. By the century's end the world would have 3,000,000,000 inhabitants, but there are only 4,000,000,000 acres of cultivable land even now and that was fast dwindling.

Referring to war danger, Huxley, an apostle of non-violence, saw "masses of power" coming into collision and proposed that instead of squabbling over problems of power the world should ask itself "What in historic practices are we not prepared to kill one another about?"—Globe.

Aludeniya School Incident

Rodiya's Threatened with Reprisal

It is reported that the villagers of Aludeniya at Gampola have retaliated with sanctions against the Rodiyas for having sought admission in schools. The Government took a firm attitude in the matter of admissions of Rodiya children to schools and threatened to prosecute parents who stopped their children from attending school.

The rodiyas depend for their livelihood on the sale of goods made by them. But the villagers refuse to buy these goods thus depriving the Rodiyas of their chief means of living.

Conferences—"Secret Conclaves"

Conservative Criticism

The three big Empire meetings here this autumn—the African Conference, the Prime Ministers Conference and the Commonwealth Parliamentary Conference—were described as "secret conclaves" by the Conservative

"Daily Mail". This paper criticised the British Government for "concealment", and complained that the people and press were "shut out". "This is not good enough for us, or our kinsmen and fellow subjects in the dominions and colonies," the "Daily Mail" said. "And if we in this country are prepared to play the part of patient oxen, these others are not."

"Limits of Hypocrisy"

"We agree that much—though not all—of the Imperial Conference must be held in camera, for these talks are at Cabinet level. But when the doors are banged upon an Empire Parliamentary Conference in Westminster Hall, the limits of absurdity—or hypocrisy—have been reached. "Our Ministers and bureaucrats have set their limp hands on this great event and have killed it. "There is moderation in all things. Somewhere between too much and too little public debate, there is a point at which the fullest information can be given, while top secrets are kept. "Our present Government must find it, if they wish to remain known as democrats."

M. P. Opens Muslim Night School

The Meeraniyyah College Free Night School was opened by Mr. K. Kanagaratnam, Parliamentary Secretary to the Minister for Education. The ceremony was followed by a public meeting presided over by Al-haj A. M. Abdul Latiff Aliim. Mr. Kanagaratnam, in the course of a speech, said that he was glad to note that

ESTATE STRIKE SITUATION

Police Fire to Frighten

POLICE, rushed from Warakapola to Gasnawa Estate, Kegalla, where labourers on strike had occupied the factory, met with fusillades of stones and were forced to fire six rounds to restore order. The casualties, if any, are as yet unknown.

According to Sir Richard Aluvihare, Inspector-General of Police, the position is this: "There was some sort of a strike among a section of the labourers of the Gasnawa Estate. It was over the dismissal of a watchman and a labourer who had been convicted in court of criminal trespass."

"On Thursday, labourers took the law into their own hands by taking possession of the factory. The Warakapola police were informed and were rushed to the spot. They found the road had been blocked and were assailed with stones from the hillside.

"The police party warned the labourers to stop pelting stones. No notice was taken of the warning. The police thereupon fired six rounds to frighten the labourers. I have not heard yet whether anyone was hit.

"When information was received in Colombo" he added a depot party and the D. I. G., Capt. Brindley, went to investigate the

matter.

"From the latest reports, all appears to be quiet on the estate, and the authorities concerned are trying to bring about a settlement. Some damage, not extensive, had been done to the factory."

Hopes of a Settlement

At 11 a.m. on Friday the Assistant Superintendent of Police at Warakapola said that everything was quiet and there were hopes of a settlement being reached.

He said that Captain Brindley arrived on the estate about 6 a.m. about 10 men from the Colombo Depot Police were standing by. The others had left the area.

The Kegalle Magistrate, Mr. Mr. E. A. V. de Silva visited the estate.

Position Later

Sympathy strikes with the 37-day-old Northland Estate strike are reported from Ambadeniya, Parambel, Higgon, Hunugala and Yatedera estates, which have Ceylon Plantation Workers' Union branches.

In Gasnawa Estate it is reported, the factory and engines have been damaged.

Mawanella Election Petition

Judgment Reserved

The inquiry into the petition of Mr. C. R. Beligammana challenging the election of Mr. Harris L. Ratwatte to the Mawanella seat in the House of Representatives was concluded on October 23.

Mr. Justice Basanayake reserved his judgment.

Mr. K. C. Nadarajah with Messrs M. Marikani and J. P. A. Sosa instructed by Mr. Ranjit Hewagama, appeared for the petitioner.

Mr. C. S. Barr, Kumarakulasiranga with Messrs B. H. Aluvihare, G. T. Samarawickrema, and B. S. S. Ratwatte instructed by Mr. C. E. Jayawardene appeared for the respondent.

Kandy Bye-election Petition

Objection Over-ruled

The preliminary objection raised by Mr. T. B. Ilangaratna, M.P. for Kandy to the petition filed against him by Mr. H. D. Philip Seneviratna and Mr. G. L. Simon Silva was over-ruled by Mr. Justice Ngalangam after hearing Counsel, Mr. G. E. Chetty for the petitioner and Mr. S. Nadesan for the respondent.

His Lordship stated that he would give reasons later.

Death of Earl of Donoughmore

The Earl of Donoughmore, who was the Chairman of the Commission which came out to Ceylon in 1928 to inquire into & report on constitutional reform, died at his home in Ireland on October 21.

The introduction of universal franchise and the State Council system in Ceylon was based on the Donoughmore Report. This was the first decisive step in the grant of Dominion Status to Ceylon.

Maha Bodhi Society To Manage Jaffna Vihara

The Maha Bodhi Society of Ceylon will take over the management of the Naga Vihara Jaffna on October 29.

As a result of a dispute between the Dayakayas and the incumbent of the Naga Vihara, the Jaffna Magistrate had agreed with the settlement arrived at by the parties. In terms of the settlement the Maha Bodhi Society of Ceylon will take over the management of the Vihara and appoint a resident bhikkhu.

The Ven. Dr. P. Vajirana Mr. C. W. W. Kannangara and Mr. P. P. Siriwardana will proceed to Jaffna on October 28 with a bhikkhu to be kept in charge of the Vihara. A public meeting will be held at the Vihara at 3 p.m. on the same day.

ORDER NISI
IN THE DISTRICT COURT OF POINT PEDRO
Testamentary Jurisdiction No. 390
In the matter of the Estate of the late Ponniah Sathasivam of Karanavai North Deceased.
Chellachy widow of Ponniah of Karanavai North Petitioner.
Vs.
1. Ponniah Palanippillai of Alvai North
2. Ponniah Subramaniam of Karanavai North Respondents.
This matter of the Petition of the above-named Petitioner praying for Letters of Administration to the Estate of the above-named deceased Ponniah Sathasivam of Karanavai

North coming on for disposal before S. R. Wijeyatilake Esquire, District Judge, Point Pedro on the 8th day of October, 1948 in the presence of Mr. M. Sivapragasam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 8th day of October, 1948 having been read: It is declared that the Petitioner is the mother of the said Intestate and is entitled to have Letters of Administration to the Estate of the said Intestate issued to her unless the Respondents or any other person shall on or before the 12th day of November 1948 show sufficient cause to the satisfaction of this court to the contrary.
This 18th day of October 1948.
Sgd. S. R. Wijeyatilake, District Judge.
(O. 96, 22 & 26)

VEDANTA MOOLA SARAM
OR
THE ESSENCE OF THE UPANISHADS
(By A Science Graduate)
(Continued from our issue of 15-10-48)

CV
XXI. THE CHANDOGYA UPANISHAD (Contd.)

அகக்ஷரம் சேயுத்தி அனைத்து அக்கக்ஷரமும், உருக்கி, உடங்கு இணைத்து நீண்டு—பிரிப்பு இன்றித் தானே உலகுக்கு, உயிரும் உள்ளுக்குத் தானே உலகு, எப்படி இன்று.

Like gold dust mixed with melted wax, God mixes with the soul and is inseparable from it though intrinsically different. As He appears within me in my freed state, I (identify myself with Him and) say I am the world.

For illustrations of the truth that God knowers love God, delight in God, revel in God, &c. (the புகழ்மேல் உடல் இணைப்பில், singing and dancing, துடிக்கத் தட்டம் இட்டுக் கூத்தாடி, தீர்தல், worshipping, clapping the hands and dancing about in ecstasy, &c, of Siddhiyar), the reader is referred to the lives of the Saints portrayed by Sekklar in his Periya Puranam, the Anandakalippu (ஆனந்தக்கல்ப்பு, revelry in bliss) of Tayumanavar, &c, which are too numerous and too lengthy to be quoted here. Cf. also such lines from the Devaram, &c, as the following:

என்றுச் சார் மான்கீர்த்து இடைகோம் அல்லோம்.
இருந்திலீய் சாக்கித் தாபராயுந் துலிவீக்.
சென்று நாம் சிறுதெய்வம் செர்வோம் அல் லாம்,
சீவநெய்யைத் தீயுமெய்யே சேர்ப்பென்றே,
ஒன்றிந் துறை உடையோம் அல்லோம், அன்பு
உறுபினிய் சேரல் ஒழிக்கட்டு ஒழிப்போமே,
புலன்றிந் துய்யலை அனைத்து சேகரிப்ப
புண்ணியனை நண்ணிய புண்ணியந்துணோமே.

We shall never retreat before anybody (run away in fear of them). There is none to equal us in this great world. We shall not go and bow before petty deities. We have attained the Sacred Feet of God. We are not in want of anything. The attacking disease fled away the other day losing its power to kill. We are in possession of the talisman resulting from contact with the Good Lord crowned with garlands of skulls of the dead.

The last section XXVI of the chapter repeats in other words what we have already learnt, that all creation, animate and inanimate, proceeds from God (the ஒடுக்கி, Odunki, place of dissolution, of the Siva Gnana Bodham), who is described as One becoming three, five, seven, nine, eleven, one hundred and ten and one thousand and twenty. What these different numbers indicate exactly is not clear, and the commentators do not help. As far as we can see, the One represents God in His lonely state before creation. The three indicates the three elements of earth, water and fire, described earlier in this Upanishad as springing from God, and their presiding Deities Brahma, Vishnu and Rudra, who also preside over the functions of creation, sustentation and dissolution, respectively. In the five are probably added the other two Bhutas air and akas and their presiding Deities Mahesvaran and Sadasi van with their functions of Tirobhavam (immersion) and Anugraham (salvation). The seven we take as including the remaining two phases of God, Nadam and Sivam, the Sakties (powers or active powers) of these seven phases as described in Siddhiyar being (in the opposite order):

சத்தியம், வித்த சத்தியம், மனோ சத்தியம், ஓர்நுறும சேகசவாகி, உலக, தீர, வான ஆகி, ஸைத்தியம் சீவரீகித் துய்யல் வர்த்தகித் துருத்தி ஆகி, சத்தியம் தீரந் ஈசன் அத்தியம் அவநம் தீர்ப்பன்.

The One Sakti (Para Sakti) appears as Sakti, Bindu Sakti, Manonmani, Maheswari, Umali, Tiru (Lakshmi) and Vani (Sarasvati), corresponding to the forms of God beginning with Sivam. Whatever aspect the Lord (Isan) assumes. She (the Sakti) assumes the corresponding aspect.

The nine refers to the nine forms (நவரூபமேதம்) of God as we have explained elsewhere (vide "Elements" p. 71). The eleven may refer to the eleven Rudras. What the hundred and ten and one thousand and twenty are, we have not been able to surmise. Our difficulty is increased by the fact that translators do not all agree as to these figures. One translator splits these into four or five figures: a hundred, ten and one, a thousand and a twenty. Whatever that may be, the sum total of what the sruthi intends to convey is that it is the one God that assumes numberless names and forms as stated in the Thiruvachakam lines ஒரு நாமம் குறி உருவம் ஒன்றுத் துணைவர்த்து ஒழியச் சீரநாமம் படி, singing a thousand holy names to Him who has no name or form.

The section concludes: When one's food is pure, his inner nature is purified. When the inner nature is purified his memory (an aspect of the mind) becomes firm, and when the memory remains firm (concentrated on God) then all his bonds (bondage) are loosened or severed. Unto him (Naradur) whose faults (impurities, bondage) had been rubbed out did Bhagavan Sanaikumarar explain that (Supreme Light or Bliss) which his beyond darkness—Him (Sanaikumarar) they call Skandan, yea, they call him Skandan.—Why Sanaikumarar should be called Skandan is a mystery to many students of this Upanishad. No wonder this is so. The commentators do not help, neither do the translators. In fact, one learned translator goes off at a tangent and makes the last sentence read: "Hence in this (portion of the Upanishad) called his section, hence is it called his section". This shows what occasional vagaries (we were almost going to say, puerilities), these "learned" savants (who depend on their book knowledge and ingenuity only to guide them) are sometimes capable of!

Sanaikumarar as our readers are aware was one of the four great Rishis who got their instruction from God appearing as Guru in the guise of the Southern-faced Deity Dakshinamoorthy seated under a stone banyan tree, and his name appears in the list of the spiritual ancestors of our Lord Meikandan. Cf. the concluding Venba of the Siva Gnana Bodham which reads:

எத்த சைந்தமாம் எத்தித் தெயு, இவ்வெல்ல
நத்த உரைத்தருகு குறையல்,—சத்தகு தெயு
நான் உரைத்தான் மெய்க்கட்டான் தானையேர் தாயினாய்,
அது தீரட்டித்தந்தால் குறு.

The book of wisdom (Siva Gnana Bodham) imparted by Nandi in the traditional way (in olden times) when our father (spiritual ancestor) Sanaikumarar (and others) praised and worshipped (him),—this Meikandan pondered over and enacted in this modern age for the enlightenment of the (Tamil) world with his (commentary) splitting up the text into propositions and giving the Hetu or reasons (thereof) and Udaranas or analogies.

(To be Continued.)

ORDER NISI
IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 948
In the matter of the Last Will and Testament of the late Sivahampillai wife of K. Rasiah of Suthumalai Deceased
Kanthar Rasiah of Suthumalai Vs. Ponnar Markkandu of Sandilipay
1. Ponnar Murugeri of Changanai
2. Ponnar Kidnapillai of do
3. Nagamany Rajadurai of Vannarpodnai East
4. Karthigesu Arumagam
5. Karthigesu Nadarajah
6. Karthigesu Sivasthampararam
7. Karthigesu Vallipuram
8. Karthigesu Loganathan, all of Thangodai, Karainagar
9. Nagammah widow of P. Karthigesu of do Respondents
Minors

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge, Jaffna on 6th October 1948 in the presence of Mr. S. Rajendran Proctor for the petitioner and the affidavits of the petitioner and of the witnesses having been read:

It is ordered that the Last Will and Testament of the above-named deceased be declared proved and probate therefore be issued to the Petitioner as Executor named therein and that the 10th Respondent be appointed Guardian-ad-litem over the minor 5th to 9th Respondents for the purpose of protecting their interests in these Testamentary proceedings unless the above-named Respondents or any other persons appear before this Court on the 8th day of November 1948 and state objection to the contrary.
It is ordered that the minors do appear on the said date.
The 6th day of October 1948
R. R. Selvadurai District Judge

Drawn by S. Rajendran Proctor for Petitioner (O. 98, 26 & 29)

ORDER NISI
IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 947
In the matter of the Intestate estate of the late Manicam Thambirajah deceased, of Kandarmadam, Jaffna.
Sivapackiam alias Sukapackiam widow of Manicam Thambirajah of Kandarmadam, Jaffna. Vs. Petitioner.
1. Thambirajah Packiarajah
2. Thambirajah Selvarajah
3. Thambirajah Sannugareajah
4. Thambirajah Poopalajah
5. Rajeswari daughter of Thambirajah
6. Rajamani daughter of Thambirajah
7. Thambirajah Yogarajah
8. Thambirajah Sivarajah all of Kandarmadam, Jaffna. Respondents.

This matter coming on for disposal before R. R. Selvadurai Esq. District Judge, Jaffna, on the 6th day of October 1948 in the presence of Mr. R. Sivaubramaniam, Proctor on the part of the petitioner and the affidavit of the said petitioner dated the 28th day of September 1948 having been read:

It is ordered that the 1st respondent be and he is hereby appointed Guardian-ad-litem over the 3rd, 4th, 5th, 6th, 7th, and 8th respondents for the purpose of these proceedings unless the respondents or any other person interested shall on or before the 8th day of November 1948 show sufficient cause to the satisfaction of this Court to the contrary.

It is ordered that the said Petitioner be and she is hereby declared entitled to have Letters of Administration to the estate of the above-named deceased issued to her as his widow unless the respondents or any other person or persons interested shall on or before the 8th day of November 1948 show sufficient cause to the satisfaction of this Court to the contrary.
Sgd. R. R. SELVADURAI, District Judge.
This 6th day of October 1948. (O. 87, 26 & 29),

ORDER NISI
IN THE DISTRICT COURT OF POINT PEDRO
Testamentary Jurisdiction No. 386 P T
In the matter of the Intestate Estate of the late Alvapillai Veluppillai of Alvai South Deceased
Wallippillai widow of Alvapillai Veluppillai of Alvai South Vs. Petitioner
1. Thangammah daughter of Veluppillai
2. Veluppillai Selvarajah
3. Veluppillai Thangarajah
4. Manonmani daughter of Veluppillai
5. Veluppillai Tharmarajah
6. Ledchumipillai daughter of Veluppillai
7. Vaithilingam Sinniah all of Alvai South
The 1st-6th Respondents are minors by their Guardian-ad-litem the 7th Respondent Respondents
This action coming on for disposal before S. R. Wijeyatilake Esquire, District Judge of Point Pedro on the 28th day of September, 1948.
Sgd. S. R. Wijeyatilake District Judge.
(O. 95, 22 & 26)

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(Std. 24, 1-8 to 20-2-49)

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Chief Editor T. MUTTUSAMPILLAI

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6 Valves AC/DC Main Set Worth Rs. 400/-
Sold at 250/-
6 Valves Battery set with 8 Valves performance full Band Spread worth Rs. 675/-
Sold at 525/-
(M. 122)—28-9-48, 5, 19, 25-10-48.

Abdulhusein Jafferjee 51, K. K. S. Road, Grand Bazaar, Jaffna.
STOCKISTS OF
BEST RANGOON TEAK AND FINE PORTLAND CEMENT
(English and or Belgian)
AND
SOLE DISTRIBUTORS FOR
Imperial Chemical Industries (India) Ltd.
C. 4, 67-48 to

THE JAFFNA MUTUAL BENEFIT FUND Ltd.
(Established 1918)
BANKERS.
Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 134,367.00
SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.
CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.
FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6% respectively.
DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.
INDIAN MONEY bought and sold
LOANS on the security of Jewels a speciality. Interest charged at 9% per annum (Part payments accepted.)
FOR FURTHER PARTICULARS APPLY TO:
S. KANAGASABAI, (T) Shroff.