

C.S.R.
DEPEND ON THE MARK
FOR EXCELLENCE
OHMA WATER
THE CEYLON CHEMICAL WORKS (Rgd.)

THE
Hindu Organ.

(The Only Newspaper in Ceylon for the Hindus)
PUBLISHED EVERY TUESDAY AND FRIDAY

The C.S.R. Mark of Quality
ASK FOR THESE
THEY ARE THE BEST
Rose Water
Lavandar
THE CEYLON CHEMICAL WORKS (Rgd.)

VOL. LX. NO. 71 JAFFNA, TUESDAY DECEMBER 28, 1948 PRICE 10 CENTS

Madras Saiva Siddantha Maha Samajam

43rd Annual Sessions in Jaffna

Mr. M. Balasubramaniam Mudlr's Presidential Address

MR. M. Balasubramaniam Mudaliyar B. A., B. L.; (The President of the 43rd Annual Sessions of the Madras Saiva Siddantha Maha Samajam), Mr. T. S. Kandasamy Mudaliyar M. A., Mr. C. M. Ramachandran Chettiyar B. A. B. L., and Srimathi S. Sivakamiammal accompanied by about 150 delegates from South India were taken in procession from Nallur Kandasamy Temple where they had earlier assembled for worship.

The entire route from Nallur to Jaffna Hindu College Tamil School, the venue for the Sessions, was tastefully decorated in typical Saiva fashion. The President and party were received in Oriental style, with Pooranakumbams and Mahara Thoranams all along the route and were profusely garlanded.

On arrival at the Jaffna Hindu Tamil School, they were conducted to the platform and garlanded. The proceedings began with the singing of Thevaram. A welcome song composed by Navaliyoor Somasundara Pulavar Avergal was sung.

After the reading of the Annual report, the address of the Chairman of the Reception Committee, Mr. R. Sivagurunather, President of the Saiva Paripalana Sabhai, was read.

Rising amidst loud and prolonged cheers Mr. M. Balasubramaniam Mudaliyar B. A., B. L., President of the 43rd sessions, delivered his address.

Ladies and Gentlemen,

I offer my respectful greetings to all of you on this historic occasion. You have chosen me for the second time to preside over the deliberations of the 43rd Annual Conference. Your leading me back to the chair, after a short interval of only four years, is obviously intended to put a little enthusiasm into me in my declining years. I earnestly solicit your co-operation and expect to succeed in that measure in which you bestow it.

In the annals of the Samajam, today deserves to be written in letters of gold. One of our Samajam rules states that one of its objects is to hold Annual Conferences in Ceylon, the Federated Malay States and other places where Saiva Tamils have settled in large numbers. The Samajam has served for full 43 years to become fit to receive an invitation from Ceylon to hold its Annual Conference here. The relations between our Samajam and Ceylon have been very cordial from the very beginning. Sir. P. Ramanathan, the illustrious Son of Ceylon, presided over the very first Annual Conference of our Samajam held at Chidambaram, and further strengthened the bond between our Samajam and Ceylon by taking the chair at two other Annual Conferences held in 1922 and 1925. Six other distinguished Sons of Ceylon, Sir. A. Kanagasabhai; T. Ponnambalappillai, Ambalavanar Navalar, Mudaliar Sabaratnam, Swami-

natha Panditar and Swami Vipulananda have served as Presidents and cemented the existing bond between the Samajam and Ceylon. A large number of life members and ordinaries, a decent number of young men who have taken the diplomas of Saivapular and Illam Saivapular from the Samajam, dozens of delegates from Ceylon who attend our Annual Conferences at various places in Tamilnad and hundreds of patrons who regularly purchase our publications have served to foster this relationship and make it a living reality. This is, as it should be, since for several centuries, there has been a very close cultural contact between the two bits of land on both sides of the water. Several books like Sir. J. E. Tennent's "Ceylon" and Mudaliar Rasanayakam's "History of Jaffna" give a graphic account of the historical details of this contact.

JAFFNA - HOME OF TAMIL CULTURE

In the historic times, the Nagas ruled Ceylon. Several scholars think that they belonged to the Dravidic Stock. Vijaya landed in Ceylon in 543 B.C. and founded Matotte, its first City. This city has served as the landing ground for all Tamil invasions of Ceylon and contained a number of Saiva Temples like Tirukedawaram, Rajarajeswaram and Rameswaram. Mudaliar Rasanayakam thinks that St. Manickavasagar got his "Upadesam" here. Tennent says that Vijaya, the



founder of the first Sinhalese dynasty married a Tamil princess. Elala from the Chola country invaded Ceylon in 205 B.C. and ruled it for 40 years with his capital at Anuradhapura. From the day of his conquest, the Jaffna Peninsula became the home of Tamilian Colonisation and Culture. Several other Tamil invasions from 104 B.C. to 107 A.D. met with varying degrees of success and ruled Ceylon for short periods. These invasions had such a nuisance value as to compel the Sinhalese Kings to transfer their Capital from Anuradhapura to Pollannuruwa. Parantake I, the distinguished Chola King of the Vijayalaya line, conquered Ceylon and his son Gaudaraditya praised his father's victory in the ninth Tirumurai of the Saiva Canon. Rajaraja I, great grandson of Parantake, built the big Temple at Tanjore and endowed several villages in Ceylon for supplying paddy, cash and lamp-oil to that Temple. He called Ceylon as "Mummudi Chola Mandalam" and built a temple at Matotte and made gifts of land for its annual festival and daily services. His son, the celebrated Gangaikonda Chola Rajendra I captured the Sinhalese King Mahinda in 1023 A. D. and ruled Ceylon through a Viceroy who held his court at Pollannuruwa. His grandson Adirajendra ruled at the latter place and built the Shiva Temple, ruins of which we see now. Several of his inscriptions are found in this temple and in places nearby. A Chola prince called Kulakodan built temples at Kandavanam, Keerimalai, Jaffna and other places. Vijayabahu recaptured Ceylon from the Cholas in 1071 A. D. and Chola power declined thereafter in Ceylon.

SANGAM AGE AND CEYLON

The Tamils helped Ceylon in times of distress. Sadyappa Vallal, the patron of the celebrated prince of poets, Kambar, sent paddy in a thousand ships during a famine, to Ceylon. The Coromandal Coast was regularly supplying consumer goods in large quantities to Ceylon. The literature of the Sangam Age is full of references to Ceylon. The "Silappadikaram" refers to Gaja-

babu (who ruled Ceylon in 113 A. D.) as the Ceylon King who installed an idol of Kannaki, the Goddess of Chastity, whom the Sinhalese reverence to-day as the "Pathini Theyyo". The "Manimekalai" refers to Buddha's Foot-print on Adam's Peak. The "Pattinapalai" refers to the import of Ceylon food at the port of Pukar on the Coromandal Coast. The "Perunkathai" and the "Yaperum Kalakarikai" refer to the copper works of Ceylon.

The Brazen Palace at Anuradhapura and the gilt copper tiles at the Attanagala Palace bear testimony to this. The "Rajavali" and the "Rajaratnakari" mention large lamps, cisterns and elephant amours made of copper. Bhodhan Devanar of Ceylon is one of the Sangam Poets and the Author of seven pieces in the Sangam Anthology.

The celebrated Samayacharyas St. Gnanasambandar and St. Sundaramoorthy have sung in praise of Tiruktheswaram and Trincomalee. St. Arunagirinathar has praised the lord Murugan at Kathirgamam. The songs of these Saints contain realistic records of the wild scenery and natural beauty of these places.

Today, both India and Ceylon are independent Sovereign Countries. Several differences appear to mar the cordial relationship between them, but I am sure, each will quickly realise that co-operation is the only way to mutual happiness and that a great future is in store for both. May God help them to achieve success.

GREATNESS OF SAIVAIISM

Let us now consider the antiquity and greatness of Saivism, the excavation at Mohanjo Daro and Harappa belonging to the 4th, millennium B. C. bear ample testimony to the prevalence of Saivism and its principal doctrines and practices such as temple worship, festivals, and yogic concentration. Sir John Marshall says that several Saiva Ideas which are capable of figurative expression have been found thus expressed at Mohanjodaro and concludes that Saivism is the most ancient living faith in the world. According to him Saivism is pre-Aryan in origin. Several scholars think that the Aryans developed their Rudra in such a way as to make him get transformed into the pre-Aryan Iva with the latter's characteristics. But the pre-Aryans were not deceived, reckoned the Vedic Rudra among the pre-ayakala category of souls and distinguish him from their own supreme God, Shiva. The antiquity of a religion can also be deduced from the

basic words which it uses to denote its fundamental concepts. Three such words in Tamil are "Kadavul, Uyir" and "Udambaru". Kadavul is derived from the roots Kada UI which means beyond and within. This denotes the transcendent and immanent aspects of God and from them may be derived all the subtle concepts which cluster round the Saiva Siddhanta Theory of God. Similarly "Uuir" which means the soul is derived from a root which means Salvation. This naturally implies the existence of the fettered and the free states of the soul and all the other developments of the doctrine of Karma and metempsychosis. The word Udambu is derived from Udu which means "to dress" and implies that the body is the dress of the soul. It is impossible to find three similar words, so pregnant with philosophical concepts in any other system of thought.

SERVICE THE MESSAGE OF SAIVAIISM

Saivism, though very ancient, is nevertheless very modern and the latest developments in Marxist philosophy find a place therein. Saivism, like Marxism, says that the most important property of matter is its being objective reality. The two accept the principle of the unity of opposites, the passage of quantity into quality and vice versa and theory of negation of the negation. The methods of propaganda in Saivism can stand favourable comparison with modern missionary methods. St. Thirugnanasambandar, the prince of Saiva Propagandists had a very enviable method which centred round temple worship and relief of distress. The other Samayachariyars were men with soft hearts that would not tolerate the slightest trace of pain or misery in others.

Service in various forms has been the message of Saivism all through the ages.

We have, on record, the exemplary life of St. Gannanaha Nayanar who ran a regular training college for service in the 7th Century A. D. The Saiva Saints are Masters of the Sacred Order of Love and their spiritual experience is in no way inferior to the varieties of religious experience found in other climes and other creeds. May their lives serve as a beacon light to all erring and doubting souls and bring them back to the ever tolerant Saiva fold.

A galaxy of Ceylon Tamils beginning with Arunaga Navalar and reaching up to Swami Vipulananda crossed the sea and served the cause of Saivism and Tamil on Indian Soil. India is naturally eager to repay the debt of gratitude by sending her own scholars to Ceylon to work for Saivism even as Navalar did. May God give her the strength to do so and may the Samajam be the means to achieve this noble object.

Chief Whip's Right to Demand Explanation

Questioned By M. P. For Kopay

"Let me assure you that it is my knowledge of Parliamentary procedure and traditions that prompts me to ask you so persistently by what right do you demand an explanation as to why I voted in the House in a particular way," states Mr. C. Vanniasingham, M. P., for Kopay, in his reply to the "final" letter addressed to him by the Minister without Portfolio and Chief Government Whip, Mr. A. E. Goonesinha. In his reply, dated December 22, Mr. Vanniasingham states:

"I concede that the phrase 'was hoping' in the Premier's speech in the House on 9-12-48, referred to anything of the past—a hope that did not eventually materialise. But I ask categorically—had the hope of an agreed solution vanished prior to 19th August 1948, and did the Premier tell the Tamil Congress members who saw him on that date that 'agreement was not possible'? The public are now aware that the subject was very much under discussion on that date, and it was not until 4-10-48, that negotiations broke off. (vide Sessional Paper 22 of 1948). Hence my assertion that you have misunderstood the Premier, and my desire that the Premier might attend to this matter himself.

"I note that you reassert that you have the right to demand an explanation from me. It was not with a view to get an 'ipse dixit' from you that I raised the question. Here again, I would like to know specifically from you as to how and when I was enrolled as a Member of the Government Parliamentary Party; whether it was on my application or on the application of someone else on my behalf; or whether you have merely assumed that some members of the Tamil Congress group having accepted office, others too have automatically joined the Government Parliamentary Party."

TRUMAN TALK

Peace Pledged

President Truman, in the course of a Christmas message, pledged himself to continue working for world peace and called on all people to re-dedicate themselves to this cause.

Jaffna Hindu College

The College reopens on Wednesday 19-1-49. New admissions on Saturday 15-1-49 between 10 a. m. and 1 p. m.

PRINCIPAL.

(M. 180, 21 to 14-1)



Hindu Organ

TUESDAY, DECEMBER 28, 1948

Treasure These Thoughts

Mental happiness, equilibrium, silence, self-control, purity of nature—these are called the austerity of the mind.

— BAGAVAD-GITA.

SAIVA SIDDHANTA CONFERENCE

THE 43RD ANNUAL SESSIONS OF THE Madras Saiva Siddhanta Samajam are being held at Jaffna. It is fitting that Jaffna, the birthplace of Sri La Sri Arumuga Navalar, should have been chosen as the venue for the conference. The great Navalar was born at a time when Saivism was dying on account of foreign missionaries who under the guise of imparting education were fast proselytizing the younger generation in South India and Ceylon. The services rendered by Navalar for the cause of the Saiva religion, it will be impossible to over estimate. In recognition of the services rendered by Navalar and other eminent savants like Sir P. Ramanathan Sir A. Kanagasabai, Mr. T. Ponnampalampillai who was a brother of the late Mr. T. Onellappapillai Retired Chief Justice of Travancore, President of the Jaffna Saiva Parishad Sabai and first Editor of this Journal, Mudaliyar M. Sabaretnam, and Ambalavanar Navalar who presided at the Annual Sessions of the Madras Saiva Siddhanta Maha Samajam, held at different places on different dates, the Samajam at its last Annual Sessions held at Coimbatore decided to hold its 43rd Annual Sessions at Jaffna.

The philosophy of Saiva Siddhanta was codified by Meikandathevar in the treatise known as Sivagnanabotham. There is an age long controversy regarding the question whether Sivagnanabotham was translated from the Sanskrit text or whether the Sanskrit version is a translation of the Tamil text. This question is of little importance. Siddhanta means True End and the philosophy of Saiva Siddhanta while remaining the oldest still answers satisfactorily the most searching critics of the modern age. According to Hinduisim the true end of life is to attain the feet of God and prevent the catastrophe of future births. Sivagnanabotham explains how

Passu (the soul) can attain Pathi (God) by getting rid of Pasam (desire). The best way of achieving the true objective of religion is explained by Sage Thiruvalluvar.

"பற்று அபற்றத்துள் பற்றினையப் பற்றைப் பற்று அபற்று விடற்கு"

The best way of renouncing worldly desires is to desire and follow the path of Him who is immanent in all and devoid of desires. All love is lust which is not love of God.

We have published elsewhere the Presidential Address delivered by Sri M. Balasubramania Mudaliyar at the Conference. The President has rightly pointed out the greatness of the Saiva Siddhanta Philosophy and the Tamil Language. We wish the Samajam many years of useful service.

CHINA IN CONFUSION

As if nature has wished it, Asia is fast becoming the Cock-pit of the world. From Palestine in the Middle East, to Indonesia on the borders of the Eastern Continent, the entire belt of territory which once was the cradle of civilization, is in the grim grip of civil strife and commotion. The moral of the two World Wars that had shaken the foundations of civilisation and unsettled the equilibrium of the entire universe is that war-mongering is a pastime that destroys those who pursue it. But no nation seems to have been profited by this hard lesson taught by the savagery of wars fought during the early half of the twentieth century.

China that was once the pride of the world, the seat of light and learning, and the birth place of a great religion today stands torn asunder, pillaged and plundered, because of the clever machinations and subtle manoeuvres of the Big Powers. What a ghastly tragedy it is that this ancient land should lie humiliated. The all-enveloping menace of Godless political ideology has already pervaded into this sub-continent and is threatening to spread far and wide with equally disastrous results.

And while this Yellow Land is in the throes of the Red Peril, the Big Nations having grouped themselves into opposing camps, are watching the game of political chicanery with great amusement. Of what avail is the Truman trumpet of peace and prosperity? Let Asiatic Nations remember the unhappy fact that a great challenge has been thrown down by forces of reaction and destruction and that the challenge has to be taken up with grit and determination, courage and conviction in order that the on-rush of the rising tide of revolution may be stemmed in time. India, Burma and Ceylon are destined to play a great part in the struggle for the defence of real democracy based on Godliness. Let them stir themselves into swift action.

Ceylonese Civilisation And Culture

Contribution Of The Tamils

(BY T. MUTTUCUMARU M. A.)

THE Saiva Siddhanta Conference that holds its session this year in Jaffna, the home of Sri La Sri Arumuga Navalar coupled with the movement for an Asian Cultural Federation prompts the present writer to roam in the corridors of the Living Past.

I Introduction

"History is the philosophy of human action". The story of Ceylon, 'the pearl upon the brow of India' unfolds the expansion of Hindu Culture, and the blending of the two sister-races into the Ceylonese Nation. The thoughts and doings of the two major communities throughout the ages present the enchanting tale of the process of evolution of what is today the Ceylonese Nation. To construct the history of Ceylon on a scientific basis one must accept the Sinhalese-Tamil traditions as the central pillar of Ceylon's history. A master-historian who has deftness of an artist and the accuracy of a mathematician would certainly discover that silken cord of fundamental unity between the two races which runs through and through all our national life from the great past to the living present. There has been an inveterate habit among writers of Ceylon history regarding the Sinhalese and Tamils as two entirely independent races standing widely apart from each other professing two different irreconcilable religions and having no community of political or economic interests. It is today of the greatest importance for a true patriotic historian to show as accurately as possible the close relationship that exists between the Sinhalese and Tamils whose religious thoughts, political ideals and economic interests have knit them together indissolubly into one national entity.

II

Geographically, India and Ceylon from the Himalayas to the Dondra Head are one. The Tamilians made their influence felt all over India and Ceylon from times immemorial. The all but narrow Palk Strait separates this small isle from the mainland of the Tamil world. From the Vindyas to the southern most point of Ceylon there are striking similarities in the natural features of the lands of South India and Ceylon. The Nagas of Ceylon and of the Nilgiri Hills were of the same stock of the human family. The early Tamils had ethnic and economic connections with the Kalingas. The first colony of the Kalingas came and landed as tradition has it, in the North-East of Ceylon. The North and East of Ceylon have ever been the home of the Tamils from historic times. The Central and Western districts of Ceylon had always in the past, as in the present, large permanent Tamil populations. Even the South was not free from Tamil influence. Though the North and East form, as politicians say, the stronghold of the Tamils, all Ceylon and Southern India, geographically speaking, are the national heritage of the Tamil race as Ceylon is certainly that of the Sinhalese and Tamils (to repeat it once again) as well.

Writers of Indian History have found in South Indian History such materials as to prove that Indian, if not human, civilisation began in the region of South India and Ceylon. The extant Tamil inscriptions, bronze and ola (palm-leaf) documents

and Tamil classical literature as the "Silapathikaram" (the epic of the Anklet) and Manimekalai throw wonderfully good light on Ceylon history. The three ancient kingdoms of South India, the Tamil trade, the religions; the arts of the Tamils, have always been important factors in shaping events in Ceylon. The authenticated visits of Chinese pilgrims, the Roman, European and Arab traders and travellers to South India have left behind records of contemporary life in India and Ceylon. With these materials in hand we build up the history of the Tamils in Ceylon.

SINHALESE TAMIL-UNITY

The chronicled history tells us that the Sinhalese and the Tamils were forging up the bond of unity from the very beginning of the national life of Ceylon. We need speak of pre-historic times. When Vijaya and the Kalingas usher in the dawn of history in Ceylon he introduces a Tamil colony as well. From Vijaya to Tissa, Tamil and Saiva influence grows greater and greater. The monk-governor of a Tamil province preaches the gospel of the Buddha to the Monarch of Ceylon from the Mahinda Rock. The nun-princess receives a royal welcome in the north-east of the island and passes thorough Tamil country to plant the symbol of the Buddhahood in the would-be, if not already sanctified, metropolis of the Buddhist world. The champions of the Buddha's Faith erect a monument in honour of his rival-in-arms the Tamil hero. Tamil penetration, peaceful or otherwise, takes place now and again. Tamil architects help the Sinhalese Kings to build up the magnificent temples and dagobas and Dhar masalas all over the island, particularly at Anuradhapura and Polonnaruwa. The kings build mighty irrigation works with the help of Tamil engineers. The Kings of Jaffna render timely assistance to the Sinhalese Kings of the South against the Portuguese. Thanks to the grit and bull-dog tenacity of the Kandyans and Tamils the Portuguese were never the masters of the whole island. The Tamils now and again contribute to the ruling dynasties. The Kandyan kingdom ends with a Tamil prince on the throne. The British Constitution grows and develops with Tamil councillors all through the last hundred years forming as it were, 'His Majesty's Opposition' of Ceylon. History points out thus, in unmistakable terms, that Providence has intended the Sinhalese and Tamils to be the heart and head of the body politic in Ceylon.

TAMILS A RACE OF FARMERS

The Tamils are a race of farmers. They introduce paddy cultivation in Ceylon. They help the Sinhalese Kings to make Ceylon, the Granary of the East, and the now-wild-wastes of Wann, a land of smiling fields and a home of at least seven million souls. Tamil merchantmen ply the oceans as far as Rome in the West and Australia in the East. The Tamils, a most democratic race in India, introduced Local Self-government institutions into

(Continued on Page 3)

OUR INDIAN LETTER

EQUATING GANDHISM WITH GOVERNMENT

(BY LANKA)

THE day to day conflict of Gandhian ideals and precepts with current practice and needs in actual government have caused a headache to many parties. Those in government seek to carry on government according to modern needs but these clinging to dogma and others out for mischief cry "Gandhism in danger" and "Fascism in practice." The proper functions of government and Gandhian ideology are very clearly expressed in a statement by Dr. C. R. Reddy, the vice Chancellor of the Andhra University, a former politician of somewhat uncertain alliances but sound convictions. The occasion was the reaction to the Linguistic Provinces Commission findings. His statement is worth reproduction somewhat in detail. After stating that linguistic provinces, however desirable and necessary, are not the first priority, he pleads for giving the government a chance to solve the country's problems. This is his view:

The country must overcome the enemies of the security internal and external and establish itself in invincible strength. Relief and rehabilitation of the millions of refugees suffering horrible privations demand equal priority. I would not distract the attention of Government or weaken its concentration of purpose and economic and industrial resources until our security is unassailably assured. National life is the basis of provincial and we cannot run the risk of having our foundations shattered under our feet. Independence has brought us unforeseen problems and perplexities and we must revise our old order of priorities. Nay more. The old Sivas and Sutras which served for rousing popular enthusiasms against the British and for the ballot box victories are to be recast in the light of historical realism and its sterner struggles and life and death warfare.

Hand-spun and Woven

At one time, some of our leaders were for a Swadeshi Constitution, hand-spun and hand-woven, as it were in our cottages. But in the event, our Constitution has been, with fine electric wisdom, modelled after Western patterns; and few regret this change from ancient India to the modern world. During the debates on the expenditure we are incurring on Government Houses and foreign embassies and missions it was argued, and argued rightly, that it was not possible to go by Gandhian ideals of simplicity, but that the dignity of the State should be the determining consideration. In other words, the State idea has supplanted some of the Gandhian ideals. An even better illustration is this. The Mahatma advised Great Britain to lay down her arms and fight Hitler non-violently even if it meant her being over-run by the Nazi hordes. At the Round Table Conference, he gave it as his conviction that Independent India would not need an army, but that her battles would be fought, as it were, by the Charkha. Times have changed. Truths have altered. We are waging our battles in historic Western style and with Wes-

tern weapons. We conducted our police action in Hyderabad with three armoured armies. I say most emphatically that this is as it ought to be; and the change over from Utopia to History is not only the right course but the only one that gives us a chance of survival, and our culture an opportunity to influence world opinion and world movements. We have to be a fact and not a freak or a fancy. Independence is not a law which will be observed and honoured by everybody spontaneously and with due ceremony. It is a fact to be maintained against ever present possible challenges. Let us therefore cease to be political and economic curiosities and become potent facts, able to cope with the competition of our legitimate rivals in the world as well as the machination of our malignant enemies nearer our home, the implacable foes situated at our eastern and western doors.

Inwardness of Gandhism

If the Gandhian simple life is interpreted, not as primitive life, but as a life of Spartan economy and rigorous training of body and mind, to enable citizens to cope in all serious strenuousness with national responsibilities; and a State organisation, which promoted health and strength of the people and co-ordinated the action of individual for the good of the State—discouraging useless extravagances and pomp and show—such an interpretation would fit in with the special requirements of India in its present stage of evolution. It won't be a plea for the substitution of motor car by bullock carts. Nor could any one under-estimate the sublimity of his Harijan uplift and work by-all and for-all movements, of which the essence is that democracy should not be merely political and confined to voting equality, but should be based on social and economic equities as well, in order to be stable and resolution-proof. In such a society peace would reign supreme, and something and finer than peace—harmony. And if such a society could be established over the entire globe, then, indeed, war and strife and even competitions would become obsolete and there will be harmony spiced and enlivened by friendly rivalry in co-operation and mutual help and support. But that day is too far off to be taken into present account. Gandhism as a spirit is good, one of the greatest and best. It urges us to fight against wrong and for the poor and down-trodden. It preaches courage whatever the odds against. Even the weakest should fight the strongest, if they prove tyrants and exploiters, with such weapons as are available. Weakness might lead to martyrdom, never to abasement. But it does not preclude improving our weapons and adopting effective ones. Gandhism is a spirit, not a dogma. Similarly with other slogans and Sutras which we raised during the foreign regime. They must be revised—abandoned even—in the light of the needs and necessities, national and international of our independence.

Ceylonese Civilisation and Culture

(Continued from page 2)

Ceylon. The Village Panchayats, the Temple committees, the School committees are, as would be shown, of Tamil origin. The history of the introduction, growth and development of these institutions is of absorbing interest as it shows how miraculously the making of the Ceylonese nation took place through periodic introduction of Tamil elements in the bed-rock of the Ceylonese national life. A monograph on the 'Local Government in Ancient Ceylon' would be an invaluable addition to the knowledge of the world about our time-honoured island home. This paper gives a short chapter on the planting and growth of democratic institutions best adapted to the genius of the race.

The Sinhalese-Tamil unity is clearly perceptible in the language literature and arts of the country. Philologists and pandits may bring in arguments, but we make bold to show that the language and literature have one and the same background, common characteristics and common ideals of thought. The folklore and folk songs and dances have certain common Sinhalese and Tamil characteristics. Art critics say that the Indo-Ceylon art of the ancient ruined cities of Ceylon is the product of the joint efforts of the Sinhalese and Tamil artists and craftsmen. This paper examines the contributions made by the Tamils and Sinhalese respectively to Ceylonese Art and notes the points of unity in their aspirations.

RELIGIOUS UNITY OF RACES

The religious unity of the two races is the last of the most effective bonds that forge together the two as one whole national unit. Through messages of peace and goodwill, through festivals, rites and ceremonies, the Tamils have ever been the barbingers of joy to Ceylonese hearths and homes. The sacred shrines of Adam's Peak, Anuradhapura, Dondra Kōnesar Malai, Kataragama, Muneswaram, Thirukethiswaram and Madhu form the common platform of the adherents of all the great religions of the world, particularly of Hinduism and of her rebel child, Buddhism. Kapuralas and Mahants may wrangle, politicians may hold mass demonstrations, but the Sinhalese and Tamils, as we shall indicate, will continue to lift up their hands in prayers with their hearts beating in unison whether at Buddha Gaya and Sarnath in Hindu India or at Adam's Peak or Kataragama in Buddhist Ceylon.

The present writer in his study of history has found in his own way the reading of Ceylon History a soul enthralling pleasure, for unlike the histories of Western Europe which abound in narratives of wars and political and social intrigues, the story of this island which has a connected history of 2000 years sings of the birth and growth of a united nation from the union of two great races of Aryavarta and Dhakshinapata. History gives the facts, and unfortunately those who have written learned history books on Ceylon have so far given only chronicle or date and fact history. Armed with these facts given by eminent research scholars through their books, he has made, certain conclusions of his own. He makes no claim for original research-after all no man after Adam can boast of originality. These conclusions are the results of stray thoughts on the historical facts. This paper would justify its coming into existence, if it

JAFFNA URBAN COUNCIL

Constituted From January 1, 1923

Constitution

The only change was the election of Mr. J. Patrick as Vice-Chairman in place of Mr. K. V. Sinnathurai.

Finance

The rates and taxes of 1946 were re-imposed. A tax on entertainments was also levied and Rs. 64,523 was collected.

Revenue was Rs. 847,184 which is Rs. 299,704 more than that of the previous year. Expenditure was Rs. 793,678 compared with Rs. 560,557 in 1946. The accumulated surplus which was Rs. 45,408 at the commencement of the year stood at Rs. 98,914 on December 31, 1947.

The Block Grant from Government was Rs. 65,776 and the subsidy on account of war allowance, Rs. 207,024.

The grant for roads damaged by military traffic was Rs. 10,000.

The arrears of property rate outstanding on March 31, 1948, amounted to Rs. 20,405. There was an improvement in the collection of revenue.

Thoroughfares

Several lengths of road and paths were gravelled and metalled. Many existing roads were improved and drains, retaining walls, culverts and bridges constructed.

Council Lands and Buildings

Two public latrines were constructed at Passaiyoor and Navatankui.

A Maternity Home was constructed during the year. The entire cost, Rs. 11,831, was met by Dr. S. Subramaniam, J. P.

Public Health

Birth rate increased to 35.9. Death rate, 16.7, and the infant mortality rate, 135, declined. The maternal death rate was 9.1.

The general health of the town continued to be satisfactory. 287 latrines were constructed during the year. The Council's nine midwives attended on 788 deliveries compared with 1,157 during the previous year and 9.1 in 1945. The Council has seven Maternity Homes which are rendering a useful service.

No epidemics of any major disease occurred during the year.

Slum Clearance Scheme

A sum of Rs. 2,266,800 was provided by the Central Government for the Karayur Housing and Slum Clearance Scheme. This was later increased by Rs. 3 lakhs. Good progress is being made with the Housing Scheme.

Hospitals

The Government decided to shift the Infectious Diseases Hospital from Jaffna Town to Navatankui.

Electricity Department

The working resulted in a profit of Rs. 70,999. The Reserve Fund stood at Rs. 23,292 which is very inadequate. The extension work on Palaly road was completed during the year.

Audit Inspections

None.

Special

This Urban Council is to be converted into a Municipality from January 1, 1949.

provokes thought and criticism, and as a result of awakened interest, some great philosophic historian would give to the world a Book on Ceylon to paint the picture of the Glory that was Ceylon sketching out clearly in vivid colours the contributions made by the two great races making up the Ceylonese Nation whose story reads like a most wonderful Romance.

Reception Address At Saiva Maha Nadu

Mr. R. Sivagurunather, Chairman of the Reception Committee, in the course of his address referred to the great work done by Sri la Sri Arumuga Navalar and the late Sir P. Ramanathan in the cause of Saivism and paid a tribute to Sri S. Shivapathasundaram Pillai, Retired Principal Victoria College for his continued service to Saivism on the platform and in the press.

He next made mention of the activities of the Jaffna Saiva Paripalana Sabha, the Jaffna Hindu College, the Hindu Organ and the Inthasathanam.

Paying a fitting tribute to Mr. M. Balasubramania Mudaliyar the President of the 43rd Annual Sessions, Mr. Sivagurunather recalled his activities in connection with the Samajam and his contribution to the growth of the Samajam.

Next he welcomed Mr. T. S. Kandasamy Mudaliyar, M. A., Mr. C. M. Ramachandran Chettiar, B. A., B. L. and Srimathy S. Sivakami Ammai who had so readily consented to deliver speeches. The services of Mr. K. Arangesamy Mudaliyar, Secretary of the Samajam were appreciated by all Savaivaites, said Mr. Sivagurunather, in conclusion and before calling upon the President to deliver his presidential speech, hoped for the strengthening of ties between Ceylon and India by similar exchange of learning between the two Hindu countries.

Saiva Siddhanta Samajam

First Day's Evening Sessions

The evening sessions began with the welcome address by the Chairman of the Reception Committee of the Saiva Mangaiyar Mabanadu Srimathi Selvanayaki Thiagarajah. It was followed by the Presidential address of Srimathi Sivakami Ammai President of the Pakam pariyal Kalakam. Srimathi P. Rajeswary delivered an address on சைவ சமயத்தின் தோற்றம் and Pandit Miss M. Amirtambikai (B. A. Hons) spoke on சைவ சமயத்தின் சமயக் கொள்கை. Salem Srimathi A. K. Kamadchiammai who was expected to deliver a speech on women and religion could not do so owing to unavoidable circumstances.

At 6 p. m. the Music Recitals began with the singing of Thevaram by Ramanathan College students in orthodox Panmaral. It was very much appreciated by those assembled.

Ayalur Sri Krishnan's Music Recital was a highlight of the days performance. He won many an applause from the audience.

Ceylonese Chief Justice

Mr. Justice Wijewardene has been appointed Chief Justice consequent on the retirement of Sir John Howard.

Saiva Maha Nadu

Music Recitals

Programme

27-12-48.

6-7 p. m. Item by Ramanathan College students.

7-9 p. m. Vocal: Sangeethaboo-shanam Sri N. Shunmugaret-nam. Violin: Sri K. Shunmuganantham. Mritangam: Sri N. Thangam. Gatam: Sri P. S. Arumugampillai. 28-12-48.

6-7 p. m. Vocal: Miss. S. N. Saraswathy. Mritangam: S. N. Parameswary. Violin: Sri K. Shunmuganantham. 7-9 p. m. Sangeetha Kathaprasangam, Sri T. Kumaraswampilla, "Karaikalama-maiyar Saritiram." 29-12-48

6-7 p. m. Vocal: Sangeetha-pooshanam Sri A. Somasundaram. Violin: Sri K. Sathi Vinayagam. Mritangam Sri M. N. Selvedurai. 7-9 p. m. Vocal: Ayalur Sri Krishnan. Violin: K. Shunmuganantham. Mritangam: Sri N. Thangam.

Palaly (Kopay) Training College Old Boys' Association

A meeting of the above Association took place on 20-12-48 at the Palaly Government Training College hall with Mr. S. Nadarajah in the chair, and the following resolution was unanimously passed.

"This meeting resolves to hold the First inaugural meeting of the Palaly-Kopay Training College Old Boys' Association during the Easter holidays for considering the future educational policy and finding out ways and means of redressing the grievances of teachers.

The following office bearers were elected for the ensuing year. Messrs S. Kandaswamy (President) R. Tambirajah (Vice-President) T. Kasinathan & M. Ramalingam (Joint Secretaries) S. Muthiah (Treasurer) and Messrs K. Kathiravelu, A. Nadarajah, K. Chelliah, E. Nagarajah, S. Paramasamy, G. M. Delimah were elected members of the committee.

All old students of Kopay Palaly Government Training College are kindly requested to forward their addresses to the Secretary.

M. Ramalingam, Teacher, Kurmpasiddy, Tellippalai.

Trincomalee News

Urban Councillor Declared Ineligible

Mr. B. Wijanathan, who was recently returned to Ward 4 of the Trincomalee Urban Council, has been declared to be ineligible to be a voter and accordingly Mr. Justice R. F. Dias has ordered the erasure of his name from the electoral list. This application to have Mr. Wijanathan's name expunged from the electoral list, was made on the ground that he had not lived continuously for a period of six months within the period December 1946 to May 1948, within the electoral district.

Petrol Ration Probable

Sir John Kotelawala, Minister of Transport and Works, in a Press statement says the Petrol Control Department, set up to be in readiness for the re-introduction, if necessary, of petrol rationing, has compiled necessary statistics and assessment of each individual consumer's requirements, on the basis of the liberal scheme of rationing proposed by him earlier.

The Department, he adds, will send out during the next few days, to persons whose applications have been received, letters of authority as well as the petrol coupons they are entitled to for the first month of control.

These letters of authority as well as the petrol coupons which are being sent out simultaneously, should be carefully preserved by the consumers to be used if and when rationing is re-introduced.

Sir John stresses that if the public co-operates by voluntarily reducing their petrol consumption by at least 25 per cent. no necessity for rationing would arise.

He assures the public that it is his desire not to re-introduce petrol rationing if there is any possibility of avoiding it.

Religious Education in Hindu Schools

A general meeting of Teachers, Headmasters and Managers of Hindu Schools will be held on 30-12-48 at the Jaffna Hindu College Tamil School under the auspices of the Saiva Paripalana Sabha to devise ways and means to encourage Saiva Religious Education in Saiva Schools. Mr. S. Sivapatha Sundarampillai, B. A. will preside.

PROGRAMME

Speeches by I. Mr. S. U. Somasegarām, M. A. on சைவ சமயத்தின் தோற்றம், 2. Sri M. Gnanaprakasam B. A. B. Sc on religious Education in Hindu Schools, 3. Resolutions.

Ceylon University Pro-Vice-Chancellor

Professor A. W. Mailvaganam, Dean of the Faculty of Science, has been appointed Pro-Vice-Chancellor until May 31, 1949 during the absence on leave of the Vice-Chancellor.

Professor A. Kandiah will act as Dean of the Faculty of Science during that period.

PUBLIC MEETING AT TOWN HALL

A meeting will be held on the 30th inst. at 5 p. m. under the auspices of the Saiva Paripalana Sabha. Mr. M. Balasubramania Mudaliyar B. A., B. L., President Saiva Siddhanta Samajam, Mr. K. Rangasamy Mudaliyar Secretary of the Saiva Siddhanta Samajam and Srimathi Sivahamiammal will deliver lectures.

The Chavakcheri Hindu College

REOPENS

Thursday the 6th January 1949 at 9 a. m.

Admission Tests 9.20 a. m. - 1.30 a. m.

Pupils (boys & girls) seeking admission to Form 1 must not be over the age of 13 on 1-1-49

" 2 " " 14 " "

" 3 " " 15 " "

J. S. C. " " 16 " "

Pre-S. S. C. " " 17 " "

S. S. C. " " 18 " "

H. S. C. Classes start work after Thai Pongal on 17-1-49.

Students can select from amongst the following subjects—

A 1. English, 2. Tamil, 3. Sanskrit, 4. History, 5. Government.

B 1. Mathematics (Pure and applied) 2. Biology (Botany and Zoology) and 3. Chemistry.

C. H. C. THE PRINCIPAL 21-12-48.

(M. 185, -28-12-48.)

The Jaffna Co-operative Stores

LTD.

Motor & Electrical Show Rooms,

MOMSAC BUILDINGS

GRAND BAZAAR.

JAFFNA.

Telephones: 70 & 137. Telegrams: "LAKSHMI"

Enquiries solicited for all your

Electrical Goods, Radio sets & Gramophones, Austin Cars, Austin Vans, and Chassis, Car Parts, Bicycles and Cycle parts, India Super Tyres and Tubes, Water Pumps, Paints, Hardware, Typewriters: Remington, Underwood and Haldia, Filing Cabinet, Office Equipment Etc.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 975

In the matter of the estate of the late Sinnacuddy Marimuthu of Kanthermadam Jaffna Deceased.

Sellachchy widow of Sinnacuddy Marimuthu of Vannarponnai East Jaffna

Petitioner.

Vs.

- 1. Marimuthu Thuraiyappah
2. Marimuthu Apputhurai
3. Poopathy daughter of Marimuthu
4. Sellammah daughter of Marimuthu
5. Nakanather Kumaraswamy all of Kanthermadam, Jaffna

Respondents.

This matter coming on for disposal before R. R. Selvadurai Esq. District Judge Jaffna on the 8th day of December 1948 in the presence of Mr. V. Sivasubramaniam Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner dated 30th March 1948 having been read.

It is ordered that the said Nakanather Kumaraswamy the 5th respondent be appointed guardian ad litem over the 2nd to 4th respondents (minors) and the said widow of the deceased Sellachchy widow of Marimuthu the petitioner is entitled to have letters of administration and the same issued to her accordingly unless the respondents shall on or before the 21st day of January 1948 appear before this court and show sufficient cause to the satisfaction of this court to the contrary. The minors to be produced on the said date.

This 8th day of Dec. 1948 Sgd. R. R. SELVADURAI District Judge.

Drawn by V. SIVASUBRAMANIAM Proctor for Petitioner.

(O. 119 28 & 1)

Patel Warns Pakistan

Speaking on the resolution moved by Sri Shaunkarrao Deo on 'Sufferers From the Partition' at the Subjects Committee meeting of the Indian National Congress. Sardar Vallabhbhai Patel, Deputy Prime Minister of India, gave a warning to Pakistan that if conditions were not created suitable for the Hindus to live in East Pakistan they must accept the suggestion given by him.

India could not allow the flow of refugees to continue. If proper conditions were not created India would not take it lying down, he asserted.

WANTED

Wanted a propoganda officer to do propoganda for the Saivaparipalana Sabai Jaffna, to canvass orders for the Sabai publicatious and subscribers to the Hindu Organ and Inthusathanam. Salary according to qualifications (A retired teacher preferred). Apply with testimonials before 10-1-49 to the Manager Hindu Organ Jaffna.

NOTICE

'The Jaffna Hindu Ladies' College, Vannarponnai, will be reopened on Wednesday, the 19th of January 1949 after the Pongal holidays. Provision is made to teach General Science, Home Craft Music, Art and Civics as G. S. S. C. subjects in addition to English Literature, Hinduism, Mathematics, Botany, History, Geography and Hygiene & Physiology.

Arrangements are made to open H. S. C. Classes in Arts from the year 1949. The College provides hostel accommodation.

C. SAROJINI RAO, M. A. L. T. Principal. M. 179-21-2 to 4-1-49.

VEDANTA MOOLA SARAM

OR

THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 21-12-48)

CXIV

XXII. THE KAIVALYA UPANISHAD (contd)

The following Sruties continue His description as seen by the Muni (sage) thus enlightened: He only is Brahma, He is Rudran He is Indran, He is the Indestructible, the Supreme, the Self-luminous, He only is Vishnu, He is the Life-breath, He is Kalan (Time or Yaman), He is Fire, He the moon, He Himself is all, what has been and what is to be, the Eternal. Thus knowing Him, one overcomes Mritya (anavam or death). There is no other path to liberation (from bondage). He who sees the Lord abiding in all beings abiding in the Lord, He attains the Supreme Brahman. There is no other means (Sruties 8 to 10.—We have already had something to say on these verses in our preliminary remarks as also in the invocatory paragraph which we adapted from this Upanishad when we started writing the present series of articles. References to the presence of God in everything and the presence of everything in God are very frequent in the upanishads and other shastras. This is a part of the Dahara Upasana, all the world, everything that appears therein, is for habitation by the Lord, thus starts the very first Upanishad that we studied, the Isavasyam all the worlds both the Chetana Prapancham (சேதனப்பிரபஞ்சம், souls para) and the Achethana Prapancham (அசேதனப்பிரபஞ்சம், the material world, Pasam) constitute the Lord's body. God is the very life (or soul or moving principle) of this universe. It is in this sense that He is described as seated in the innermost recess of the heart, a tiny little cave, bigger than the size of a thumb, the Dahara Akasam. Though so small and tiny, the smallest of the small within us, He is also outside of us and our worlds, greater than the greatest. Cf among others Chand: Up: III, 14, 3: "The Atma (Antaratma. God) within the heart, smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed, yet greater than the earth greater than the sky, greater than the heavens, greater than all these worlds" Also the following verse from the Tamil, among others.

இந்திலைநான் இல்லையெல்ல எல்லாம் நான்
இடந்தினிலும் நான் எல்லா இடத்தினிலும் நின்ற
அந்நிலையை அறிந்து, அந்நகராணிகளின் அடக்கி
அறிவது ஒரு குறி குறவின் அருளினால் அறிந்து,
மன்னு சிவந்தனை அடைந்து நீண்ட, அவன்நடுவே
மருது புக கரணங்கள் சிவகரணம் ஆகத்,
துள்ளிய சாக்நிதம் அந்நிற் துர்ப்பாத்தம்
தோன்றமுயல், சிவனுபவம் கவனுபூதிகமாம் (Siddhiyar)

If you have not reached this (Jivanmukta) state, convince yourself of the truth of the fact that everything abides in God and God abides in everything, restrain your mind (and other faculties), know (and meditate on) the goal graciously taught by the Guru, approach God who is ever present (with you) and taking your stand in Him, convert your bodily faculties into Divine faculties by His Grace. Thus endeavour to realize the Turiyatita (all transcending) state even in your bodily waking state. Then will God-enjoyment become your own.

That the enlightened (sages or Jivanmuktas) see God only (and nothing but God) in everything will be apparent from such verses as the following from Siddhiyar:

பாசுனத்தார் பாத்தத்தரிச்சித்தோர் பாமே
பாத்திருப்பார் பதார்த்தங்கள் பாரர், பாக்க
வரும் ஞானம் பலஞானம் அஞ்ஞானவிக்ரீபகம்,
வாச்சிய வாக்கஞானம் வாய்ந்நவந்தின் கலக்கம்
தரும் ஞானம், போக குதிந் ஞானம் ஜேயம்
தங்கிய ஞானம் சங்கற்பண ஞானம் ஆதம்
தீருஞானம் இவை எல்லாம் கடந்து சிவஞானம்,
ஆதலால் சிவன்முத்தர் சிவமே கண்டு இந்'பார்.

Those who have realized God through Para Gnanam (Godly knowledge) will see God alone and nothing else. Knowledge of these (letter) is localized knowledge of various kinds Knowledge derived from hearing and reading is confused knowledge arising from Suddha Maya. Higher than these is knowledge differentiating between knower, knowledge and the known, but this is differentiating mental knowledge only (and not realization), Sivagnanam (or Godly knowledge) above which transcends all these, is true knowledge. Therefore Jivanmuktas (the truly enlightened) see God alone (and nothing else).

Here follows a verse of the highest importance (sometimes mis-translated) which, while reiterating the same Dahara Upasana in another form, at the same time, emphasises the importance of the Omkaram: Having made the Atma (Jivatma, Pasu, soul) the (lower) Arani (அரணிச்சிக்கடைகோல், wood used for generating fire by friction) and Pranavam the upper arani (or churning rod) by repeated churning with (the rope of knowledge (i.e. by continuous meditation) the wise man burns up (all) Param or bondage (Sruti II).—That the word "Atma" in this verse refers to the Jivatma (Pasu or soul) and not to the Antaratma or Paramatma (God) is quite clear. In case it is taken as referring to the latter, there is no need to have recourse to a churning rod (the Pranavam) and a rope (knowledge or meditation) to discover it. The fact is that God is concealed within man (the Jivatma) like fire latent in firewood and has to be brought out by repeated churning (meditation or friction). Cf. the following Davara hymn which gives expression to the same truth in practically identical words, with an additional analogy thrown in:

(To be Continued).

Direct Shipment Expected per S.S. Duino



TITAN

BRAND

CEMENT

MADE IN ITALY

Most popular & higher appreciated for 100 years in Ceylon

Manufactured to suit all climates of the Island AVAILABLE IN PAPER PACKETS OF 112 LBS. AWAIT ARRIVAL

BOOK EARLY YOUR REQUIREMENTS FROM:— Abdulhusein Jafferjee, 51, K. K. S. Road, JAFFNA.

C. 4. 6-7-48 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's) Shroff.

Bank of Ceylon

(Incorporated by Ordinance No. 53 of 1938)

Bankers to the Government of Ceylon

Subscribed Capital Rs. 4,500,000.00
Paid up Capital Rs. 3,000,000.00
Reserve Fund Rs. 2,600,000.00

Head Office Bristol Street, COLOMBO. Foreign Department C. O. H. Building York St. COLOMBO
BRANCHES—PETTAH (COLOMBO), KANDY, GALLE, TRINCOMALIE, PANADURA, KURUNEGALA, BADULLA, BATTICALOA, AND

LOCAL BRANCH OFFICE 242 HOSPITAL ROAD, JAFFNA

The Bank offers special facilities to Customers
Current Accounts Cheques payable in all principal towns in Ceylon (except Trincomalee, Badulla and Batticaloa) collected free of charge.
Savings Deposits Maximum Rs. 10,000/- Interest 1 1/2% per annum. Withdrawals on demand.
Fixed Deposits Rates on application.
Loans & Overdrafts Against approved securities.
Foreign Exchange Our Foreign Department is especially equipped to undertake all classes of foreign exchange business. Agencies established all over the world. London Agents—Barclays Bank Ltd. New York Agents—Irving Trust Co. Special facilities for T. T. and draft on India and Malaya.
T. S. Muttulingasamy Agent

[Sd. 54, 1-8 to 30-9-49]

Printed and Published by S. P. KANDIAN, F. I. S. A. (Lond) residing at 245 Navalat Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabhai, Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna on Tuesday, December 28, 1948.

Chief Editor T. MUTTUSAMPILLAI.

SALE OF TODDY RENTS—VAVUNIYA DISTRICT

1st: March to 30th September 1949.

Sale of rents of the under mentioned toddy taverns for the period 1st March to 30th September 1949 will be held at Circuit Bungalow, Mullaitivu on 12th January 1949 from 10.30 to 11.00 a. m.

2. Prospective tenderers are referred for full particulars to the notice published in Government Gazette 9932 of 23rd December 1948.

N. MANICA IDAKKADAR, Assistant Government Agent, Vavuniya 18 December 1948.

LIST OF TAVERNS REFERRED TO

Table with 4 columns: Number, Division, Local Area, Time tenders close. Includes Maritime Pattus, Valayanmadam, Alampil, Vavuniya North, Kanagarayankulam.

TRADE & TRANSPORT Co. Ltd.

HARDWARE DEPARTMENT 100 K K S ROAD, JAFFNA

Dealers in CEMENT, IRON GOODS, PAINTS, DISTEMPERS AND ALL OTHER ITEMS OF INTEREST TO BUILDERS AND CONTRACTORS.

DIRECT IMPORTERS OF

- SAPOLIN PAINTS 'S' BRAND PAINTS
BLUNDELLS PAINTS INGHAM'S 'LADY BRAND'
CEMENT ETC, ETC. IVARNISH

Comprehensive stock of House Decorative materials in many colours and shades

We invite you to inspect our Paints Section

M. 168. 1-12 to 31-12-48