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RECONCILIATION OF RELIGIONS - VEDANTIC VIEW

A new thing has come into history—that is Western Vedanta. For centuries and perhaps millennia Vedanta influenced and moulded the East, passing from the richness of original Brahmanism to the austerity of Theravadin Buddhism, through the counter-richness of Mahayana and so again to the counter-reformation of Sankara and the Vedanta we know. But, saiva for some tentative influence—such as the missionary effort of Asoka and the small though steady trickle of Indian ideas through Alexandria—Vedanta did not really strike the West. Christianity, had it not been torn from its original rooting spots by Islam and made to specialize in the Western legalistic form of Catholicism, would no doubt have exchanged many ideas with India. As it was the Christian Church on the coramandel coast—and claiming descent from St. Thomas did not remain a live link and the Buddhist missionaries who entered the Mediterranean world made no distinctive mark. True, there is a church in Sicily dedicated to St. Barlaam—a garbled form of Buddha's name made famous and saint-worthy because of a garbled but very popular story of his life and renunciation. The width and subtlety of Indian thought, the range of its cosmology, the depth of its psychology never, however, succeeded in enlarging the narrow Hebrew scheme of things, that Apocalypse and Eschatology, that has ever since cramped and hobbled the religion of the West. That the Eastern churches of the Levant would have made some use of this treasury of knowledge there can be little doubt when we see how many Indian ideas are present in Origen, how clearly he holds reincarnation and with what liberality he wished to draw upon the East for insights, for those illuminations from the Christians that were before Christ. The mistake of the council of Chalcedon—fourth century—in condemning reincarnation—removed from Christianity a view of things which till then had been liberally entertained and with which the cruel finality of everlasting punishment for the mistakes of this one life would not have disgraced the 'religion of love'.

Intense not Narrow

Indeed we may say that the appearance of Vedanta in the West as a living religion—and not as an academic study, is inevitable just because the religious heredity of the West has now outgrown the tight Hebrew pot of cosmology in which it has been growing for two millennia. A faith that taught hell for those who did not get themselves saved in this life was suited enough to put the fear of God into barbarians or into men too busy to do much more than make a dash

with their last breath for a death-bed repentance. But for people really interested in the spiritual world, really desirous of growing in spirituality and filled with a real longing to know and love God such doctrines were, far from being any help, a terrible obstacle. Catholicism has become increasingly dogmatic; Protestantism increasingly secular and humanist. Where were men to find a religion that was intense but not cruelly narrow, wide but not vague, loose but not tepid? Vedanta in the broad range that is given by the Vedanta mission of Southern California is the answer.

And the very breadth of Vedanta combined with its force is bound to embrace and develop much that is now lying latent in our Western thought and spirit. When Christianity went to India it became in form and in much of its spirit Indian. When the Indian reformed Brahmanism that we call Buddhism went into China it took on many of the forms and manners of China—so much so that today when people imagine that warrior spirit Gautama they think of a rather obese Mongolian dozing. So today when Vedanta comes to the West it will, now that it has been acclimated it owes so much to Swami Prabhavananda—take on and make a distinctive Western Vedanta. What that will be we cannot say. Few historical studies are more interesting than to see what it is that the spirit of an area and province will pick as its peculiar accent and expression of a universal truth. For example when Tantric Buddhism—a queer enough synthesis in all conscience—entered China by way of Tibet and the Shakti-Shakti Symbol of Union was shown to the Chinese they made no protest as far as can be discovered to this rather startling picture of Spirit and Expression, they simply dropped that symbol making gradually their own iconography. So no doubt gradually the West will pick those Asiatic forms and from them make ones of its own which best express for it by symbol that which all agree is in its Essence inexpressible.

Common Ground

It is easier to speak of the Perennial Philosophy, the Eternal Gospel, the Universal Religion than actually to define them—or it. We can see that certain general principles run through the great religions that have affected mankind for many centuries. But when we come to consider what are the actual essentials and what merely matter of time and place, topical and local, then the issue is far more difficult. Probably there is not a religion

(Continued on page 4)

The Indian Republic

Presidential Election

Consensly Calls For Nominations

Nominations for the election of the first President of the Indian Republic as per provisions of Article 380 of the Constitution have been called for by the Secretariat of the Constituent Assembly.

A communique issued by the Constituent Assembly Secretariat in this connection says:

"Article 380 of the Constitution of India makes provision for the election of the first President of India by the Constituent Assembly. Under the rules for the election of the President just published, any person may be nominated for the office of President, but only members of the Constituent Assembly are entitled to nominate. All nominations, duly seconded and agreed to by the candidate himself, are to reach the Secretary of the Constituent Assembly (who will be the Returning Officer) by 3 p. m. on January 23, 1950.

If only one candidate is nominated, he will automatically

Telegraph Office At Anaicottai

The formal opening of Telegraph and Telephone call office at Anaicottai Sub-Post Office by the veteran Post Master Mr. V. Suntharampillai took place on Tuesday the 10th inst.

Owing to shortage of materials these facilities were not provided, for at this A grade Sub Post Office when it was opened two and a half years ago.

Anaicottai S. P. O. serve a vast area as it is situated in a central spot having on its northern and Eastern sides Suthumalai and the Western side Navaly.

be declared elected as President. If there are more candidates than one, then an election will be held at 3 p. m. at the meeting of the Constituent Assembly on January 24, 1950. The candidate who gets the largest number of votes at the election will be declared elected. The result of the election will be announced on the same day in the Assembly and published in a Gazette of India Extraordinary.

A UNIQUE EDUCATIONAL ARENA

Learning Made Easy And Exciting

The Museum of Science and Industry at Chicago, Illinois, which was visited by Prime Minister Nehru, on October 27, during his tour of the United States, is a unique educational arena where learning is made easy and exciting. Using animation, light, color, and dramatic portrayal, its constantly changing exhibits demonstrate the advances of science and technology and their application to everyday living.

There are more than 200 exhibits in the museum's 14 acres of floor space. In its four pavilions are exhibit-areas dedicated to chemistry, fuels, medicine, agriculture, transportation, graphic arts, engineering and other scientific fields. Many exhibits can be operated by visitors, the visitor pushes buttons and turns handles, and machinery whirs and throbs at his touch. Experts explain the exhibits and answer questions.

Popular Exhibit

One of the most popular exhibits is a coal mine, where the visitor can see live miners at work. The visitor can launch a model ship. He begins to understand the workings of his own automobile by inspecting a cut-away moving model of an auto engine. He gains a new appreciation of his home radio when he sees how electrical energy is transformed into sound. At a model farm, he can inspect barns, silos, and milkhouses, and can operate modern agricultural equipment.

A number of the exhibits, prepared with the assistance of the museum staff, are sponsored by industrial corporations. As many as 25 major industries have presented exhibits in a single year.

The museum has an informal, friendly atmosphere. Many exhibits can be seen from comfortable lounges. Floor coverings relieve the strain of walking on marble floors. Smoking is permitted. In its eight theatres, with a total seating capacity of 1,800 visitors can enjoy motion-picture films, demonstrations and lectures on scientific subjects, organ recitals, choral singing, and dramatic productions. A big cafeteria serves nearly 500,000 meals a year.

Its Influence

Since 1940, annual attendance at the museum has risen from 650,000 to 2,000,000, and the average length of each visit has increased from 55 minutes to 3½ hours. Admission to the museum, which is open every day of the year except Christmas, is free.

The influence of Chicago's Museum of Science and Industry extends beyond the great city it serves. It is visited by people of all ages, from all walks of life, from every section of the nation and from many other lands. More than 90,000 school children, from all parts of the Mid-west and from states as far west as Colorado and far east as New York, have visited the museum in a single year as part of education.

SAGE YAJNAVALKYA

(By SRI SWAMY SIVANANDA)

THE name of Yajnavalkya of Mithila stands distinguished both in the Srutis and the Smritis. He is specially known for his unsurpassed spiritual wisdom and power. The seer of a Veda Samhita from Bhagavan Surya, the revealer of Brahman, Jnana, to Janaka, Maitreyi and others, Yajnavalkya hails supreme among sages of sacred memory. As to his obtaining the Shukla-Yajurveda-Samhita from Bhagavan Surya, there is the following history:

Yajnavalkya was the son of the sister of Mahamuni Vaishampayana, the Vedacharya of the Taittiriya section. He was studying the Taittiriya Samhita from Vaishampayana who was also his Guru. Vaishampayana had many other disciples too, who were all students of the Taittiriya Shakha.

Once, all the Rishis decided to form an association near the Meru mountain and made a rule that any Rishi who would absent himself therein at the appointed hour shall incur the sin of Brahmahatya (killing of a Brahmin) for seven days. On that particular day fell the Shradha (death) ceremony of Vaishampayana's father. Vaishampayana thought, "Somehow I have to perform my father's ceremony. If the sin of Brahmahatya comes to me, my disciples will observe the expiatory penance therefor". So Vaishampayana could not attend the meeting of the Rishis. And accordingly he incurred the sin of Brahmahatya.

Then Vaishampayana said to his disciples, "Now I have to expiate this great sin of Brahmahatya. Therefore, you all will observe, for my sake, an expiatory penance for seven days."

At once Yajnavalkya stood up and said "O Gurul! All these are poor spirited young students. They will not be able to undergo such a hard penance. So instead of all I myself alone shall observe it in the manner in nobody else can". Vaishampayana told Yajnavalkya not to undertake it alone. But Yajnavalkya persisted. The preceptor was offended at this audacious attitude of the disciple, and said, "O proud one; you are very much conceited. You get away from me. Enough with you who is disposed to despise wise Brahmins. Give back to me immediately whatever you have learnt from me".

Krishna Yajurveda

At the order of the Guru Yajnavalkya, the son of Devarata, vomited out the collection of the Yajus in the form of food. The other disciples ate that food taking the form of the Tittira birds, because they were very eager to receive the same. They, then, had the direct revelation of those Yajurveda collections. As the Tittira birds ate this Veda, it is thenceforth called the Taittiriya Yajurveda or Krishna (black) Yajurveda on account

of its being the vomited substance.

Then Yajnavalkya determined not to have any human Guru thereafter. Thus he began to propitiate the Sun-God, Surya. Yajnavalkya worshipped and extolled the Sun, the master of the Vedas, for the purpose of acquiring the fresh Vedic portions not known to his preceptor Vaishampayana.

Yajnavalkya said "Prostration to the glorious Aditya who in the form of the Atman abides in all beings. I bow to Him who surrounds all like Akasa, who is one and not separated or distanced by limiting conditions. O Great God, O creator I contemplate upon that glowing sphere which lights and warms the whole world! O God who burns all miseries wrought by unrighteous activities, who burns ignorance which is the seed of activity! O Lord I worship Thy lotus-like feet praised and worshipped by the rulers of the three worlds. Give me those portions of the Veda which are not known to others."

The Sun-God, the glorious Lord Hari, pleased with his penance, assumed the form of a horse and taught the sage such fresh portions of Yajur-Veda as were not known to any other. This Veda goes by the name of "Sukla", "Madhyandina", "Kantava" or "Vajasaneyana" Yajur-Veda. Yajnavalkya divided this Veda into fifteen branches each comprising hundreds of Yajus Man-

(Continued on page 3)

Veemankamam Elaighnar Sangam

Fifth Annual General Meeting

The Fifth Annual General meeting of the Veemankamam Elaighnar Sangam was held on Saturday the December, 1949 at 3.30 p.m. at the Bharathi Reading Room with the President Mr. N. Balasundaram in the chair. The President in his address made an appeal to all the members and the well wishers of the Sangam to donate liberally towards the building of the Permanent Reading room which is nearing completion.

A resolution requesting the Government to enforce by law temple entry and the abolition of the age old custom of animal sacrifice in Hindu temples was unanimously passed.

The election of office bearers for the ensuing year resulted as follows:—President: Mr. N. Balasundaram; Vice-President: Mr. V. Iyadurai; Secretary: Mr. S. Rajaratnam; Treasurer: Mr. S. Navaratnam; Auditor: Mr. V. Thambiah.



Hindu Organ

TUESDAY, JANUARY 17, 1950

Treasure These Thoughts

Those who have everything but thee, my God, laugh at those who have nothing but thyself

—TAGORE

A SOCIALIST STATE

IF PANDIT NEHRU WHOSE anti-bourgeois conception of Government is well-known grows despondent regarding the setting up of a full-fledged socialist state, it is idle pretension for statesmen of lesser calibre to talk about a classless society enjoying economic ease. The Indian Premier was candid as usual when he freely admitted the fact that the Indian Government could not be terminologically described as a socialist administration. In all his recent speeches both in India and elsewhere the Indian Leader had referred to the need for social and economic freedom - implying thereby that the political freedom of India, however unique its achievement might be, could not be hailed as complete without freedom from poverty being assured for the average citizen. "A new social relationship in the new context" was how Panditji tersely referred to the basic problem India and Sri Lanka were facing.

The Commonwealth nations would do well to pay their full attention to the economic rehabilitation of their countries for a while forgetting to picture a nightmare in Communism. Socialisation can succeed only where the peasants, the masses are kept contented and taken into confidence by the Government. The success of the Chinese Revolutionary leader Mao Tse-tung is as spectacular as it is significant considering the fact that his campaign was against a leader who piloted the Chinese nation for nearly two decades, because the Communist Chief moved with the peasants while the Nationalist Generalissimo was parleying with plutocratic politicians, and solved the only problem for Chinese peace—the land system and gave comfort and relief to the peasantry. It may be well said of the Chinese leader that he alone of all the popular brand of Communists has understood the real significance of Marxism.

In Sri Lanka there is unending talk of a Socialist state, ironically enough by all political parties; but no party has given serious thought to this question nor has endeavoured to understand what they are talking about. We are glad, however, to note that the first Leftist Mayor of Colombo, Dr. Kumaran Ratnam, has made a sincere effort



By VALPADI

Security and Secrets

Is the best way to deal with rowdy elements in public life continued reference to them and the steps taken or to be taken to counter them? I think we are often making too much of the flesh-creeping actions of Communists and Reds, especially in newspaper references. The Colombo Conference preliminaries flashed to the world that British Foreign Minister Bevin and Indian Prime Minister Nehru would be specially guarded. One columnist said of Nehru that "he will be closely guarded to prevent, in diplomatic language, any 'untoward occurrences'." And the paper in which this Columnist wrote frontpaged the Government Security measures, which it stated in thick type were the subject of discussions in "strict secrecy." It did not prevent this paper from describing the security measures in enthusiastic detail, and reference was made to a foreign power being ready to pay any price to get the diplomatic papers from the bags of the two Ministers mentioned above.

Little Ceylon's Big Hit

As scoop-raising Journalism this is all very interesting, and being on the spot of the Conference the paper has sought to make good copy with an eye to "net sales". But should Journalists try to score successes in sales on what are admittedly secret security measures? I should think honest, straight forward Journalism should respect the secrecy supposed to attach to measures that the authorities might devise. Newspaper sensation mongering of this type is only designed to set people talking on what they had better not, and to give ideas to the evil-doing unsocial elements. And then what of our respect for the feelings of the personalities in whose names we are supposed to be doing this safe-guarding business? Is it, by any chance, a way to make the world believe that little Ceylon did big work to save visitors from India and Britain from danger?

Low-down Journalism

The small-town worthy inviting representative men from the big metropolitan towns to discuss civic and social problems of common interest, and playing host to them, is not likely to be rated high in their esteem if he allows his henchmen and clerks to tell loudly in the market place about all the arrangements the big shot had made to protect the persons of some or all of the guests from chandiyas. Go ahead newspapers today have come to regard it as good and proper journalism to delve into secrets official and private and discuss them in public as if that was the essence of life and its aim. They won't scruple to pick tit bits and savoury tri-

to make the Municipality socialist-minded. His ten-point programme is comprehensive and practicable and deserves the full support of the Council. We wish other local government bodies make similar bold endeavours to give the ratepayers satisfaction of a poverty free and healthy life and that the Cabinet Ministers also will devote more money and energy for real socialistic projects.

files from the personal lives of men and women in the public eye, and serve them to a sensation-hungry readership that would raise the sales of the papers. The readerships tastes are spoiled by the paper and then are catered to by more and more savoury bits. This kind of journalism copied from the West may grow to ugly proportions unless the readers set their face against them. I know the papers will say they are observing modern journalistic practice. Bosh!

World Peace Day

Above All Nations

—Man

Eternal Peace Flame

On August 6th and 9th, 1945 the first two atom bombs were released over Hiroshima and Nagasaki and the Japanese warlords surrendered. The most amazing thing is the reaction of the survivors of these awful crimes. Led first by the Mayor of Nagasaki, the survivors of these stricken towns have dedicated their cities to world peace, and with great magnanimity and charity they have forgiven and thus put to shame the war criminals of the victorious countries and declared that they would make their sufferings a sacrifice for world peace and understanding. The public park in Hiroshima has been set aside for world peace centre. Each year 'no more war demonstration' have been held until in 1949 the common people of the world have begun to unite with those of Japan.

Symbol of Peace

The Mayor of Hiroshima writes:

"Ever since the day of that great tragedy in 1945 when the new age atomic energy was first ushered into this world, we people of Hiroshima have been deliberating on how we are to devote ourselves to preventing future wars. We have been doing all that is in our power to attain this end.

"In May this year our national Diet at its fifth session, unanimously passed the precedent-making bill calling for the construction of the peace commemorating city of Hiroshima, and on July 7th when the plebiscite was held on the bill, it was again enthusiastically approved by an overwhelming majority of the citizens, thus enabling it to be promulgated on the very day of our peace festival. It is thus with renewed vigour that we are firmly resolved to apply our constant effort to the creation of the city of Hiroshima as the symbol of world peace, perfect both in material as well as spiritual aspect."

World Peace Day was observed in 28 countries. Perhaps the most dramatic ceremony was in Berlin, where, after an open-air meeting in the public park, a large bronze bowl was unveiled. It bore the inscription "Above all nations—Man." An eternal peace flame was kindled in the bowl, which the city of Berlin will keep burning. "The War Resister,"

UNESCO To Extend Activities

The United Nation Educational, Scientific and Cultural Organisation will shortly expand its activities to bring world scientists together and promote the international comradeship in the field of science. Dr. Pierre Auger, eminent nuclear physicist and head of the Scientific Bureau of the UNESCO, said.

Dr. Auger, who is now in India to attend the 37th session of the Indian Science Congress, said the UNESCO attached great importance to this activity as science, "though not a moral thing, itself can greatly better the lot of mankind". "We have all seen how recent scientific inventions have shaken the foundations of life by their passing into the hands of politicians", he added.

Federation of Scientists

The first step under this "get-together" programme will be a federation of all scientists, technologists, doctors and engineers. Such a federation had already been achieved in the field of natural sciences and the UNESCO had allotted 200,000 dollars for the "International Council of Scientific Unions" this year. Efforts were being made to get the doctors and engineers into similar federations.

The second step comprises the expansion of regional centres of the UNESCO. A new centre at Jakarta (Indonesia) would be shortly opened. The five existing centres would also undertake plans to erect "greater liaison" of scientific activities in their regions.

The collection of complete data on Scientific research done in various subjects in different parts of the world and its edition and publication as abstracts and annual reviews would be another task, which the UNESCO would shortly undertake. Plans to compile international editions of technical dictionaries were also well under way.

The UNESCO would also concentrate on the starting of a large number of "Science Clubs" in different countries in 1950 as science outside class-rooms was as important as science inside them.

Dr. Auger appealed to member nations of the UNESCO to take up the problem in right earnest and encourage formation of science clubs in their countries.

Travelling Exhibitions

One more method of UNESCO to "popularise science" would be by "travelling exhibitions." Five such shows sponsored by the UNESCO would move in South America this year. The UNESCO had planned to increase their number by five every year and to send them regularly on tour of all member-States.

"With greater activity in the world political area, where tensions are sometimes mounting, it is the duty of the scientists to acquire and promote the world feeling, brotherhood and stability" Dr. Auger concluded.

Town Council Election

Stalemate At Kankasanturai and Manipay

The election of Chairman of the Town Council of Manipay and Kankasanturai ended in a stalemate in that the required number of members failed to attend the first meeting of the Councils of these two towns.

It is gathered that opposing parties in these councils are determined to prevent each other from winning the Chairmanship.

CLOSEST INDO-CEYLON CORDIALITY.

Common Culture And Geography Compel It

Pandit Nehru's Public Speech

THE biggest public meeting of all times in Ceylon where a surging mass of humanity numbering over a hundred thousand assembled in great enthusiasm was addressed by Pandit Nehru on Saturday at Turf Club lawn in Colombo. He spoke to the people not as Indian Premier but as Ceylon's old friend.

Heartiest shouts of 'Nehru-kijai' rent the air and reached deafeningly as the Indian Leader drove alone.

The main theme of Pandit Nehru's speech was the Indian question on which he expressed his frank opinion without mincing words.

"I do not wish on this occasion, to go into the problem that faces this great labour force which has done so much for this country", he said, "because I have been anxious above everything, that India and Lanka should cooperate as far as possible in everything and have the friendliest of relations."

No Designs on Ceylon

"I would refer, in a casual way, to some people who seem to fear that that great country, India, may wish to envelop or absorb Ceylon. I assure you that any person who has such an idea is completely wrong. It is completely wrong for a variety of reasons.

"I do not think any responsible person in India thinks about it. Apart from that, the whole policy of India is of a different kind, and I am convinced in my own mind that any such thought or attempt is not good either for India or Ceylon. Let your mind be clear about that.

"On the other hand, it seems to me quite inevitable and right that there should be the closest

relationship and co-operation between Lanka and India. Geography compels it. Our history and our common culture make it inevitable. So I feel that neither India nor Ceylon should take any step which comes in the way of improving cordial and fruitful relations.

"I have tried my utmost not to say or do anything unwise, and I am pleased that the Government of Ceylon must feel that way too. So when problems arise, as they have arisen, they should not be difficult of solution when both parties concerned feel that way.

"I refer to this subject with great hesitancy because it was not my desire to, interfere in any way but I am speaking at the moment not as the Prime Minister of India but as an old friend and colleague whom you have taken to your hearts on previous occasions also. And I want to speak to you frankly what I have in my heart.

"I have been a little troubled about the matter of these people who have laboured in Ceylon, who came from India long years ago, who made their homes here, who are as much part of Ceylon as anybody else and whose future seems to be a little doubtful.

"I earnestly hope that this fine body of men and women, who live in this country and who have done their part in building up this country, will be given every consideration in this country."

Pandit Nehru said that whenever he came to this beautiful country the people thought it fit to spoil him. It was a pleasant sensation but he wondered whether it was good for him. He was exceedingly grateful to them for the address and the welcome given him.

COMMONWEALTH CONFERENCE

CEYLON PLAN THE ONLY PRACTICAL DECISION

Consultative Committee Set Up

The Commonwealth Conference which was wound up with an open session on the last day did not fail to register success. This was the consensus of opinion of all foreign delegates including Pandit Nehru.

The Ceylon plan provides for the economic development of South-East Asia. The Consultative Committee is expected to meet within two months in Canberra. In South East Asia all countries that are in need of aid will receive such help as is possible from the Commonwealth Countries.

Two of the strongest supporters of the Ceylon Plan were the Australia and New Zealand delegates who were so impressed with it that they agreed to allow their own plans to be merged in it and be adopted in the form of a joint plan.

The Ceylon Plan bids fair to be the Marshall Aid Scheme of the East if it achieves that measure of success that is hoped for it. In the same way that Marshall Aid fed Europe and

made European factories hum with activities which resulted in increased production, the Ceylon Plan is expected to help South East Asian countries and expedite their development.

In Many Ways

Aid to undeveloped South East Asian countries under the Ceylon Plan will be given in many ways and not confined to any particular method.

The type of aid will depend on the needs of each country and will range from monetary assistance to assistance such as the training of skilled workers, and the provision of capital goods.

The successful implementation of the Plan will need statistics and facts relating to the backward areas of South East Asia, and these will have to be carefully compiled by investigators, on whose findings the extent and the successful use of aid will depend.

Konesar Temple - The Abode of Ambiha

(By E. P. RASIAH)

OF the few temples that stand pre-eminent in the Hindu world, Ceylon is the proud possessor of two—Tiruketheecharam in the West Coast and Konesar Kovil on the East Coast, standing on a Rock at Trincomalee. The exact date of the foundation of the latter temple is lost in the mists of antiquity. It is however believed that about 1300 B. C. King Manu Neethi Kanda (or Manu Rajan) alias Veera Rama Theeran, the father of Kulaakotta Maharajan, founded this temple on the extreme edge of the Rock called Tiriconamalai and dedicated it to God Siva and his Consort.

“கணக சிலையம், விநாயகர் வடிவியாராய், தேவராய்: தாசப் பிரமணாய், சித்திராய், சேரவேணாய் பெருமான் இவ்வாரூர்த் தருணை வைகாசி மீசியம் அம்பிகை யாழை இராத்தருளி விடுப்பார்.”

On the death of this Veera Rama Theeran, his son Kulaakotta completed whatever was left unfinished by his father. As this was in the model of the temple known as Vada (North) Kailas in North India, this was named as Thackshina (South) Kailas. It had a splendid Veethi, Temple and Mandapam.

Ravana and Thackshina Kailas

It is said that the mother of Ravana, the King of Lanka, was in the habit of making regular pilgrimages to this temple. To save his mother the time and trouble of almost daily travelling long distances from South Ceylon, the Mighty ten-headed Ravana decided to uproot this Rock with his 20 arms and carry the temple bodily to some spot in proximity to his capital. Accordingly, he is said to have split and cut the rock causing a huge dent in the shape of a bottle-neck—it is visible even to this day—and then dived down to the bottom of the deep ocean-bed and got underneath the rock to move it. God Konesar is said to have pressed down the rock with His toe. Only when he got pinned under the rock, did the Omnipotence of God dawn on haughty Ravana. Realising his folly he is said to have appealed to Divine Mercy with his sweet music.

In the meantime, Ravana's mother having heard of the plight of her son, presumed his death inevitable, and herself died of anguish.

Kanniya Hot Springs

God, however, in His unbounded Mercy, released him. When Ravana climbed up the rock, the news of his mother's sudden demise was divulged to him. He is then said to have gone in search of sacred waters and at Kanniya dug the ground. Hot water gushed forth from several springs, a rare phenomenon. The present seven small, but inexhaustible hot wells came into being then. Ravana bathed there and performed his mother's funeral rites, and ever since, it has become a sacred spot. Thenceforward, most residents of Trinco perform their funeral rites here.

(To be continued)

Support For Temple Entry

Temple entry for Harijans and prohibition of animal sacrifice in Hindu Temples—topics of current significance—were the subject matter of a stirring address by Srimati E. T. Rajeswari Ammaiar M. A. L. T., at a meeting held at the Jaffna Hindu College Tamil School Hall on Thai Pongal day presided over by Mr. T. Muttusawipillai Crown Advocate. She said that the Saivaites must knock off false pretences and perform selfless service with a universal outlook.

Sri T. P. Meenakshisundaranar B. A., B. L.; M. O. L., who also addressed the meeting speaking on கைவம் என்கை condemned the practice of people who championed against reforms citing Agama and Veda while knowing little of either. He proudly claimed that he was a follower of Gandhi for Gandhi was as true example of a true Hindu.

Tiruketheesvaram Temple Restoration Society

Membership Campaign and Annual General Meeting

The Society appeals to all Saivites to join as members. An annual General Meeting is fixed for Wednesday 1st February 1950 at 6 p.m. at the Old Kathiresan Temple, Galle Road, Bambalapitiya. Please apply for enrolment forms to S. Sivasubramaniam, Secretary, 156, Hultsdorf, Colombo 12.

(M. 231/17)

Post of Welfare Officer (Lady) Municipal Council Jaffna

Applications are invited by the Mayor (Jaffna) for the above post.

2. The Post carries a fixed salary of Rs. 55/- per mensem. A Rent allowance and a temporary cost of living allowance at Government rates will be paid.

No special temporary allowance is payable.

3. Applicants should not be less than 35 years of age and more than 45 years of age on 1st February 1950 and should be able to read and write Tamil and English.

4. Applications will also be considered from persons holding posts in the service of any Local Authority. Applications from such candidates should be forwarded through the Mayor or Chairman of the Local Authority in which they are serving.

5. The selected candidate will be on one year's probation or trial.

6. Applications should be made in the candidate's own handwriting stating age, qualifications, and experience together with copies of testimonials.

7. The post is temporary and non-pensionable.

8. Applications should be addressed to the Mayor Jaffna and not personally to the undersigned and should reach him not later than 28th January, 1950.

9. Canvassing directly or indirectly will be a disqualification.

Sgd. C. PONNAMBALAM Mayor.

Municipal Office, Jaffna, 10th Jan. 1950

(M 233/17)

SAGE YAJNAVALKYA

(Continued from page 1)

tras, Kanva, Madhyandina and others learnt these branches of the Vajasanya Veda (so called because it was evolved in great rapidity by Surya in the form of a horse through his manes.

Yajnavalkya married two wives one was Maitreyi and the other Katyayani. Of these Maitreyi was a Brahmadini. When Yajnavalkya wished to divide his property between the two wives before his starting for the fourth Ashrama of his life, Maitreyi asked whether she could become immortal through wealth.

Yajnavalkya replied that there is no hope of immortality through wealth and that she would only become one among the many who are well-to-do on earth. On hearing this, Maitreyi requested Yajnavalkya to teach her what he considered as the best. Then Yajnavalkya elaborately described to her about the sole greatness of the Absolute Self, the nature of Its Existence, the way of attaining Infinite Knowledge and Immortality, etc. This immortal conversation between Yajnavalkya and Maitreyi is recorded in the Brihadaranyakopanishad. The central theme of the discourse is this, "All things are dear, not for their sake, but for the sake of the Self. This self alone exists everywhere. It cannot be understood or known for it alone is the Understander and the Knower. Its nature cannot be said to be positively as such. It is realised through endless denials as 'not this, not this'. The Self is self-luminous, indestructible, unthinkable."

The other wife Katyayani, the daughter of Bharadwaja, was of common intelligence, and through her Yajnavalkya had three sons, Chandrakanto, Mahamegha, and Vijaya.

Yajnavalkya, though a great Brahmanjani, was a great Karnakandi too. He caused many Yajnas to be performed and himself became the Acharya of those great Yajna. He was a celebrated Srotriya and a Brahmanishtha Guru. Once King Janaka of Videha wanted to know from which real Brahmanishtha to receive Brahnavidya. In order to find out who was the real Brahmanishtha Janaka performed a huge "Brahudakshina" sacrifice at which all the Rishis from far and wide were invited. And he offered one thousand cows with their calves, all their horns being decked with enormous gold. Then he proclaimed to the assembled ones "Whoever is the best Brahmana amongst you may drive these cows". None dared to get up and take away the cows as they were afraid of censure by others. But Yajnavalkya stood up and asked his disciple Samarasava to drive the cows home.

The Best Brahmana

The other Brahmanas got angry at this and said to one another How can he declare himself to be the best Brahmana among us? Thereupon the several Rishis challenged Yajnavalkya with many questions on transcendental matters to all of which Yajnavalkya gave prompt reply. There was a great debate in which Yajnavalkya won over all others. Janaka was convinced that Yajnavalkya was the best Brahmanishtha and received Brahnavidya from him thereafter.

The whole of the third and the fourth chapters of the Brihadaranyakopanishad abound with

the great philosophical teachings of Yajnavalkya. Yajnavalkya was also the author of the famous "Yajnavalkya Smriti", "Yajnavalkya Siksha", "Pratijna Sutra", "Satapatha Brahmana", and "Yoga-Yajnavalkya".

At the sacrifice of Janaka there was an exchange of a few words between Yajnavalkya and Vaishampayana. But on hearing that Yajnavalkya had obtained a fresh Aeda (from the Sun God) Vaishampayana was much pleased and requested Yajnavalkya to teach that Veda to his own disciples also. Yajnavalkya consented and taught his Veda to the disciples of Vaishampayana.

In the end, Yajnavalkya took Vidvat-Sanyasa and retired to the forest.

Yajnavalkya was one of the greatest sages ever known. We find him arguing with and overcoming even his teacher Uddalaka at the court of Janaka. His precepts as contained in the Upanishads stand foremost as the crest-jewel of the highest teachings on Brahnavidya.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No 1100 Achchippillai widow of S. Kanapathipillai of Kondavil Vs. Petitioner. Minor 1 Sellathurai Kanagaratnam Minor 2 Sellathurai Vipulanandarrajah both of Kondavil appearing by their Guardian ad-Litem Maruthappa Ponnudurai of Kondavil Respondents.

In the matter of the Estate of the late Supper Sellathurai deceased of Kondavil.

This matter coming on for disposal before S. S. J. Goonesekere Esquire District Judge, Jaffna on the 27th day of September 1949 in the presence of Mr. V. Vinayambay Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 5th September 1949 having been read.

It is ordered that the said Maruthappa Ponnudurai of Kondavil the 3rd Respondent be appointed Guardian ad-Litem over the 1st and 2nd Respondents and that the said Achchippillai widow of S. Kanapathipillai Petitioner be declared entitled to have letters of administration to the estate of the above-named deceased and the same issued to her accordingly unless the Respondents or others interested shall on or before the 10th day of November 1949, show sufficient cause to the satisfaction of this Court to the contrary.

The minors are to be produced before Court on the said date.

The 27th day of September 1949. Sgd. S. S. J. GOONESKERE, District Judge.

Drawn by V. Venayambay Proctor for Petitioner 10-11-49

Time to show cause is extended 8-12-49. Ild S. S. J. G. D. J.

8-12-49. Time to show cause is extended for 24-1-50. Ild S. S. J. G. D. J.

(O. 113/17 & 20-1-50.

GOVERNMENT TENDER

Assistant Government Agent, Mannar.

Re-sale of Toddy Rents—1st February 1950 to 30th June, 1950, Taverns No. 8 and 12, Mannar District.

For full particulars see Part I—Section II—advertising, Government Gazette, January 13, 1950, (G. 106/17)

Letters to the Editor



Leftist Unity In Colombo Municipality

Sir, The news-item that Left unity in the Municipal Council of Colombo has been shattered on the day following the Mayoral election is tendentious. As far as a citizen far away from suspension of three Communists from the Party Central Committee does not indicate any volte face on the part of the Communist Party.

The following considerations will I hope, clarify the situation.

1. The Party statement says that the suspension of the three members is only suspension from the Central Committee and not from the Party.

2. The suspension is till the next meeting of the Central Committee.

3. The suspension is the result of wrong tactics and not of any change of policy.

4. The Communists concerned have condemned their own action and accepted the Party ruling.

It is essential to remember that the unity achieved in connection with the Mayoral election was on the basis of a clear-cut programme of action within the framework of the Municipal Council and was not any vague or unprincipled or comprehensive unity in every field of activity. As an expression of this unity on a limited, clear-cut programme the Leftist members agreed on the nomination and election of Dr. Kumaran Ratnam. There was no further agreement than that on the above two points, as far as I can see from far away.

It must be further emphasised that the nomination of Mr. Aboubucker for the Deputy Mayoralty was not mooted at any joint conference of the three Left Parties and some Independents. Indeed Mr. Donic Souza's grandiose historical analogy about Napoleon's campaigns suggests that this nomination was a sudden move, not essentially connected with the agreed clear-cut programme and obviously therefore not a move to further that agreed programme.

As far as the essentials of the Municipal agreement are concerned, the agreed programme remains for implementation by Dr. Ratnam with the active backing of the parties to the agreement. Where then is this breach of the earlier unity based on a clear-cut programme?

The Communist Party's action is a matter of internal party discipline and one which the party ought to regard as all-important, while it may appear irrelevant or factions to the outsider.

The conflict Stalinism and Trotskyism is a historical and political one, which has to be understood through actual study. The view that this conflict is unnecessary or that it is the Communists who organise a witch-hunt, is commonly held without any serious effort at thinking. While the Communists stress the Stalinist and nationalist nature of their principles, it must be equally borne in mind that the Trotskyists declare Trotskyist internationalism to be fundamental, and in fact their Trotskyism is so valuable to them that difference in interpretation has led to two Trotskyist Parties. Nowhere else do we hear of two Trotskyist Parties in one country, while in Britain the Trotskyist colleagues of the Ceylon Trotskyists have joined Bevin, against whom the E. S. P. is fulminating in Ceylon.

The general public should regard this action of the Communist Party as an action emphasizing the pre-eminence of political integrity and principles over personalities. It was this same determination to base politics on principles and not on personalities that led the Party to suspend Mr. M. G. Mendis, a leading Communist, from Party membership, when a mere charge of bribery was brought against him, which was later disproved. So far there have been no reports of the U. N. P. expelling Mr. R. F. S. de Mel from the U. N. P. It is not the least noteworthy feature in the whole of this episode that the three leading Communists accepted the ruling of the Party and condemned their own action, which, it must again be emphasised, was not essential to the agreed clear-cut programme, and which was, in view of the circumstances, the result of a hurried decision consequent on a sudden surprise move.

Leftist unity in the Municipal Council continues under Dr. Kumaran Ratnam on the basis of the agreed programme. It must also be emphasised that this is not a mutual, co-ordinated unity of only the three Parties concerned, but an agreement arrived at by the three Parties and by some Independents to implement a definite, accepted programme.

Yours etc., S. K. KANDIAH

Saiva Youth Mahasabhai

10th Annual Meeting

Sri Somasundara Thambiran Swamigal, Propaganda Chief of Tharmapura Athinam will preside at the 10th Annual Sessions of the All-Ceylon Saiva Youth Mahasabhai on January 21, 22 & 23 at the Jaffna Hindu College Tamil School Hall.

Vidwan Tiruvair S. Thandapani Theskar and Saiva Siddhanta Scholar Sri S. Sivapathasandarampillai are among the chief speakers at this sessions.

NOTICE

Special Committee on Hindu Temporalities Etc.

It is hereby notified for public information that the Special Committee appointed by the Minister of Home Affairs and Rural Development to consider the representations made regarding the introduction of legislation to control Hindu Temporalities and Endowments, to prohibit animal sacrifice in Hindu temples and to ensure freedom of worship to all Hindus without discrimination, will hold public sittings at Kandy as follows:—

Place of Sitting.	Date.	Time.
District Court, Kandy	21st January 1950	9 00 a. m. to 12 30 p. m. and 2 30 p. m. to 3 00 p. m.
Ministry of Home Affairs and Rural Development, Colombo 7, 16th January 1950 (G 17 107)		M. VAIRAMUTTU Secretary. Special Committee, Hindu Temporalities.

IF THOU WOULDST WALK THE WAY

(By T. L. VASWANI)

THERE is a picture in my mind of India as she was in Sri Krishna's days. Is that India departed never to return? The people of that period in our history had beauty, had poetry, had hospitality, had a sense of the Unseen. The people of our days appear so strange to me. For to-day India is become a "secular" state, trampling upon the Traditions and Ideals of the Rishis; and today India is empty of the spiritual faith. To-day, alas! India eats a bread she buys in foreign markets; and her politics lack statesmanship and humanity, and her patriots surrender themselves to patching and imitation and her life is split up into fragments and provincial exclusiveness. To-day her sages are silent and her men of Shakti await the Day of Action.

is keener than before!
Your life is in chains, for you are a prisoner of desire. Break the chains of desire and you are free as the singing bird!
On whatever path you worship Him, on that path He cometh to bless you; for all paths meet in Him! In Brindaban He had many bowers where He met His devoted ones, — cowherds and milkmaids. And by whatever path you walk, you do but seek Him and, at last, meet Him in one of His bowers in the Heavenly Brindaban. The saint meets Him in prayer; the karma-yogi meets Him in sacrifice; the sinner meets Him in pain and suffering; a **W** meet Him, one day, in His **L** of love and compassion!

Dost Thou seek wisdom? It will not awake in isolation. Mingle with life; serve the suffering ones; seek them with love in thy heart and thou wilt know, — thyself, thy destiny, the mystery of thy pilgrimage on the path of life.

Be true to love and so follow love from height to height until you touch the Love of love, and know that to love one is to love all and to wound one is to wound all. All religions, all races, all sages and saints are but the marks of one kingdom, the veils of the One Saint.

Princes Hast thou served, so long! Rejoice, today, in the service of the pauper, the poor, the broken one. The joy of serving them who are joyless, in suffering and agony, is greater than the joy of Indra, the joy of the heaven-world!

Live not in numbers; the majority think not but are moved by emotions. He is truly strong who dares to be alone with God!

He who cooks for himself alone is a thief. If your house has not a bread for a guest or a poor stranger man, are you better than a robber on the high road? You cease to be human when you do not share and do not bear a brother's burden!

Krishna saith to Arjuna: "Fear not death!" For death is but an aspect of life, and life endeth not. Life is a mystery: one side of this mystery is death.

Krishna and Buddha and Jesus do not come to God alone. They bring with themselves drunkards and thieves, harlots and murderers, criminals and sinners, gamblers and godless men and standing at the gate of Heaven, say:—"Father! open your gate! We have with us our brothers who have denied you but need you, our brothers and sisters who are the sons and daughters of your eternal heart!"

Krishna taught the Gita to but one man, Arjuna. Krishna is not a crowd bunter. Krishna's teaching is: run not after big things. "A leaf, a flower, a fruit, a little water given with love in the heart is acceptable unto Me," He says in the Gita. It is not what you give but how you give. Krishna asks us to concentrate on small things in a spirit of dedication to the Lord.

Krishna's Heart is so compassionate. A harlot sheds tears in His presence; every tear is to Him a dew drop; He drinks it and He blesses her: "My child! go and sin no more!"

Krishna came with infinite love in his heart; and a huntsman pierced His body with arrows and He called every arrow a benediction; and blessing the huntsman, Krishna passed onto His abode. Krishna hath come to the earth-plane, again and again; and methinks we have trampled upon Him and His teaching, again and again. Sometimes we have stoned Him unto death, sometimes crucified Him on the cross, sometimes given Him the cup of hemlock to drink, sometimes shot Him with arrows, sometimes stabbed Him to death. And every time He hath blessed us with boundless love. How shall we treat Him when He comes again?

Does sin pursue you? Be not disheartened! In that sin, too, is the Sinless One. The Lord pursues you and, when the glamour of the evil will go, you will know that treading through sin, your spiritual strength has grown greater and your spiritual vision

(From the India Digest)

Reconciliation Of Religions

(Continued from Page 1)

that is extant that does not in some way and degree meet the deep demands of its worshipers, for relief from the false self, for some vision of a vast meaning in which all may find both loss of their separation and fulfilment of their deepest nature. But certainly religions just as much as individual persons grow old and in their decrepitude they may like ourselves produce ugly features and show evidence of disease. The Congress of World Religions when being summoned in London in the thirties had many sessions of its main committee to decide on how this act of union could be best expressed. The secretary very rightfully wished all religions to be invited. There was however a long and inconclusive discussion when a member asked whether all religions would include such tribes as might still wish to practice human sacrifice or even temple prostitution. A great deal of thinking has to be done on Ramakrishna's ecumenical statement—All roads lead to God. It is possible to think of all religions as tending to enlightenment and liberation but only if some of the more decadent and crabbed are considered as those strange and tortuous paths whereby as Blake puts it in his gnomic utterance, "Were the fool to continue in his folly he would become wise." You may get to Catalina by sailing straight southwest from Los Angeles. You can also go there via New York, Lisbon, Cairo, Ceylon, Wake Island and hence come upon it from the sea ward side. As the Sanskrit tradition holds that the gods themselves are mortal—only the imageless Brahman is unchanging—so it would seem is it with all religions, they may need to die and transmigrate and their essential nature take form again in another guise in another epoch.

There is however another consideration that today arises when we think of the Perennial Philosophy and especially of Vedanta as its most ancient expression. There may not be progress in history in the way that the nineteenth century thought of historical progress—a process whereby men became better just by going on and, as Tennyson says, 'the thoughts of men are widened with the circling of the suns'. But undoubtedly there is an element of irreversibility in his history—process is working itself out. History does not repeat itself—only, as in music a theme given earlier may be repeated and developed further on in the composition. There can be no doubt that no age resembling

National Savings Campaign

Target of 210 Groups

At a largely attended meeting of the Jaffna District Savings Committee held at the Jaffna Kachcheri on the 9th January under the chairmanship of Mr. P. J. Hudson, G. A., N. P., it was decided to hold a Savings week for the Jaffna District from the 5th to 12th August and to fix a target of 210 new savings groups in connection with the National Savings Campaign 1949-50.

Mr. R. Y. Daniel, Commissioner Savings Movement, thanked the Government Agent and Mudaliyar C. Thiagaraja for the excellent organization of the National Savings Movement in the District. He stated that Jaffna had more active local Savings Committees than any other Districts in the island. The sale of savings certificates was also widespread. These factors showed that the Savings Movement was based on the right lines in the District.

The allocation of the target of Rs. 3,250,000 for the District for the National Savings Campaign had been effected after a personal visit by the Government Agent with the District Organiser to the 23 local Savings Committees in the District.

Mudaliyar C. Thiagarajah, District Organiser, read his report on the progress of the movement in the District from September to December 1949. He stated that the Jaffna District had exceeded the target of Rs. 3,000,000 set for the Sri Lanka Savings Campaign 1948-1949 by raising nearly three and a half million rupees. This consisted of Rs. 2,791,350.25 in Post Office Savings Bank Deposits and Rs. 658,023.25 in Saving Certificates. He referred to the raising of the target for the present campaign to Rs. 3,250,000 and stated that during the first two months as much as Rs. 637,317.25 and already been realised.

ours has existed before and that in one respect we have an opportunity denied to earlier ages—Today the world is in touch with every part of itself as never before. We know that in spite of the exclusiveness of certain theologians, religions themselves are strongly inclined, as said above, to borrow from one another. Today there is no doubt we must look forward to and should anticipate a new syncretism of the religions of the world.

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(M. 226. 10 & 13-1-50)

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Chief Editor T. MUTTUSAMPILLAI