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HISTORY FROM TEMPLE RECORDS

South Indian Inscriptions
Are Unique

EVERY TEMPLE A PUBLIC RECORD OFFICE

BY S. R. BALASUBRAHMANYAN
(CHIDAMBARAM)

THE temple in the past played many parts and had many attractions to the people. Though it was chiefly a place of public worship, it was also a centre of varied social activity—a beehive of communal enterprise. It was a centre of learning. Colleges and schools were conducted, and Vedas, Puranas and religious hymns were expounded therein. Libraries called *Sarasvati Bandharam*—were located in it. Hospitals were in some cases attached to it. Music—vocal and instrumental—was practised therein. The people displayed their artistic skill in temple architecture. While most of the secular buildings of the past have perished, religious monuments have miraculously survived. Sculpture and painting were mostly confined to religious subjects and the temple was thus truly a museum of ancient art. The temple managed public trusts by controlling gifts of land and money endowments made to it. It lent its surplus funds to people in times of distress and in return arranged for religious services to the deities. Above all, it was a public record office. This is how it is historically of incalculable value. The royal orders, the grants and decisions of public bodies like the village assembly (Ur or Sabha), the merchant-guilds (Nagarams), Provincial assemblies (the Nadu), and the gifts of private individuals were all recorded and engraved on temple walls. The original documents were generally on cadjan leaves or copper plates and these leaves or copper plates were deposited in the temple treasury—the *Bandharam*. While most of these original documents have perished in the various revolutions that have

taken place, the temple walls have wonderfully preserved what were merely the copies of the originals; and great is the value of these records to the historian.

Prasastis and Their Value

It has been said that India has no recorded history. This is only true in a very limited sense—namely, that there are very few professedly historical works, like the *Rajatarangani* or the *Harsha Charita*. But almost all ancient Hindu kings had maintained elaborate records of every important public transaction. Yuan Chiang the Chinese pilgrim has recorded (7th century A.D.) how in Harsha's kingdom official records of all events were kept up in each province by special officers. This is no isolated phenomenon. Indian inscriptions—chiefly South Indian—reveal the existence of an active and able body of bureaucracy, which had been carrying on in an efficient manner the work of maintenance and preservation of all public transactions of the land, like charitable grants, revenue collections, remission of land revenue, land survey, dealings between central and local bodies, etc.

But in one respect South Indian inscriptions are unique. While only a few *prasastis* (records of praiseworthy deeds of kings) are available about the kings of Northern India like the Allahabad pillar inscription of Samudragupta, every inscription of South India from about the 10th century onwards is a chapter of South Indian history. Every public transaction is recorded on the walls of the temple in whose neighbourhood the endowed property was situated or where the assembly met for making the grant or

(Continued on Page 6)

LAND TAX BY VILLAGE COMMITTEES

COMMITTEES' DESIRE

EXECUTIVE COMMITTEE CONSIDERS PROPOSAL

IT is understood that the Executive Committee of Local Administration, at a meeting held recently considered the proposal to levy the Land Tax, provided for by the new Village Committees' Ordinance from January 1 next year.

Mr. E. C. Villiers, Nominated Member of the State Council, was present at the meeting on the invitation of the acting Minister of Local Administration, Mr. Sripata Samarakkody, to explain the point of view of the planting community, regarding the tax.

Resolutions passed by thirty-seven Village Committees approving the levy of a land tax, ranging from twenty-five cents to fifty cents per acre, from the beginning of next year, were before the Executive Committee.

Gradual Introduction

It was pointed out that these resolutions did not conform to the requirements of the Ordinance, which provided for the gradual introduction of the tax.

The Commissioner of Local Government, it was stated, had also circularised all Village Committees on the subject and had made a proposal to the acting Minister for the holding of district conferences so as to enable him to address Village Committees on the subject and also on other aspects of their work.

The Executive Committee it is learned, decided to request Village Committees to conform to the following requirements of the Ordinance in regard to the introduction of the tax:

(1) That each Village Committee should take the initial step of passing a general resolution that the tax should be levied in its area; that each such resolution should be submitted to the Executive Committee of Local Administration and on its advice, approved by the Governor;

(2) That after the approval of the Governor has been obtained in this manner, each Village Committee should pass a resolution specifying the amount of the tax, and that the approval of the Governor to each of these resolutions should be obtained on the advice of the Executive Committee.

How Money will be Used

The Executive Committee considered it desirable that Village

HEALTH WORK IN SCHOOLS

TO BE ASSESSED FOR GRANT

MORE SUPERVISION BY MEDICAL OFFICERS

MORE attention is to be devoted in future to health work in schools both by the Education Department, and such work is to be taken into consideration in assessing the Government grant to a school.

Action is also to be taken against those schools which neglect health work, and Medical Officers of Health are being requested by the Director of Medical and Sanitary Services to report such schools to the Divisional Inspector of Schools.

The health instruction now imparted in the schools comes under the following heads: sanitary arrangements and equipment; medical examination of children; correction of defects, control of communicable diseases; health education procedure and health instruction.

Duty of Medical Officers

Another step that is being taken in this connection is that the school health work is to be brought more under the supervision of the Medical Officers of Health or Field Medical Officers. The practice of sanitary assistants and anchylostomiasis dispensers making entries in the log-books of schools is to be discontinued, and they are to submit their reports to the Medical Officer of Health or the Field Medical Officer of the division.

Committees should specify the manner of expenditure of the proceeds of the tax before it was levied. The Executive Committee also decided to call for detailed information from each Village Committee, both with regard to the acreage in its area and the nature of the plantations thereon.

It is learned that Mr. Villiers, speaking on behalf of the planting community, undertook to give every assistance in the introduction of the tax.

He, however, thought that at the beginning, the tax should not exceed at the most ten to fifteen cents per acre.

It is learned that the Executive Committee decided to await full information from the Village Committees and the views of revenue officers of the areas concerned before arriving at a definite decision as to when the tax should be levied.

NOTICE**N. P. T. A. ANNUAL
GENERAL MEETING**

ON

SATURDAY, NOV. 23, 1940**REV. R. W. STOPFORD, M.A.**
PRINCIPAL, TRINITY COLLEGE,
ADDRESSING.PLEASE KEEP THE DATE
FREE.**A. K. Kandiah,**

Hony. Secy., N. P. T. A.

(Mis. 139, 4-11-40.)

**SCHOLARSHIPS FOR NEW
ENTRANTS**

An examination for the award of two scholarships in every class ranging from the 1st Year to the Post-Matric and in the Commercial class will be held on the 27th & 28th December, 1940.

Please write to me for application forms before the 20th November.

Sgd. V. VEERASINGHAM,
Principal,
Manipay Hindu College.

Manipay,
24th Oct., 1940.

(Mis. 137, 4 & 7-11-40.)

DENTAL NOTICE

S. Imai, (Japanese Dentist)
Colombo,

will be at Jaffna, at Tiruchelvam
Buildings, Main Street, Jaffna, from
7th to 16th November, 1940.

(Mis. 140, 4-11-40.)

**Hindu Organ.**

MONDAY, NOVEMBER 4, 1940

**THE HINDU BOARD
CONTROVERSY**

THE HINDU BOARD OF Education is having a good press these days. Even in quarters where hardly any accommodation could be expected, columns of space have been lent to decrier the Hindu Board. Scribes are not wanting to say this and that against the Hindu Board and its doings. The burden of these "folk songs", as one would call these outbursts, is that the Hindu Board has been making forced levies on the salaries of its teachers and that the villain of the piece is Mr. S. RAJARATNAM on whose broad shoulders have been heaped a number of serious allegations. Mr. RAJARATNAM has made a clean breast of all that the Board does and what he has done for the Board and in the name of the Board. He has placed all his cards on the table. There is nothing underground in the working of the Board. The Board, it is admitted, gets contributions from its teachers, just as other managements do. But in the case of the Board, its critics generously call these contributions "levies" and in the case of others, "voluntary contributions." The obvious conclusion from this is that the teachers employed under the Board are so unpatriotic as not to part with a few rupees

voluntarily to help the institution that is doing such splendid work for Hindu education, and that teachers under other managements are so generous and philanthropic as to go on-bended knees with their offerings of voluntary contributions and pray for their acceptance at the altar of their masters.

One might ask why then there is so much clamour about contributions by Hindu Board teachers and not a whisper in the case of others. The Hindu Board is a democratic body where unfortunately the interests of place-seekers clash but not so in the case of other bodies. The persons who work most for the Hindu Board naturally get recognition for their services and rise to power. The disappointed turn enemies and wire-pullers, swearing vengeance not only on those in power but even on the Board that has to its credit splendid record of service to the Hindu community. A few black sheep serve as good handle for this purpose. The critics of the Board, if they are well-meaning, will be doing a good turn to the Hindu Board if they would come out with concrete instances of forced levies made by the Hindu Board, instead of making vague allegations which it is not difficult for any man-in-the-street to do. The Department of Education can very well enlighten the public on this point. To those critics of the Hindu Board and of Mr. RAJARATNAM, who are ever itching to rush to the press, we are constrained to say that they are not at all helping the cause which they too wish to promote. They are on the wrong track if they sincerely desire to make the Board what they wish it to be.

The correspondence that has appeared in the press during the past few days has been painful reading—all destructive criticism—but for one from an esteemed correspondent who wishes to remain anonymous. His contribution on the "Hindu Board Controversy" appeared under the pseudonym "Vethasivaraj" in our issue of the 28th ultimo. A heart pained to its depths by the ugly turn events have taken in his community has, with the best of intentions, prescribed a method by which the problem of the Hindu Board can be solved. He advocates the straight path of open and gentlemanly fight on the floor of the Hindu Board of Education which is the most democratic body of the Hindus in Ceylon. Any Hindu paying a subscription of Rs. 10 per year, can have a say on the affairs of the Board. If the critics of the Board sincerely feel that things are so rotten in the affairs of the Board as to need overhauling they can do it more effectively and in an

acceptable manner by joining it in large numbers than by resorting to the method of picking holes and mud slinging. A gentleman's agreement, as wished for by our correspondent, must be there to achieve this between the old and new members "to stand loyally by the Board and agree to serve it in whatever capacity they may be called upon to do, and not seek glory by joining any 'galaxy' because Mr. R is there or because he is not." This seems to us to be the only way to end this controversy that threatens to brand the Hindu community as a petty, quarrelling imbecile lot. We commend the valuable suggestions of "Vethasivaraj" to every Hindu and hope that efforts will be made to ring down the curtain on the unpleasant episode that has tarnished the reputation of the Hindu community.

**ARREST OF PANDIT
NEHRU****Emergency Meeting Of
Congress Committee**

Allahabad, Nov. 1.

According to information received at Anand Bhavan, Pandit Jawaharlal Nehru, who was arrested yesterday, reached Gorakhpur today, and his trial will most probably be held there on Nov. 3.

The Congress President, Maulana Abul Kalam Azad, informs the Associated Press that he has called an emergency meeting of the Congress Working Committee at Wardha on November 5.

Pandit Nehru was arrested under sub-Section 38 (1) A of the Defence of India Rules for delivering prejudicial speeches at Gorakhpur recently.

The warrant for his arrest was issued by the District Magistrate of Gorakhpur on October 28.

Pandit Nehru was after his arrest at Chbeeki taken to the house of the Superintendent of Police at Allahabad.

Before leaving for Gorakhpur Pandit Nehru dined with the Superintendent of Police when the District Magistrate was also present.

**FOLK SONG AND
DANCE DISPLAY****In Aid of War Fund**

The Northern Division Tamil and Bilingual Schools will give a Folk Song and Dance Display at the Town Hall, Jaffna, on Saturday, the 9th instant at 6 p. m. under the patronage of Mr. J. C. Wirekoon, Assistant Director of Education, in aid of the 'Jaffna Plane' Fund.

**DIVISIONAL REVENUE
OFFICERS****Examination in March 1941**

An examination for the recruitment of Probationary Divisional Revenue Officers will be held in March, 1941.

It is intended to select five Probationers for the Maritime area, eight for the Kandyan area and three for the Tamil speaking area—making a total of 16 new Probationers.

WEEK BY WEEK**THE BATTLE FOR
THE EMPIRE**

BY MAN ABOUT TOWN

THAWARTED at every turn, Hitler and his shadow Mussolini have signally failed to capture the heart of the British Empire. England stands today more confident, more cheerful and more ready than some months ago. Between Hitler and England stood the strip of water and the iron determination of the British nation. Where Napoleon failed, Hitler must fail. Having failed here, the two comrades in crime look beyond Britain to her Empire in Africa. As usual they had a grandiose scheme. Japan is to engage England in the Far East; Germany, Italy, France and Spain to try their combined strength in Africa. But so far they have failed to drag Nippon into the conflict, even France seems to resist the Axis pressure and it is doubtful if Franco will join hands with the Dictators. It looks as if the Fuehrer and the Duce must fight England alone. The attack on Greece by Italy is a link in this plan. The land that gave the world an Aristotle and an Alexander is today for the fourth time in her history resisting Italy. The plan seems to be for Italy to march through Greece, and Germany through Bulgaria for joint action against Turkey and the Dardanelles. The Axis powers fight shy to cross the seas. Any attempt on Turkey through Rumania is impossible for they will have to face the Black Sea. Italy dare not venture her fleet in fear of the Royal Navy. Incidentally Italy by securing supremacy over Greece aims at the control of the strategic islands of Crete and Corfu. Any lightning campaign in South East Europe in their march towards the oil fields of Iran, Arabia and to the Suez Canal is out of the question. They must pause at every step lest they collide with Russia. And Turkey stands loyal to her pact with England and bars a quick march by the Axis to Bagdad and Iraq. In the meantime England is becoming stronger and stronger everyday in Africa and the Middle East. Large reinforcements are being sent there from the Dominions. And Middle East is quick becoming the battlefield of the European Powers and a decision here will decide the issue of the war. A quick victory is out of the question and the Empire will defend itself and in the end take the offensive to wipe out the evil forces that are let loose today by the Dictators.

U. C. Elections

The Urban Council elections are fast approaching. Brisk canvassing is going on in the different wards. In Ward 1 Messrs Jacob and Anony will not stand election owing to a circular from the Manager of the Roman Catholic Schools. In their place Messrs Arulanandam and Moses are contesting the seat. Mr. Arulanandam is the Secretary of the Central Rate-payers Association, but it is interesting to note that he refused to be nominated by his Association. As such we should take it that he is contesting as an independent candidate. He was a teacher at St. Patrick's College and was also honoured by His Holiness the Pope with the title of Chevalier. He is popular in his area. His opponent Mr. Moses is the son of Chevalier Moses, another leading Catholic. He is a Doctor. His fa-

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SRIMAD BHAGAVAD GITA

An Introduction to Its Study

(BY K. NAVARATNAM)

THE Bhagavad Gita is conceded by all to be the brightest Jewel in the crown of Sanskrit Literature, Vedic and classical. It has been studied and admired by scholars, ancient and modern, Indian and Foreign. It has been translated into almost all the modern civilised languages of the world, and many thinkers have written commentaries on it from their various points of view. No praise of the poem can be higher than that bestowed on the Gita by the German Scholar Hamboldt. He says "This episode in the Mahabharata is the most beautiful, nay the only truly philosophical poem we can find in all the literature known to us." The most important of all the commentaries written in ancient India on the Gita are those of Sri Sankara, Sri Ramanuja, and Sri Madhwa, the exponents of the Advaita, the Visistadvaita and Dvaita schools of Hindu Philosophy. The most outstanding original commentaries in the English Language are those of Bala Gangadara Tilak, Sri Aurobindo Ghose and Mahatma Gandhi. Dr. Rele of Bombay has published a commentary on the Gita in the light of psychology and psycho-analysis.

The Place of the Gita in the Hindu Religious Literature

According to Hindu Tradition the Four Vedas, the Brahmanas, the Aranyakas and the Upanishads are considered to be Revealed Scriptures. These scriptures are divided into two sections known as Gnana Khanda dealing on the path of Knowledge and Karma Khanda dealing on the Path of Ceremonies. The Upanishads which contain the philosophical Discourses of the Ancient Vedic Rihis are the source books of Gnana Marga. All philosophical ideas developed later by various exponents of the different schools of Indian Philosophy are traceable to the Upanishads. Brahma Vidya or the Knowledge of God, the Supreme Transcendental being, is the subject matter of all the Upanishads. The method of treatment of Brahma Vidya in these books is very disconnected and un-systematic. Therefore, there arose the necessity for treatises which dealt with the subject of Brahma Vidya in a systematic and scientific basis. This great need was supplied by the two great books known as the Vedanta Sutras of Badarayana Vyasa and the Bhagavad Gita.

The philosophical theories relating to God, Soul and Liberation are systematically worked up in the Vedanta Sutras of Vyasa. But the subject matter of the book is highly technical and cannot be grasped without proper study and training. The exponents of the various systems of Religio-Philosophic Thought in India during the last 1500 years have based all their teachings on this book alone. The Vedanta Sutras belong to a much later period than that of the Gita.

The Bhagavad Gita is the only scripture belonging to the post-Upanishadic period which con-

tains in a nutshell all the teachings of the Upanishads in such a way as to be of use to everyone who requires a scripture that combines in itself the requirements of an Ethical and Philosophical Religion that could be of any personal value. The Upanishads, the Vedanta Sutras and the Bhagavad Gita are called the Prasthanas Trayam, The Pillars of Vedic Religion. The Gita is the quintessence of the Upanishads. A Sanskrit poet has very beautifully put this idea in a stanza the translation of which runs as follows:

All Upanishads are the cows; the son of the Cowherd Sri Krishna is the milker, Arjuna is the calf, men of purified intellect are the drinkers and the Supreme nectar Gita is the Milk.

Date

It may be of interest to many to know when the Bhagavad Gita might have been written as it is, in its present form. The Gita forms a part of the Bhishma Parva of the Mahabharata. There are various views regarding the authorship and the date of the Gita. Mr. Telang who translated the Gita for the Sacred Books of the East Series, edited by Prof. Maxmuller, thinks that the Gita is an independent work appropriated by the Editor of the Mahabharata for his own purpose. But there are others, both in India and abroad, who think that the Gita is a genuine part of the Mahabharata. In the opinion of Tilak, the stylistic resemblance between the Gita and the Mahabharata show that they belong to one period. The actual Battle of Kurukshetra according to Hindu Tradition is said to have taken place in the beginning of Kaliyuga 5042 years ago. But Sanskrit Scholars and historians differ as to the date of the battle. Modern research places the battle ranging from B. C. 3102 to B. C. 1500. The Epic Mahabharata in the form in which it is found today, came into existence in B. C. 250. But the Bhagavad Gita which we possess and which must have been before the present Mahabharata, as a work of established fame may be placed about B. C. 1400, says C. V. Vaidya. Whatever may be the opinions of scholars, we will not be far wrong, when we say that the Gita can be safely placed before the fifth Century B. C.

The Origin of the Gita

A proper understanding of the purpose and scope of the Gita cannot be had without a knowledge of the why and wherefore of its origin. It is well known why the Gita came into existence. On the first day of the Kurukshetra Battle when Arjuna faced the armies of the Kauravas, a false, sense of pity and compassion for his relatives overtook him, and he addressed Sri Krishna, his charioteer, in the following words:-

Of what avail is dominion to us, of what avail are pleasures and even life, if they, O Govinda, for whose sake it is desired that empire, enjoyment and pleasures

(Continued on page 4)

U. S. SHOULD STAY OUT OF WAR

AMBASSADOR'S BROADCAST

HARMFUL TO BRITAIN IF U.S. ENTERS WAR

New York, Wednesday.

SUPPORT for Mr. Roosevelt and insistence that the United States must and will stay out of the war were expressed by Mr. Joseph Kennedy, the United States Ambassador to Britain, in a nation-wide broadcast today.

Mr. Kennedy said that some would look askance at the Ambassador to Britain speaking on the radio during the last week of the Presidential campaign, "but it is for the very reason that I serve as Ambassador to England that I am addressing you in order that you may have an accurate report and my estimate for the future on the eve of this very critical election year of our existence."

Mr. Kennedy continued that even the most staid isolationist was now alive to the danger facing any nation in the modern world. "The realisation that oceans alone are not adequate barriers against the revolutionary forces which now threaten the whole of civilisation has not come too late and if we re-arm fast enough, America will stay out of the war," he declared.

"During my first year in England, I felt strongly that if England got into war in the long run, it would be most unfortunate for the interest of our people and I have always hoped for lasting peace."

Precious Time

Mr. Kennedy reminded his fellow countrymen that "while the British navy remains unconquered and the British nation continues to fight its gallant battle for existence and for its ancient democratic way of life, we are given time—precious time—so that we can make ourselves strong. Thus, we have one guarantee which no form of diplomacy can afford."

Speaking of the declaration to President Roosevelt by the British Government that the British fleet would be neither sunk nor surrendered if British waters ever became untenable, Mr. Kennedy remarked: "Those of us who know the stuff of which Mr. Churchill and the British leaders are made, those of us who know the courage and the calibre of the officers and men of the Royal Navy, can feel completely assured that the surrendering of the British fleet to Hitler is a thought so fantastic that it is beyond the basis of belief."

Declaring that criticism of the Munich agreement was unjustified, Mr. Kennedy said that Mr. Chamberlain and nearly everyone in Britain knew that Munich was only an armistice and the last opportunity given to the Allies to make up, in part at least, for the tragic failure to understand the peril to their very lives as nations. "Can any one imagine what would have happened to England if the blitzkrieg of the summer of 1940 had occurred in September, 1938?" he asked.

Mr. Kennedy said that he was himself convinced more than ever that America should stay out of the war. He declared that there could be no more harmful step from the

LOCAL GOVT. DEPARTMENT

Two Translators for Staff Recommended

It is learned that the Executive Committee of Local Administration has recommended the appointment of two translators, one in Sinhalese and the other in Tamil, to the staff of the Commissioner of Local Government.

At present the correspondence and circulars from the Department of the Commissioner of Local Government to Village Committees is translated into Sinhalese and Tamil at the Kachcheries.

The Jaffna Hindu College Senior Lyceum

The Annual Celebrations of the above Lyceum will be held on Tuesday the 5th inst. The chief item will be a public debate on: "International Disputes can be settled by the practice of non-violence." The Chief speakers will be Messrs T. Muttusamy-pillai and A. Sambandan, Advocates. Mr. C. Subramaniam, the President of the Lyceum, will preside.

British viewpoint than a United States declaration of war, for material would be kept in the United States instead of being shipped to Britain. Our obligations to preserve the Monroe Doctrine would then be expanded, he went on, and these would drastically limit our power to give effective aid to England.

No Secret Pacts

Mr. Kennedy denied emphatically that there was any secret commitment, unknown to the people or to Congress, made to Britain to lead the United States into the war. England was not looking for manpower, he declared, but for machines. "The lessons of this war are that machines are today more important than men," he added. Declaring that various Departments had sent men to England to learn from British experience, Mr. Kennedy said, "Under my supervision, the Embassy in London has prepared a survey of the entire British economy in order that the American people may know what the problems are when modern war breaks out and what steps must be taken for our own defence."

Mr. Kennedy concluded with a strong appeal to support an experienced leader like Mr. Roosevelt and to reject a newcomer at this time of crisis.

In view of his knowledge of the situation in Europe and his personal popularity here as American Ambassador, the broadcast of Mr. Joseph Kennedy was followed with interest by many British listeners for whom its significance in American domestic politics was a matter of indifference.

Mr. Kennedy's tribute to the R. A. F. of whom he said he had seen "the outnumbered but brave band of R. A. F. flyers at but 20 miles of the water keep back the German invader" was appreciated.

Age-Limit for J.S.C. Withdrawn

The decision of the Education authorities to restrict admission to the Junior School Certificate examination to candidates below 17 years of age has been withdrawn.

A few months ago, acting on the instructions of the Executive Committee of Education, the Director of Education issued a circular to all schools intimating to them that from 1941 no candidate above the age of 17 years on the date of the examination would be permitted to sit for the Junior School Certificate examination.

The representations made to the Education authorities have been carefully considered and it has now been decided to withdraw the ban placed on candidates over the age of 17 years. Principals of schools have not yet been officially informed of the withdrawal of the original circular, but it is expected that an announcement to that effect will be made shortly by the Education Department.

Margosa Leaves for Moths and Insects

Margosa leaves have been found a suitable substitute for naphthalene for use in wardrobes and bookshelves, as a result of experiments carried out by the Government Marketing Department.

Small packets of margosa leaves placed among books and in the folds of clothes have been found to give the same protection against insects as provided by naphthalene.

Wanted

an English trained teacher. Apply to Principal, Scanda Varodya College, Kanderodai before 30-11-40.

(Mis. 138. 4 & 7 11 40)

WANTED

for the J/Urumpirai Hindu Tamil Mixed School a lady teacher possessing either the Tamil Teachers' Certificate or the Second Class and Third Class Certificates. Apply on or before the 16th November, 1940 to the Manager, J. H. C. and Branch Schools.

(Mis. 135. 28-10 to 7.11.40.)

DENTAL SURGERY S. CHAS. PATHIRANA

Licensed Dentist & Ophthalmic Optician

3rd Cross Street, Jaffna.
[Near Customs House]

Consultation Hours:

8 a.m. to 12 a.m., 2 p.m. to 5 p.m.

When you break your spectacle frames, spectacle arms or lens of any pattern, please send them to the above address. They will be repaired accurately and promptly.

We have a large stock of different varieties of the most desirable kinds and styles of Crooke's Sphero-Cylinder & Plano-Cylinder Lenses, Scientifically & Optically ground lenses, Rolled Gold and Nickled Silver Frames of every description and other mountings which were recently imported from Europe.

Doctors' Prescriptions will be dispensed carefully and accurately.

Our charges are moderate and reasonable.

(Y. 19. 2-5-40 to 7-5-41.)

SRIMAD BHAGAVAD GITA

(Continued from page 3)

should be ours, themselves stand here in battle, having renounced life and wealth.

Even though these were to kill me, O Krishna, I could not even for the sake of dominion over the three worlds, How much less for the sake of the earth.

As, we are involved in a great sin in that we are prepared to slay our kinsmen from greed of the pleasures of a kingdom. Verily, if the sons of Dhrisharatra, weapon in hand, were to slay me, unresisting and unarmed, in the battle, that would be better for me.

speaking thus in the midst of the battle field, Arjuna casting away his bow and arrows, sank down on the seat of his chariot, with his mind distressed with sorrow.

To Arjuna who was overwhelmed with pity and sorrow and whose eyes were dimmed with tears, Sri Krishna spoke deriding his attitude of weakness which was covered by a false sense of religion. I cannot do better than quote the very words of Sri Krishna as translated into English, by Swami Swarupananda, to show the force of language and the spirit of valour and righteousness which animated the heart of Krishna at that moment when Arjuna was overcome with cowardice and a false sense of pity which is the quality of the mind of the weak.

The Blessed Lord, Said,

In such a crisis, whence comes upon thee, O Arjuna, this dejection unaryan like, disgraceful and contrary to the attainment of heaven?

Yield not to un-manliness, O Son of Pritha, ill doth it become thee. Cast off this mean faint heartedness, and arise, O scorcher of thine enemies.

Thou hast been mourning for them who should not be mourned for. Yet thou speakest words of wisdom. The truly wise grieve neither for the living nor the dead.

It is not that I have never existed nor thou, nor these things, Nor is it that we shall cease to exist in the future.

As are childhood, youth and old age in this body, so the embodied, soul, so also is the attaining of another body. Calm souls are not deluded thereat.

Notions of heat and cold, of pain and pleasure, are born, Son of Kunti, only of the contact of the senses with their objects, They are impermanent in their nature. Bear them patiently, O descendant of Bharata.

That man who is the same in pain and pleasure whom these cannot disturb, alone is able, O great amongst men to attain to immortality.

The unreal never is. The Real never is not. Men possessed of the knowledge of the Truth fully know both these.

Sri Krishna speaking in this strain gradually illumined the mind of Arjuna, and made him to realise his weakness. At the end of the discourse, Arjuna said:

Destroyed is my delusion, and I have gained my memory through thy grace. O, Athyuta, I am firm. My doubts are gone. I will do thy word.

So saying Arjuna took up his bow and arrows and fought with redoubled energy and understanding, fully realising the sacredness of duty.

The Dialogue of Sri Krishna and Arjuna on the eve of the battle of Kurukshetra is known to the world as Srimad Bhagavad

Gita or the Song Celestial. It consists of 18 chapters dealing on Yoga, Karma, Bhakti and Jnana. The Gita is a synthesis of Jnana Bhakti, and Karma. It teaches a philosophy of life that could be practised in whatever walks of life a man may be. It emphasises the importance of Duty which when done without caring for the results thereof purifies the heart which is essential for Moksha or Liberation.

The Teachings of the Gita

Many commentators have tried to explain the Gita from various points of view. That shows the universality of its teachings. Some emphasise knowledge, some devotion and others work. Of course by quoting isolated passages from it one can maintain that it advocated only one of the paths of knowledge, Devotion and Karma. But, whoever studies the whole text with an unbiased mind cannot but admit the harmonizing attitude of its author. The Gita never condemns one path in favour of another. However, the teaching about Karma is a unique contribution of the Gita. The greatest truth enunciated in the Gita is the idea that a devotee of the Lord can attain the highest spiritual Realization irrespective of caste, place or position in life.

As a religious scripture the Gita is the only post-Vedic book which places a special emphasis on Bhakti as a path of Realisation. Single minded devotion to God and the unselfish discharge of all duties are two great teachings of the Gita. The Vedic rishis were polytheistic, worshipping, many and independent deities, personifying mostly the forces and phenomena of nature. It is true that they often rise into sublime ideas about one God, the creator of the Universe. The Rishis of the Upanishads evolved pantheistic ideas of God. The all pervading and all powerful Brahman which is the material as well as the instrumental cause of the Universe, was first conceived by the Upanishadic philosophers and elucidated by them eloquently and vividly in those philosophic discourses of the Upanishads. But it was Sri Krishna who for the first time preached pure Theism, the Doctrine of the personal God who creates, sustains and destroys the Universe and who is the Lord of it. Of all Theistic systems, the one propounded in the Bhagavad Gita is the oldest. The metaphysical idealism of the Upanishads is transformed in the Gita into a theistic religion providing room for Love, Faith, Prayer and Devotion. The Gita without wasting one's time and energy in the ramifications of philosophical discussions, as to the origin and development of the world, the relationship between God and Soul, straightway shows the path of God realisation through simple devotion and the unselfish performance of Duty. As a practical guide for life it has very few equals in the realm of religious literature.

The Theory of Avatara or the idea of incarnation of God on earth to protect the righteous and destroy the evil-minded is another distinct contribution of the Gita, which brought to mankind a new spiritual message:

"Whensoever righteousness languishes and unrighteousness is on

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 940.

In the matter of the estate of the late Kanagammah alias Thillaiammah wife of Vaitilingam Chinniah of Kondavil
Deceased.

Vaitilingam Chinniah of Kondavil East
Petitioner.
Vs.

Minors - 1. Chinniah Subramaniam,
2. Chinniah Rajadurai,
3. Poongody daughter of Chinniah,
4. Chinniah Maorangitham,

5. Nagappan Sinnappu,
6. Karthikesu Sinnathamby
all of Kondavil East,
Respondents.

This matter coming on for disposal before C. Coomaraswamy Esquire, District Judge, Jaffna on the 22nd day of October, 1940 in the presence of Mr. M. Mathiaparanam, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 22nd day of October 1940 having been read:

It is ordered that the abovenamed 5th Respondent be appointed Guardian ad-litem over the minors the abovenamed 1st to 4th Respondents to represent them and to act on their behalf in the proceedings of this Testamentary action, and that Letters of Administration to the estate of the abovenamed deceased be issued to the Petitioner, unless the Respondents or any other person shall appear before this court on the 11th day of November, 1940 and show sufficient cause to the satisfaction of this Court to the contrary.

This 25th day of October 1940.

(Sgd) C. Coomaraswamy,
District Judge.

Drawn by,
Sgd. M. Mathiaparanam,
Proctor for Petitioner.
(O. 63. 4 & 7-11-40)

the ascendant, I create myself. I am born age after age, for the protection of the Good, for the destruction of the Evil doers and the establishment of the Law."

This assurance of Sri Krishna is an eloquent expression of the Law of the spiritual world. The hope and safety of mankind rest on this Eternal Spiritual law of victory of the life of the Spirit over that of matter—ight over might. Great crises in human progress are signalised by the appearance of great personalities. Similarly, moral and spiritual upheavals in the world necessitates the appearance of spiritual personalities endowed with Divinely Powers, to fight against the powers of evil. All religious literature which developed after the Gita whether Saivaite or Vaishnavite, is permeated with this idea of an Avatara. Not only Hindu thought but Buddhistic thought as well is saturated with this one ideal. According to Mahayana Buddhism, the historical Buddha is the reincarnation of the ultimate Reality of the Universe. The Dharmakaya aspect of the Reality which, as Buddha, is anxious for the salvation of all beings, and lends itself to incarnate in the different spiritual teachers and helps all beings out of misery. All these ideas about God, the ultimate reality, coming down on earth in the form of spiritual teachers may be traced to the teachings of Gita.

(To be Continued)

Inter-Collegiate Championship Soccer

Last Week's Matches

The two matches that were fixed for Deepavali Day, i. e. last Wednesday, were postponed on account of the weather and consequent bad condition of the ground. One of these matches, the one between Jaffna College and St. John's College, was however, played two days later i. e. at 3-30 p. m. on Friday last.

Jaffna vs. St. John's

This match showed St. John's college playing in very good form and Jaffna College not playing up to the expected standard. Gradually, however, the Jaffna College team improved and eventually emerged winners by 1 goal to nil. Mr. G. S. Mack was the referee.

Central vs. Victoria

Central met Victoria at 4-30 p.m. last Friday and were the first to score. Right from a scramble near the Victoria goal where all the players except the Central goalie had gathered, one of the Victoria forwards made a break-away and took the ball all by himself the whole length of the ground and shot straight into the goal. The Centralites were taken by surprise and could not do anything to stop this intrepid forward. Eventually, however, the Centralites scored another goal and returned winners by 2 goals to 1. Mr. G. S. Mack was in charge of the whistle.

Jaffna Hindu vs. St. Patrick's

The obvious needle element in this match brought a large crowd to the J. S. S. A. grounds last Saturday. The Hindu players started off extremely well for the first 20 minutes and all the vaunted might of St. Patrick's seemed to have vanished. But, chiefly owing to the lack of stamina, the Hindu players gradually fell more and more into the shade and just before half-time the Patricians scored a goal. On resumption the Patricians continued to play well and when there was only about 5 minutes to go, scored a second goal. Hindu College scored a goal immediately afterwards off a free kick and play ended after 2 minutes of play, leaving the Patricians (2) winners over the Hindu (1) for the 3rd year in succession. Mr. Rajaratnam refereed.

St. Henry's vs. Hartley

Mr. A. Caldera refereed this match which began at 4.30 last Saturday. About half-way through the 1st half, St. Henry's scored a goal, but the rest of the game was unproductive, though St. Henry's seemed to be slightly the better team. Play ended with St. Henry's trotting out winners by 1 to nil.

Haj Pilgrimage to Mecca

In spite of war time difficulties arrangements have been made to transport pilgrims from India to perform Haj pilgrimage and necessary shipping is being provided. Realising that fare for sea journeys if based on actual cost would in the present circumstances be prohibitive for the poorer pilgrims, His Majesty's Government and the Government of India have agreed to meet certain items of expenditure attributable to war conditions, such as cost of war risk insurance on pilgrim ships (the principal factor tending to increase fares) and expenditure on account of any abnormal detention due to measures designed for the protection of these ships from dangers of enemy action. The effect will be that in spite of heavy increase in operating cost under war conditions this sub-

WEEK BY WEEK

(Continued from page 2)

ther was once in the Urban Council and did good work. One expects a keen contest here. In ward 2 the issue will be fought by Messrs R. R. Nalliah and Em. Tiruchelvam. Mr. Nalliah has been active in the civic life of the Town for more than a decade representing this area in the Local Board and the Urban Council. He has been Chairman of the U. C. for quite a long time and did great services to the Town. R. R., a popular name in Jaffna, has identified himself with all movements for the good of the Tamil community. He is politically a liberal. Mr. Tiruchelvam his rival is practically a newcomer to politics. After serving in the F. M. S. he established himself as a successful business man in Jaffna. He says that he is only in the field because of the Municipality controversy, else he would be content with Mr. Nalliah representing the ward. The result seems almost a foregone conclusion in favour of Mr. Nalliah. Other wards next week.

Rajaratnam—Natesan Controversy

Is there no end to this controversy? One finds these days a lot of unnecessary bother over the Hindu Board activities. Critics of Mr. Rajaratnam seem to have a monopoly of newspaper columns. And it looks as if these critics are confined to a few individuals. I have been trying to confirm the charge of forced contributions from the teachers of the Board. They deny it. They say that for every money they pay to the Board by way of contributions, they are given receipts by the Treasurer. Then why drag poor Mr. Rajaratnam. The trouble is not the Hindu Board, but politics and political ambitions. And politics is a dirty game. People are apt to sacrifice all they hold dear to satisfy their political ambitions.

Ponnalai Ilaigiar Kala Viruthi Sangam

A meeting of the Ponnalai Ilaigiar Kala Viruthi Sangam was held on Wednesday, the 30th ultimo, in the newly built Saiva School, (Ponnalai Varatharaja Vidyasalai) with Mr K. K. Natarajan, Assistant Editor, Inthusathanam, in the chair.

The meeting began with Thevaram. The President and the speakers were garlanded by Secretary. After the President's short introduction in which he observed that the residents of Ponnalai must be proud of the Saiva School in which they were holding the meeting that day, Messrs V. Veerasingham, Principal, Manipay Hindu College, S. Visuvalingam, and T. Kumaraswamippillai of Kokuvil delivered three interesting lectures on "Godliness in Man", "Dheepavali Pandikai" and "Pravi Perumpayan" respectively.

At about 10 p. m. the meeting terminated with a vote of thanks to the chair and the speakers. (Cor)

sidey will make it possible to keep pilgrim fares close to former level.

For example a return deck passage for Bombay-Jedda will cost only rupees 195 as compared with rupees 173 in 1938 and 1939. Sailings have been arranged from Bombay, Karachi and Calcutta and pilgrim ships will be convoyed in dangerous zones and such other measures taken as may be necessary to afford pilgrims fullest possible protection.

Similar arrangements are in contemplation to assist pilgrims from certain other territories e.g. Palestine, Aden, East Africa and Malaya. (Press Communiqué)

LETTER TO THE EDITOR

Mr. P. Ragupathy's Defence of Mr. S. Rajaratnam

Sir,—Mr. P. Ragupathy is playing his usual game. He has not only endeavoured to distort facts but even dared to come out with cock and bull stories of his own creation. I therefore propose to acquaint the public with certain relevant facts which would clear the whole issue.

The circumstances under which Mr. Rajaratnam dismissed me from the principalship of the Saiva Training School in 1937, are briefly these: As usual, myself and my assistants conducted the admission examination in August, 1937, valued the examination papers, held the viva voce test, tabulated the results and made a selection, in order of merit, of the required number of candidates. In officially communicating our selection to the Manager, I, as usual, appended a list of reserve selection. Mr. Rajaratnam, the Manager, sent me a letter asking me to admit three candidates whose names did not appear either in the first selection or reserve selection. One of those three candidates had neither applied for admission nor sat for any of the tests. The other two came 49th and 52nd out of 81 candidates who took up the examination. The number selected for training in this batch that year was only fourteen.

In the above circumstances the Manager's order to admit his three candidates was arbitrary. During the eight years I had been principal of this school, never before had the manager forced upon us any admission which the principal and his staff did not approve and he had never claimed the sole right of making any selection by himself. The practice obtaining in any educational institution is for the principal to be in charge of admissions, and Mr. Ragupathy in his evidence on my behalf at the inquiry subsequently held by the Department, admitted that in his school as headmaster he was in charge of admissions and expected the same practice to be followed in every other school. I could not therefore accede to the request of the manager. The manager immediately wrote back threatening to interdict me if I did not carry out his orders. I placed the matter before my staff and sought their advice. They suggested certain terms of settlement and deputed the vice-principal to interview the manager. The manager would not listen to the idea of settlement, but merely insisted that his order should be carried out.

I wanted to place the whole matter before the Executive Committee of the Hindu Board and interviewed the vice-president and some other members of the Committee. But before the matter could be considered by the Committee, the manager precipitately acted by sending his order of dismissal to the school in my absence. He arranged the whole thing in such a manner that the Committee was not even given an opportunity to consider my case for months. In this connection the letter of the Vice-President of the Hindu Board dated 2nd November, 1937, clearly shows the high-handed manner in which the manager acted. He wrote to me, "your kind letter of 31-10-37 has pained me a great deal. I never thought that matters would drift to such a crisis. The Committee is in the dark.....I am unable to give my

opinion except to express my real regret at the inability of the Committee so far to move the machinery which has stuck in the mud"

Appointments and dismissals of teachers under the Hindu Board could be made only with the approval of the committee and in this instance the order of dismissal conveyed to me by the manager without the approval of the Committee was unconstitutional and therefore the question of disobedience did not arise. Apart from this consideration, there is the fact that neither the Director nor the Executive Committee of Education held the view that there was disobedience on the part of the principal under the circumstances narrated above.

Mr. Ragupathy's statement that the Director of Education had ruled that the selection of students for training lay with the Manager is a misstatement of facts. The Manager is no doubt held responsible for all matters pertaining to any school including teaching. But that does not mean he can usurp the functions of a principal or teacher and can select candidates as he likes without any consideration for merit, or can do the teaching work himself. That the Manager cannot select anybody he likes is borne out by the selections made this year and last year.

In the evidence led at the inquiry Mr. Rajaratnam himself laboured to prove that I was interested in a student of Elalai, but he was unable to substantiate the statement. I cannot understand why Mr. Ragupathy should refer to the Elalai student when Mr. Rajaratnam himself had failed to establish the charge of partiality against me. It is unworthy of a member of the Board of Education to say that the Elalai student helped me in the V. C. elections, as Elalai is outside my V. C. area and as my position both as chairman and member was so strong that no one ever thought of contesting me for the last twelve years.

The statement of Mr. Ragupathy that I said at a meeting of the Hindu Board Directors that I had made statements against Mr. Rajaratnam and the Board only because I had been asked by certain officers of the Department of Education to do so, is positively untrue. If there had been any communication from any officer of the Department between the dismissal and the subsequent inquiry, it would have been in the presence of Mr. Rajaratnam, who was present throughout the inquiry and who would therefore have objected to it.

Mr. Ragupathy's other platitudes and side-racking stories, twisted as they are to suit his own purpose, are no arguments that would lessen the offence of Mr. Rajaratnam. I do not see why Mr. Ragupathy takes it upon himself to defend Mr. Rajaratnam. In fine, all what I can say is that Mr. Ragupathy, having failed these years in his mission as saviour of Mr. Rajaratnam to retrieve his honour and get him reinstated even by costly pilgrimages, has taken to his congenial pastime of showering abuses on certain State Councilors and others.

Yours etc,

S. SWAMINATHAN,
Saiva Training School,
Jaffna, 27-10-40.

History From Temple Records

(Continued from page 1)

carrying out the transaction.

Sometimes when a gift in one village is made to the temple in another village, or when the transaction relates to more than one temple or village, it is recorded in more than one place. In very many cases full astronomical details of the day of the transaction are furnished which enable us to find out their exact equivalents in the modern Christian era with the help of the Ephemeris. Every transaction is recorded to have taken place in a particular regnal year of a king. Before his name we have a long historical introduction generally in verse, which recounts all the important achievements of the region. The *Prasasti* (in Tamil it is called *Meykkirithi*) grows in length along with the passage of time and progress of events in his reign. The *prasasti* of one is different from that of another. The introductory part of this historical introduction varies from king to king. The *prasasti* of Rajaraja I begins with the formula "Tirumagal pola" and that of his son Rajendra I, "Tirumanni Valara," so that by a perusal of the beginning of the historical introduction, we can declare at once the name of the king to whom it belongs. It is this part of the inscription that is of the utmost value to the historian.

Thus it will be clear that every temple was a public record office and every epigraph a page of history of the land and it is amazing how much of recorded history there is in our South Indian temples.

Scientific Renovation

The old stone structural temples of the Pallavas and Early Cholas—Hindu, Jain or Buddhist—were massive structures strongly built and they could stand many centuries. There was ample and systematic provision in the past for their careful preservation and maintenance in good repair. It, on account of neglect or old age,

any monument needed repair, it could be reconstructed with the old materials without the addition of a single stone. The Dutch archaeologists of Java employed this method of scientific renovation in the case of the renowned Buddhist monument of Borobudur and the Hindu-Javanese monuments of the Dutch East Indies. The example of the Dutch was followed by French archaeologists of Indo-China and in 1930 M. Marchel was deputed to Java in order to acquaint himself with the methods followed by the Dutch Archaeological survey. Here is a description of the method adopted by M. Marchel who tried his newly learnt art in the case of the temple of Banteay Srei:

It was in a ruined condition—but practically all the stones were in existence around the foot of the building... Among the three towers forming the central group, the one to the south was the first to be attacked. Marchel began by making an accurate survey comprising drawings and photographs. Then he reconstructed on the ground the upper stories which had collapsed long ago. This part of the work having been accomplished, he proceeded to demolish the portions of the structure still standing, carefully assorting and numbering each separate stone. Then, after having strengthened the foundations by means of a layer of concrete, rebuilt the successive storeys of the tower one after the other.

Such is the care and reverence for the monuments of the past and the method of scientific renovation followed by enlightened people who value historic relics. It is with pleasure that I record here that this wise method of renovation has been followed by my friend, Mr. K. V. Raju, former curator of the Pudukotah Museum—by himself and without any inspiration from the practice of Dutch and French archaeologists in repairing the valuable temples of the Pudukotah State. The Subrahmanya temple at Kannanur the Vijayalaya Choleswaram at Narttamalai, and the Muvur Koil shrines at Kodumbalur have been thus scientifically treated. But look at the ruthless and wanton destruction going on in our midst in British India.

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