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GERMANY'S WAR AIMS

"RAVINGS OF A LUNATIC"

A PROGRAMME OUTLINED BY A GERMAN WEEKLY

"DO these aims read to you like the ravings of a lunatic? If they do, then let it not be forgotten that the lunatic controls the lives and energies of seventy or eighty million people." Thus concludes the latest K. H. News Letter dealing with Germany's war aims. The Letter says:

The people of Great Britain were slow to believe, before the war, that Nazi Germany desired to destroy the British Commonwealth.

Cabinet Ministers (still in office) stigmatized as "jitter-bugs" persons, who told the public that the continued existence in one world of Nazi Germany and the democratic Commonwealth was impossible, and that one or the other must go. Came the war. Many eyes were half opened and still remain in that blinking condition even when faced with the glare from the furnaces of war.

If the attention of these people is drawn to what Hitler has said, they suggest that "After all, war propaganda is always highly coloured." They do not really believe that Hitler means what he says.

What do you think of this story, the authenticity of which we can guarantee? Not long ago, a captured German officer, who had been well treated in one of H. M. ships, as he was leaving the ship to go to a concentration camp, turned to his rescuer and said: "May I have your name and address?" "Certainly," replied the Englishman, "but why do you want it?" "Because," replied the German, "I want to make sure that you are well looked after when we come to occupy this country."

With your British (or American or Scandinavian) tolerance, you may think the prisoner was just having a little joke. He was in deadly earnest and so are hundreds of thousands of his bemused countrymen who sincerely believe that they can defeat Great Britain and that such a defeat will be followed by a

military occupation of this country.

Let us examine another piece of evidence, this time on a larger scale. You are probably not in the habit of reading *Die Woche*, the famous German weekly, which is published in Berlin and read wherever German is spoken. In its number of 31st January, this paper contained an article five pages long, entitled: *The World when Britain is defeated*. The theme is indicated by a quotation from Hitler.

"We have got a clear war aim—Germany, and beyond it Europe, must be liberated from domination and lasting menace caused by Britain."

Only the Fuehrer, says this remarkable article, can determine Germany's objectives. When the war is over, or perhaps before, Hitler will state what the Western Powers must do to repair every injustice and suffering they have forced on the German people, and what means will have to be taken to protect German *Lebensraum* in the future.

Die Woche outlined the programme by which this aim is to be achieved. Britain will be defeated, and, out of the cataclysm which will engulf her, will come a liberated world; all the enslaved nations will revolt against British, British rule, and a series of new states will be created. Her sea power gone, England will be allowed to exist provided she submits to "European discipline."

The "liberation," which is promised, will shock our members. The British dominions are informed that they might become independent states if they feel "strong enough," but it would be preferable if Canada went to the United States, and Australia (and presumably New Zealand) to "a more powerful neighbour."

South Africa might become independent, "with certain reservations." Independence is also promised to India, but it

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Conscience Clause for Orphanages

Draft Orphanages Bill

Govt Orphanage to be Established

THE Executive Committee of Home Affairs has recommended that a conscience clause on the lines of the provision made in the Children and Young Persons' Ordinance should be included in the Orphanages Bill.

Payment of Grant

The draft of the Orphanages Bill was considered at a recent meeting of the Executive Committee when the Minister of Education was present, and it was decided that steps should be taken to introduce the Bill in the State Council at an early date.

The Minister of Education, it is learned, stated that the Executive Committee of Education has decided that the practice of paying grant in respect of orphans resident in school boarding houses should stop and that grant should be paid only in respect of orphans resident in orphanages or homes conducted as such.

In view of this decision of the Executive Committee of Education, the Executive Committee of Home Affairs decided to amend the Orphanages Bill accordingly.

Half-way Home

The decision to establish a Children's Home for the reception of orphans and deserted children and for their temporary detention therein until such time as arrangements can be made for their reception into orphanages or for their return to their homes was also received.

The Minister of Education, it is learned, stressed the desirability of establishing a Government Orphanage for the permanent reception of orphans and deserted children.

After discussion, it was resolved that the previous decision of the Executive Committee be varied and that provision should be made in the Orphanages Bill for the establishment of a Government Orphanage for the permanent detention of orphans and deserted children.

Task of Revenue Officers

It was also brought to the notice of the Executive Committee of Home Affairs that the administration of the Ordinance could not be undertaken by the Education Department without a substantial increase in its cadre.

It was recommended that for the present the Ordinance should be administered by Revenue Officers, provision being made therein for the appointment of a person by name or by office as Supervisor of Orphanages for a particular district or for the whole island.

CEYLON INDIANS' DEMAND

IMPORTANCE OF POLITICAL FRANCHISE

GOAL OF UNION STRESSED AS AIM

New Delhi, Nov. 1.

THE Ceylon Indian Congress Delegation, who are here in connection with the forthcoming talks between the Ceylon Ministers and the India Government, in a statement, stress the following points which they regard as essential to a settlement of outstanding questions between the two countries.

(1) It would, for many reasons, be wrong to discuss or decide the relationship and mutual intercourse between India and Ceylon as though they were two different countries divided by a long stretch of sea or by racial differences. The Conference should keep before it the goal of union of the neighbour countries rather than conventional rules of nationality and isolation. The war has further demonstrated, if such demonstration were necessary, the interdependence between the countries.

(2) It would be no concession to recognise unreservedly the right to citizenship of workers of the soil—whatever their nationality or origin. Agricultural work is as important as and in the circumstances of this case, even more beneficial than mere occupation of land or trade.

(3) As the Government of India themselves observed in 1920, political franchise is essential if economic rights are to be properly assured. With the universal extension of franchise in Ceylon and growth of political institutions and self-government, the workers' rights to citizenship have become all important.

(4) In the conditions prevailing in Ceylon, workers who have immigrated into the land should have equality in the matter of political franchise. In any case, to impose on them qualification other than that of a given number of years' residence quite free from complex legal issues involving questions of intentions, would be inequitable and utterly unworkable.

(5) So long as Government service or electoral franchise is not involved, Indians should have the same unrestricted freedom to carry on trade or business as is available to Ceylonese in India.

(6) The policy under which nearly two thousand Indian daily-paid workers under the Government were dismissed or practically compulsorily retired, irrespective of their long service under the Government and longer residence in Ceylon, is one that requires to be revised. This is specially so in view of the large

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**Hindu Organ.**

THURSDAY, NOVEMBER 7, 1940

THE INVASION OF GREECE

THE INVASION OF GREECE BY Italy which began last week after three hours' ultimatum throws into relief the Axis plan to dominate Europe and the world. To totalitarian ideology the small nations have no right to independent existence and they must either toe the line of the Axis or be swept out of existence. Denmark, Norway, Belgium and Holland had all to lose their freedom and be subjected to military occupation by HITLER merely because such a course served his military design. Now Greece has to pay the same price for her unwillingness to fall in with MUSSOLINI's military ambition. The Greeks are gallantly resisting the superior foe with no thought of accepting a dishonourable peace. This heroic resistance of a small but ancient and patriotic nation against overwhelming odds has evoked the admiration of the world and caused no little surprise to the Axis powers who expected an easy walk-over. There is the same exasperating tale of air-raids on civilian population to be heard now in Greece as was heard in Holland, Belgium, France and in Britain. But one thing happily seems to be absent in Greece. There are no Quislings, no Fifth Column activities and no landing of parachute troops. The whole nation, as one man, are standing by the Government in their determination to resist the aggressor. It is possible that after a long and gallant resistance Greece may go under for some time because of the superior military might of Italy with the backing of Germany, whose armies are now in Rumania, watching possible developments and biding their time, may be to pounce upon Turkey. But the day of retribution will soon come, when, after the presidential election of America

which took place on Tuesday President Roosevelt will be free to put all the material resources of the U. S. A. at the disposal of Britain and to speed up all war preparations in defence of democracy and freedom.

But meanwhile the British Navy and the R. A. F. have lost no time in rendering effective help to Greece. Already the Navy has asserted her supremacy on the Eastern Mediterranean and is bombarding Italian bases on the Albanian frontier and harassing Italian troop movements and communications both in Grecian and in the Libyan theatres. The R. A. F. has given a very good account of itself by bombing Naples and military objectives everywhere. Meanwhile the Italian Navy has shown discretion by not venturing out of its naval bases even to defend strategic positions and the lines of communication. As the Moscow radio very pertinently observes, the British Navy dominates every part of the Mediterranean Sea, East and West, and North and South. The Italian Navy must some day venture out of its hiding and give fight or allow Italian troops to be cut off from all communication with Italy except by the air. That is the predicament towards which events are perhaps moving in the Mediterranean theatre. Lord Chatfield in his broadcast talk given a few days ago observes that the hour has struck for dealing a swift and relentless blow on the junior Axis partner. Italy has often been called the weak link in Germany's armour.

Though a military victory for Italy in Greece cannot be ruled out as a certainty for the time being, yet the strategic advantages which Italy hoped to reap as a result of the victory will be probably wrested by Britain. If Italy should occupy the naval and air bases on the Aegean Sea, she would prove a danger to Britain and would be in a position to dominate Eastern Mediterranean from the Albanian frontier to Cyprus. But as chances are at present, these bases, as in the case of Crete, are likely to fall into the hands of Britain. Some of them may already have been so occupied, but military secrets will not be revealed for some time. If that happens the Italian Navy will have to be bottled up in the Dodecanese or elsewhere, as the German Navy is at Kiel.

PANDIT NEHRU SENTENCED**Four Years' R. I.**

Gorakhpur, Tuesday.

Pandit Jawaharlal Nehru was sentenced today to an aggregate term of four years' rigorous imprisonment on three counts.

The District Magistrate has recommended special class treatment for Pandit Nehru.

THE HINDU BOARD OF EDUCATION**ITS FOES**

By Wayfarer

(Continued from our issue of 17-10-40)

'The Ramanathan' and Vagrants

THE Editor of 'The Ramanathan' has taken exception to our writing about the friends and foes of the Hindu Board of Education, under the pen-name of 'Wayfarer'. He has called us tramps and vagrants. He has good reason to fling these names at us for has he not himself eminently qualified for these appellations by his long tramp though life in multifarious roles. Anyway, in his chequered career as a journalist he ought to have at least learnt the lesson that it is quite in keeping with the highest standard of Journalism for one to comment on public men and matters under a pen-name. The leading English journals like the 'London Times' and 'The Daily Herald' publish in their columns regular contributions from men whose identity is never divulged. Even the 'Ramanathan', the Jaffna prototype of the 'London Times', recently published a long and rambling criticism of a recent ruling of the Hon the Speaker, contributed by somebody, perhaps a tramp, and claimed it as a brilliant analysis of the ruling. Be it as it may, our contention is that Truth does not cease to be truth because it is uttered by a tramp or vagrant or the non-vagrant respectable editor of the 'Ramanathan'.

The Ramanathan's Chivalry

The editor of the 'Ramanathan' has queer notions of chivalry. We made a passing reference to Mrs. Natesan as Principal of Ramanathan College. We commented on her academic qualifications to be the head of a Senior Secondary School. We cannot see how this can be construed as an unchivalrous act. Women who come forward to do public work, whether as honorary or paid workers, should be prepared to meet criticism chivalrously. Speaking about academic qualifications, we are not quite impressed by the long array of high degrees which the Editor of the Ramanathan claims for the Principal of the Ramanathan College. We do not believe that a person who is not a matriculate can be a registered undergraduate of the Madras University or of any university except Timbuctoo. The syllabus of the Madras University diploma in Oriental Music is equivalent to that of the B. A. degree in Music of what University? Pray tell us Mr Editor of the Ramanathan. Is it the B. A. degree in music of the Madras University itself? Then are we right in inferring that, the course of studies being the same, the diploma in music is given to those who have not matriculated and the B. A. degree in music to those whose least academic qualification is a pass in the matriculation. Rather a sad inference when we consider it in relation to the fitness of a person to be the Principal of a leading College. By the way, we are told that it was not exactly a sense of modesty that prevented the teachers of Ramanathan College from send-

(Continued on page 5)

WHAT JAFFNA BADLY NEEDS**A HINDU COLLEGE FOR GIRLS****GOVERNMENT AGENT PROFFERS HELP**

JAFFNA HINDU COLLEGE
O. B. A. DINNER

THAT Jaffna very badly needed a Hindu College for girls, and that before he left the Province, if he could be of any use in helping them to realise that dream, he would be proud to be of service, declared Mr. M. Prasad, the Government Agent, in proposing the toast of the College at the annual dinner of the Jaffna Hindu College Old Boys' Association on Saturday the 26th ultimo.

The upper hall of the Laboratory was very tastefully decorated for the occasion. Mr. A. Cumaraswamy, the Principal, presided. Covers were laid for 115.

After the loyal toasts, Mr. M. Prasad, in proposing the toast of the College said that that was the first dinner organised by the Old Boys' Association at which ladies graced the festive board.

Referring to the College, Mr. Prasad said that it was today filling an important place in the educational life of the Jaffna District. Mr. Prasad recounted his school days and referred to many amusing incidents of those days. Games were not so popular then, and he was glad to note that the College was doing equal well in sports as in studies.

Jaffna very badly needed a Hindu College for girls, he declared, and before he left the Province, if he could be of any use in helping them to realise that dream, he would be very very proud to be of service. (applause)

The Chairman replied.

Sister Associations

Mr. V. M. Asaipillai proposing the toast of the Sister Associations said:-

About a year ago I happened to be present at a dinner at which I noticed that all the speakers started off by saying that they had not been given sufficient notice. Unfortunately, I am not in a position to submit that plea. For, Mr. Sivabramaniam, our genial secretary, gave me notice about 8 days ago. Apropos of that, there is a story. In one of the famous music-halls of London, the Alhambra, which alas, is no more, a well-known American comedienne was telling us of a certain incident in her life. And this is what she said: "When my young man one day put me rather an embarrassing question, I wouldn't say yes, I couldn't say no, I didn't say anything, I fell." Now, Ladies and Gentlemen, my predicament has been more or less of the same nature. When Mr. Sivabramaniam, the gentleman who is responsible for this beautiful dinner, the boss of the show, so to speak, requested me to make a speech, he spoke to me in a manner that was at once charming and peremptory—a manner, Ladies and Gentlemen, that was most evident during the days of the recent Carnival. Well, when he spoke to me thus, I wouldn't say yes, I couldn't

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MINERAL WEALTH OF CEYLON

STRONG HOPES FOR URANIUM AND RADIUM

UNLIMITED QUANTITY OF GOOD GLASS SAND

Colombo, Tuesday, 5.

THERE were "strong hopes" of the discovery of the rare metal, uranium, and its precious derivative, radium, in Ceylon, said Mr. D. N. Wadia, the Government Mineralogist, in a paper on "Economic Aspects of Geology," delivered yesterday at a meeting of the Ceylon Economic Society, at the University College (Arts Block).

Mr. Wadia made several interesting references to the various mineral deposits of economic value in Ceylon, and particularly mentioned the wealth of industrially valuable minerals.

Except for iron and titanium, Ceylon rocks were barren in metals, he said.

Stray Specimens

Of the "precious metals," alluvial gold had been found at over a dozen localities, but nowhere in economically workable quantity. Silver and platinum were extremely rare. Of the ferroalloy metals, there were small known occurrences of manganese, molybdenum, and much larger and workable deposits of titanium, but chromium, vanadium and tungsten were so far not known.

Rare Metal

Mr. Wadia said that he had strong hopes that the rare metal uranium and its precious derivative radium would be discovered in appreciable quantity from the ancient crystalline complexes of the country.

The gravels of some of the tributaries of the Kaluganga and Kelani Ganga yield "nambur" containing gold, thorium and tin-bearing minerals. Some samples from the Walaweganga had given similar results, but these occurred only in small local pockets, which from the very nature of their origin could be expected to possess uniformity of contents or continuity of structure of vein or bedded deposits. The pocketty nature of the gold bearing sands and gravel of Ceylon had been the experience of Dr. A. K. Coomaraswamy and his successors and subsequent work had confirmed it.

"World's Finest Graphite"

However, in the "ceramic and refractory group" of industrially valuable minerals Ceylon could be considered very rich, said Mr. Wadia.

China-clay, fire-clay, felspar, pure silica, magnesite, zircon, all occurred in quantity and in accessible economically workable sites. The extent of the industrial clay resources of the Western Province was at present under investigation. The quantity of good grade glass sands was practically unlimited and Ceylon had a large exportable surplus of this commodity.

In the group of remaining industrial minerals, Ceylon possessed considerable reserves of good quality.

The world's finest graphite was derived from its mines—most of them shallow pits capable of considerable further extension in depth. Also recent geological work in the North-Western Provinces had tended to expand greatly the area of

Make Gandhiji The Viceroy

Ex-Ceylon Civil Servant's Suggestion

London, Nov. 2.

The suggestion that a good way to resolve the Indian deadlock would be to make Mr. Gandhi, the Viceroy is made by the famous writer, Mr. Leonard Woolf in today's *New Statesman and Nation*.

The majority of the British people are anxious to give India self-government and the vast majority of Indians appear to be wholly upon Britain's side in her struggle against Fascism, says Mr. Woolf and yet efforts to satisfy the Indian demand have drifted into deadlock. "My proposal is that Mr. Gandhi should be made Viceroy and should be invited to London before taking up office to consult the Government here on the steps to be taken to implement our pledges and prosecute the war.

"Many will at first sight regard this as fantastic but all revolutionary and effective historical acts appear at first sight fantastic. Mr. Gandhi is the one man who could overcome the enormous difficulties in the way of a peaceful transition to self-government and he would not flinch from responsibilities not only to the Congress but to those who are afraid of Congress. His political acts are themselves often fantastic because they are revolutionary. So this proposal should appeal not only to his sense of duty but to his sense of political humour and appropriateness. If the offer were made and accepted, it might well be the first step towards what so many people are speaking about—a different and better world."

Mr. Leonard Woolf was formerly an officer in the Ceylon Civil Service and has several studies on Imperialism to his credit.

(Hindu Cor.)

SCHOOLMASTERS AND URBAN COUNCIL

Objections to Nomination Overruled

Colombo, Nov. 5.

Objections to the candidature of Messrs C. W. F. Pereira and P. T. de Silva, sitting members of the Dehiwala - Mount Lavinia Urban Council, who are seeking re-election and who are schoolmasters by profession, were raised yesterday when nominations were received for the election of members to the Council.

The objections which were on the ground that these two members hold pensionable posts under the Crown, were overruled by Mr. A. C. M. Hingley, Assistant Government Agent, who was the Presiding Officer.

rocks known more or less definitely to be the carriers of graphite.

It was quite likely Ceylon may in future occupy a ruling position in world markets for high-grade graphite. The deposits of mica, monazite, ilmenite, rare mineral pigment materials were in some cases yet scarcely touched, in others neglected for lack of foreign demand.

Indo-Ceylon Talks Begin

Meeting at New Delhi

New Delhi, Nov. 4.

The first meeting between the Government of India and the Government of Ceylon delegations took place here this morning.

Sir G. S. Bajpai welcomed the Ceylon representatives and assured them of the goodwill both of India and the Indian delegates in seeking the resolution of all existing difficulties.

Mr. D. S. Senanayake, leader of the Ceylon delegation, reciprocated the sentiments of goodwill and stated that the Ceylon delegates were hopeful that their mission to India would be crowned with success.

A general discussion then took place. The talks will be resumed tomorrow morning.

Exploratory Talks

Informal exploratory talks opened today between the Ceylon Ministers' delegation and the Government of India delegates. The Ceylon delegation consists of Mr. D. S. Senanayake, Mr. S. W. R. D. Bandaranaike, Mr. H. J. Huxham, and Mr. G. C. S. Corea. The Government of India delegates are Sir G. S. Bajpai, Sir Ramaswami Mudaliar, Sir Alan Lloyd and Mr. G. S. Bozman.

The talks are intended to secure a satisfactory basis for formal negotiations at a later date on all problems of common interest which require adjustment.

Two other unofficial delegations, one on behalf of the Ceylon Indian Congress and the other on behalf of the Ceylon Congress, are also here to watch and give advice, where possible, to the representatives of the Ceylon and Indian Government.

GRIEVANCES OF CLASS II CLERKS

Proposed Memorial To Secretary of State

Clerks in Class II, of the Government Clerical Service, who were promoted from the lower grade but are placed on the new entrants salary scale, propose to submit a memorial through the Clerical Service Association to the Secretary of State laying down their grievances.

About 200 clerks, who were in Class III prior to 1934 but were promoted after the adoption of the new entrants' salary scale, are those affected by the new scales. They claim the right to be treated as old entrants in spite of the fact that they were promoted to Class II, after 1934.

Representations were made earlier to the Governor on the subject but he has expressed his inability to concede to their request.

TEN MILLION GOVT LOAN

List to Open on Nov. 18

The latest Gazette publishes the terms and conditions of the issue of the Rs. 10 million Ceylon Government loan, out of the sum of Rs. 100 million for the raising of which authority was given by the Public Works Loan (1937) Ordinance.

The list will be opened on November 18, and will be closed at 3 p.m. on November 25 or earlier, if the loan is fully subscribed.

DECISIVE PHASES OF WAR

TIDE OF WAR NEARER ASIA

GENERAL SMUTS' REVIEW OF SITUATION

Johannesburg, Monday.

"I carried away a reassuring impression of the situation as a whole," stated General Smuts, referring to his review of the military situation at Khartoum between himself, Mr. Eden, and General Sir Archibald Wavell.

"Now that Hitler's plan against heroic Britain has gone wrong and another attack could only be repeated with even less chance of success, the tide of war is flowing towards the Near and Middle East, nearer Asia and Northern Africa," he declared.

"Some of the decisive phases of the war may yet be decided in the Mediterranean basin. The offensive spirit which British strategy is developing and the strange lack of enterprise and initiative on the part of Italy and the enemy's ever lengthening land communications through hostile countries as he moves to Africa and Asia are in our favour. I look forward hopefully to future developments."

Union's Danger

A vivid description of the danger in which the Union of South Africa stood in these days of long-range bombers was given by General Smuts in an interview with the South African Press Association on his return from his tour in the north. The Union would be in great danger, he said, if South Africa did not send troops to the north.

Jaffna Malayalam Tobacco Sales Society

Lakh Turnover on 1938 Crop

There was a turn-over of more than a lakh on the 1938 crop of tobacco exported to Travancore from Jaffna by the Jaffna Malayalam Tobacco Co-operative Sales Society Ltd.

This statement was made by Mr. K. Ponnampalam, treasurer, at the annual general meeting of the society, held at the Regal Theatre hall, Mr. T. C. Rajaratnam presiding. There were more than 1,000 members present.

After the minutes and the statement of accounts were adopted it was unanimously decided to enforce the rule empowering the society to levy from any member 10 cents on each pound of tobacco sold by him to any person or persons other than the society.

It was also decided to amend the by laws so as to make provision for the election of an honorary secretary.

A managing committee of 15 was elected.

Maternity Home Passayur

The Jaffna Urban Council has opened a Maternity Home at Passayur. The Rev. Fr. J. Emilianuspillai, O. M. I., declared the Home open on Monday the 4th instant at 5 p.m.

SRIMAD BHAGAVAD GITA

An Introduction to Its Study

(BY K. NAVARATNAM)

(Continued from our issue of 4-11-40.)

Saiva Siddhanta and Bhagavad Gita

There is a wrong notion among a certain section of the Saivaites both in Ceylon and in South India that the Bhagavad Gita is opposed to the teachings of Saiva Siddhanta. A majority of the Saivaites fail to study the Gita and enrich their spiritual life because of this attitude. Any impartial student of the History of the Development of Religious Thought in India will unhesitatingly find this to be untrue. There may be in the Gita thoughts and ideas which are not wholly acceptable to a certain section of the Saivas, but the majority of the teachings of the Gita agree with that of Saivism. It is difficult to understand why Saivaites who accept the Upanishads as their Revealed Scriptures refuse to accept the Gita. The Gita is nothing but a systematic exposition of the religion of the Upanishads presented in a simple, and practical manner possible, with special emphasis on Bhakti and Work without attachment. I shall point out a few facts to show that there are no differences between the two.

Saiva Siddhanta believes in A God who is Sakala and Niskala—Personal and Impersonal. A God who creates, preserves and destroys. It also believes in the idea that God revealed the truths of Religion first to the sages of yore and that occasionally God appears in the form of a Guru to teach his devotees the truths of Religion whenever necessary; that God creates the world with the help of his Sakti; that he Soul is eternal, never born, never dies. That a Devotee should see God in everything and everything in Him. That in whatever form a man may worship God, in that form the Lord Parameshwara appears to bestow grace. That a Jivan Mukta is one who has gone beyond the pairs of opposites and has taken refuge in God. That one pointed Devotion to the Lord and the performance of Work without attachment is the way for liberation. That the performance of work with desire leads one to Bondage and Rebirth and the performance of work without attachment leads one to liberation.

What I have enumerated above as the Doctrines of Saivism are also the teachings of the Gita. Bhagavad Gita is the oldest Religious Scripture in the Sanskrit language which contains in a general outline the Doctrines of Theism which were later elaborated in the writings of the Santanacharyas of Saiva Siddhanta. Bhagavad Gita definitely preaches a personal God who creates, destroys, and preserves and who is the object of all forms of Upasana and who is at the same time Transcendental. Therefore, the idea that is current among a certain section of the Saivaites that the Gita is opposed to the teachings of Saivism can only be said to be based on prejudice and ignorance. This prejudice which is born out of the antagonism which was prevalent during the dark ages of Hindu Sectarianism has no foundation in facts. Because, Sri

Krishna is identified in later Hindu Theology with Vishnu, the name used for God in Vaishnavism, the Saivaites of the middle ages developed a prejudice against the Gita. Sri Krishna, nowhere in the Gita, uses the word—Vishnu for God. Nor does he say that he was the incarnation of Vishnu. The only word he uses for God, other than Brahman, is the word Purushotaman and Vasudeva. The God of the Gita is the Transcendental Being known to the Upanishads as Brahman. This Brahman in later religious literature is identified with Siva by the Saivaites and with Vishnu by the Vaishnavites. Krishna, the teacher, according to the Gita, was the manifestation of the Personal aspect of the Transcendental Being. What I am anxious to emphasise to those who see an atmosphere of Vaishnavism in the Gita is, that it never arose to establish Vaishnavism or the Vasudeva cult or the Krishna cult of later Theology. All these ideas of Vishnu and Vaishnavism are the later introduction of sectarian commentators. The Transcendental Absolute and the God of Devotion of the Gita might as well be identified with the Para Sivam and Iswara of Saiva Siddhanta. The Gita was composed at a time when the present day sects were not in existence. At least, the Gita does not make any references to any religious sects as Saivism and Vaishnavism. It is, therefore, wrong to identify the teachings of Gita with this sect or that. The religious and intellectual atmosphere of the post-Upanishadic Period necessitated a book of the type of the Gita to satisfy the practical needs of the people for a scripture that made a special emphasis on Bhakti or Devotion to a personal God. This need the Gita very amply satisfied. Whatever sectarian interpretation it enjoyed later, was not thought of at the time of its composition. The Philosophical ideas of Saivism and the Bhagavad Gita are both derived from the conclusions of Sankhya and Yoga schools of Hindu Philosophy.

In whatever way men worship me, in the same way do I fulfil their desires. My path, O son of Pritha, men tread in all ways.

Whoever with devotion offers me a leaf, a flower, a fruit, or water, that I accept, the devout gift of the pure minded.

So says Sri Krishna in the Gita. How can such a scripture which preaches the universality of all religions and all forms of worship be said to belong to this sect and that? The Gita is a universal gospel of Religion, Ethics and Philosophy and that is why it has evoked the admiration and respect of all men of all climes and country irrespective of sect or creed or dogma. It is a heritage of which we as Hindus ought to be proud. It is not a book which came into existence to establish a cult or preach a Dogma of beliefs in preference to others. It taught the Eternal Laws governing the life of the spirit, and chalked out a path of life which is catholic in outlook and universal in application. Nowhere in the wide range of Hin-

du Religious Literature can you find a book which in a most practical and scientific way gives you all the fundamental principles of the Hindu Religion and Philosophy in relation to Bhakti, Karma, Jnana, Yoga, Varnashrama and Moksha.

The life histories of the saints of Periapuranam are a commentary on the teachings of the Gita. Where else can you find such exalted examples for the One Pointed Devotion to God and the performance of Duty without caring for the fruits, preached over and over again in the Gita than in the Periapuranam, the storehouse of Saiva Mysticism. If a student of religion desires to know the secret of the success of the lives of the Saiva Saints, he must turn to the pages of the Gita for a philosophic explanation.

Mr. J. M. Nallasamy Pillai, one of the greatest exponents of Saiva Siddhanta Philosophy in modern times, sees nothing objectionable in the Bhagavad Gita. He says in one place, "Saiva Siddhanta, as representing the old Hinduism and with its chief Scripture the Svetasvatara Upanishad and the Gita, claims to be an eclectic philosophy and an Universal Religion." In another place he says, "The Bhagavad Gita epitomises the Philosophy of the Svetasvatara Upanishad." Svetasvatara Upanishad is the chief Upanishad on which the Saiva Siddhanta Philosophy is based.

Gita and Modern Ideologies

A study of the Gita by students of religion and ethics will enrich their spiritual life and widen their outlook on matters religious. All religionists have found inspiration and guidance in the Teachings of the Gita, not only in the past but also in the present. Even new religious ideologies have found inspiration in the Gita. Dr. N. Macnicol, writing in the Hibbert Journal of April 1940 on "The War aims and Peace Aims in the Bhagavad Gita" quotes the opinion of J. W. Hauer, the foremost Sanskrit Scholar of Germany, about the Gita. Mr. Hauer is a leading exponent of the German Faith, about which we read much now in the papers. In that faith the Gita holds, in the opinion of Mr. Hauer, a central place. He calls it "a work of imperishable significance." "The Bhagavad Gita" he declares "gives us not only profound insights that are valid for all times and for all religious

life, but it contains as the classical presentation of one of the most significant phases of Indo-Germanic religious history..... It shows us the way as regards the essential nature and basal characteristic of Indo-Germanic religion. Here spirit is at work that belongs to our spirit. We are not called to solve the meaning of life but to find out the Deed demanded of us and to work and so, by action, to master the riddle of life." If the new religious ideology of modern Europe could derive such inspiration from the Gita, how much more we Hindus, irrespective of sects, derive from its teachings?

The Gita is not simply a dialogue that took place in the remote past between two individuals in the midst of a mythical battle; much more than that, it is a timeless dialogue, carried on in the innermost recesses of every striving soul. God speaks to us, as Krishna spoke to Arjuna. If every reader could only go to the verses and read and understand them with a view to enriching his inward life and spiritual experience, he will see at once that we have here a living dialogue between the human spirit and the Divine, that could guide us through the vicissitudes of life. The Gita is pre-eminently a Sadhana Sastra. It teaches the spiritual aspirant how to live a life of intense activity and at the same time be immersed in the thought of God. It denounces the one sided path of asceticism which shirks all duties and responsibilities. Religious life, according to it, is not running away into the forest forsaking one's own duty to his family, country and humanity, but the art of performing all activities as a Sadhana towards the Realisation of God, living in the midst of human environments. The ideal of religion is not to be realised after death. It is to be lived and experienced here and now. The truly religious life consists in the Renunciation of all fruits of Action as a means to a one pointed Devotion to God.

"The Gita" writes Mahatma Gandhi, "is not only my Bible or my Koran, it is more than that, it is my mother. I lost my early mother who gave me birth long ago; but this eternal mother has completely filled her place by my side ever since. She has never changed, she has never failed me. When I am in difficulty or distress, I seek refuge in her bosom."

NOTICE

TO PERSONS WITH RELATIONS IN THE MALAY STATES

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What Jaffna Badly Needs

(Continued from page 2)

say no, I don't know what I said, I fell.

My duty now is to propose the toast of the Sister Associations. I regret to say that not only the Secretary but every other person to whom I have spoken has been unable to tell me anything about the Sister Associations. I have, therefore, been left to my own resources and have had to choose between not making a speech and inventing various ideas about these Sister Associations. Obviously therefore I have chosen the latter—a case of Hobson's choice. This afternoon I jotted down a few points on a piece of paper. Unfortunately, I find that I have now lost this piece of paper. Apropos of this, too there is a story. It is a story of a professor and a frog. I am sorry to have to refer to frogs these rainy days in Jaffna, especially just now after a sumptuous dinner, but this frog has something to do with a meal. Well, a certain professor was telling his students all about frogs.

During the course of his talk he said "My boys, I have brought here with me a frog which I want all of you to examine carefully." Thus saying, out he pulled from inside of his pocket a parcel and opened it, and lo and behold, inside it he found not a frog but a couple of sandwiches. The professor stared at it for some time and then said, "I am sure, my boys, I am sure that I had my lunch about ten minutes ago!" Now, Ladies and Gentlemen, I could swear I had my notes with me about ten minutes ago! I notice that my friend, Mr. Kanaganayagam here has a guilty look in his face. I wonder whether he is responsible for this *contretemps*. I am now in a quandary. I really do not know how I am going to manage now without my notes. I hope the Inspectors of Schools present here will not penalise me for not being ready with my notes.

There is a German proverb which runs as follows: "Wer fremde sprache kennt nicht, weiss nichts von von eigenen". I am sure all of you understand that, so that there is no necessity for me to translate. I hear voices wanting me to translate it, so I shall do so. "He who does not know other languages, knows nothing of his own." I would modify that a bit to suit my case here and say "An Association that does not know its sister associations knows nothing of itself." There is another proverb that runs as follows: — "தமிழ் பிள்ளை தலை தடவ, தன் பிள்ளை எதும் வளநம்". I am sure all of you will want the translation of that well, translated from the Spanish—I mean, Tamil. It means: "If you want your own child to grow up, you should stroke the heads of other people's children". The Jaffna Hindu College Old Boys' Association is now celebrating her 3rd Annual Dinner and she is very anxious that she should grow up beautifully. It is but natural, therefore, that she should think in affectionate terms of her sister associations. I notice that some of the diners have already begun to stroke the heads of their neighbours, occasionally giving sundry taps for a variety! The hour is late and I shall not keep you long. My friend Dr. Kanagarat-

nam tells me that there is plenty of time. Presumably he hopes for a second dinner! Incidentally, Ladies and Gentlemen, before I forget I should like to make two suggestions to the Secretary. One is to change the name of the association into "The Old Students' Association" as there are so many girls now studying in our hitherto Boys' School. The other suggestion is that, instead of having after-dinner speeches, we should have after-speech dinners. If that had been done, I'd have enjoyed my dinner!

Well, Ladies and Gentlemen, it is not necessary for me to dilate on the various functions of Old Boys' Associations nor on the necessity for frequent contacts among the various sister associations. I am sure every one of us wishes prosperity to the various sister association. So, Ladies and Gentlemen, I forthwith bid you charge your glasses with Ginger Beer or Adam's Ale and drink to the success of the sister associations; and I couple with the toast the name of the Secretary of the Central College Old Boys' Association—in short, Mr. Gnanaprasadam. Ladies and Gentlemen, the sister associations.

Mr D. J. Gnanaprasadam replied.

Toast of the Guests

Mr C. Subramaniam proposing the toast of the guests said, "In Plato's view it was one of the most difficult problems to secure in the same individual intellectual acuteness and moral stability. Clever men are so rarely good and good people are so often stupid. In Mr. Prasad we have a G. A. who is both good and clever (applause). He is the first Hindu G. A. of the Northern Province. We rejoice in this fact not because we think that Hinduism would ere long be made the state Religion of Jaffna (applause) but because we know, that as a Hindu, he would take greater interest in Hindu institutions; an earnest of this we had today in his promise to do all he could to help founding a Hindu Girls College in Jaffna (applause). Judging from his students at J. H. C. Mr. Vethavanam must have been a great exponent of the art of teaching and we hope that his high academic achievements would find full scope in his work as Divisional Inspector of Schools. We all rejoice that a conservative body like the C.M.S. has appointed Rev. Arulanandam Principal of St. John's College. Rev Arulanandam has before him the task of maintaining the great traditions created by Rev. Peto, and all our best wishes go with him." After referring to Mr Rodrigo in a humorous vein the speaker said "Perhaps when Mr. Rodrigo sheds the trappings of office he would help young Jaffna realise its long cherished dream of a united Ceylon. It is true that a lone raider from the South and another from the North have dropped a few incendiary bombs and broken rooftops and window panes, but the essential fabric and superstructure of Sinhalese-Tamil Unity remains intact and untouched and I am sure the labours of men like Mr. Rodrigo could help us build the "temple" anew at which devotees of both races can worship for ages to come" (applause). After referring to each of the guests humorously the speaker proposed the toast of the guests.

Mr. A. J. R. Vethavanam replied.

The Hindu Board of Education

(Continued from page 2)

ing to the press a statement that they were paid their full salaries regularly. There was a hitch, it is said, at the last moment as some of the teachers refused to sign the statement.

C. K's Apologia

Mr. C. K. Swaminathan in a recent letter to the press has given us a history of the working of Ramanathan College after the demise of Sir P. Ramanathan. We offer our humble meed of praise to Lady Ramanathan, the saintly 'Dharmapathini' of that great man, for all that she has done to guide the institution at a critical time. But we cannot help feeling that had the other members of the Ramanathan family been as zealous in carrying on the noble work of the great philanthropist, the twin institutions would not be in this state. We wish that Mr. C. K. S. is in a position to give us a similar satisfactory report in regard to Parameshvara College. His failure to do so is significant. He was associated through with the late Sir P. in building Parameshvara and we appeal to him to spend his days of retirement in rebuilding this institution. Parameshvara with its magnificent buildings, splendid equipment and spacious grounds should have been the premier institution in the North, preparing students for degree examinations. Mr. C. K. S. would earn the undying gratitude of Jaffna if, instead of picking holes in the Hindu Board, he could help rehabilitate this institution to its old grandeur. Posterity would give him a statue in front of the College, even if it forgets Mr. Natesan.

An Appeal

It is clear from a dispassionate study of all the letters in a certain section of the press, that a very small clique of persons who are deeply indebted to a certain family are out to bolster up the dwindling claims of that family to political recognition, and that they have set about this work by slinging mud on a great Hindu organisation. The 'Hindu Organ', which is not the mouth-piece of a particular family but that of the whole body of Hindus, has every right to defend the Hindu Board, the darling child of many years of arduous labour on the part of the Hindus, against the onslaught of its enemies who wish to ingratiate themselves with those who are the natural enemies of any Hindu awakening. The duty of Hindus is clear. Even if they think that there are abuses in their Board they should set them aright by friendly discussions among themselves. There are abuses in missionary bodies but the Hindu public hears none of them. We are told that teachers in Mission Schools and even in English School's contribute not five but ten per cent of their salaries to Mission Fund and that this amount is deducted from the pay sheet. Recently a certain treasurer under a Mission failed to account for about Rs. 15,000 of the Mission Funds. A clergyman mis-handled a sum of about Rs. 3000 which was entrusted to him as local manager of schools. But all these matters were adjusted by Mission leaders without the washing of dirty linen in public. If some of our so-called Hindu leaders feel that all is not well with the Hindu Board,

Red Cross and St. John Fund

A Press communique issued by the Governor's office, states:-

The Governor has received from Field-Marshal Sir Philip Chetwode, Bt., a telegram requesting redoubled support for the Duke of Gloucester's Red Cross and St. John Fund. His Royal Highness is now himself heading the appeal for this fund and St. James's Palace has become the new headquarters of the Appeal. Further and larger contributions to the Fund are urgently necessitated by war developments in the Middle East, by the assistance given to victims of air raids, by service rendered to prisoners of war, and by the organisation of Convalescent Homes containing twenty thousand beds. Contributions in Ceylon have already given over Rs 417,000 to this noble cause, and the Governor is confident that the New Appeal set out above will serve as a stimulus to further effort and generosity.

Obituary

MR. C. SINNAPPOO

We regret to record the death on the 1st instant at Sandilipay of Mr. C. Sinnappoo, retired Overseer, Demodera, Badulla. Mr. Sinnappoo leaves behind Mr. S. Gulasingham, of Stores Superintendent Office, Kuala Lumpur, and S. Celliah, (sons) and Mrs. A. TambyRajah, of Stanley Road, Jaffna, (daughter).

NOTICE

The Nursery Garden attached to the Kachcheri and maintained by the Provincial Road Committee, Jaffna, will be closed on 31st January, 1941. Available shade plants will be offered to purchasers at a reduced rate of Rs. 1/- per dozen.

Apply to the Chairman, P.R.C.

Sgd. M. Ponnambalam,
for Chairman, P.R.C., N.P.

Kachcheri,

Jaffna, 5-11-40.

(G. 31. 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.)

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.)

the remedy is in their hands. They can themselves join the Hindu Board on payment of a small subscription of Rs. 10 a year and also persuade people of their way of thinking to join up in large numbers. They can mobilise all their forces and cleanse the Hindu Board of all mal-practices. But before they do that it is but fair that they should put their own house in order.

GERMANY'S WAR AIMS

(Continued from Page 1)

is added that her people might have to recognize the necessity of Russian influence. Ireland, united with Northern Ireland, will become an independent state supported by money from Irish Americans, and possessing a great merchant fleet.

The Colonies of Britain are dangled as a bait before the eyes of others; Gibraltar (with Tangier promised to Spain, Malta to Italy, thrown in for good measure) is promised to Spain, Malta to Italy, Cyprus to Greece. The African Colonies are to be "open to all progressive nations of Europe." The Americans, too, are to receive their share of the spoils. The Falkland Islands, South Shetlands and Grahamland should be given to the Argentine. The Bahamas are to be divided between Cuba and the U. S. A. The latter is also to get Bermuda. The British Antilles will be shared between Venezuela and the Dominican Republic. British Guiana is apportioned to Venezuela and Brazil.

Neutrality is to be no bar to participation in the benefits of "liberation," as outlined in the programme of *Die Woche*. Portugal is to be joined to Spain, and the Portuguese Colonies to be made "intensively accessible". To whom they are to be accessible is not stated, but it is pointed out that Germany must have an opening overseas.

Holland and Belgium are to be rewarded for their neutrality in the war. When victory comes, they will be merged with "a greater Power." Again, *Die Woche* does not specify which "greater Power" it has in mind, and we can only leave our members to guess which great Power would undertake this grave responsibility! China must submit to Japanese demands; Palestine must be joined to Syria as part of a great Arabic state or federation of Arabic peoples.

The significance of the war-aims outlined in *Die Woche* becomes clear when one remembers the role of the press and the restrictions under which it functions in a State so totalitarian in character as Nazi Germany.

Do these aims read to you like the ravings of a lunatic? If they do, then let it not be forgotten that the lunatic controls the lives and energies of seventy or eighty million people. (Roy's Weekly)

Ceylon Indians' Demand

(Continued from page 1)

number of Indians still in Government employ whose interests require to be protected. It was not as if they were responsible for causing unemployment in Ceylon. Sir Edward Jackson, the Immigration Commissioner, unequivocally found that Indian workers came only because they were wanted, that except perhaps in the realm of domestic service, they do not cause unemployment, and that if Ceylonese become available for any work the tendency is for Indians to make way. The complaints about economic difficulties and unemployment have not been justified.

(7) No nationality bars should be imposed in matters of private trade and employment and no attempts should be made to compel traders and merchants to employ a given percentage of Ceylonese.

Order Nisi

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

Testamentary Jurisdiction No. 134/P.

In the matter of the estate of the late
Sinnappu Sivaguru of Thanakkarakurichchy Deceased.

Chellachchy widow of Sinnappu
Sivaguru of Thanakkarakurichchy
Vs. Petitioner.

1. Sabapathy Mailvaganam and
2. wife Walliammal
3. Packiavathiammal daughter of Sivaguru.
4. Maheswary daughter of Sivaguru
5. Sivaguru Poologasunderam
6. Sivaguru Seevaratnam all of do Respondents.

This matter coming on for disposal before S. Rodrigo, Esquire, Addl. District Judge on the 10th day of October 1940, in the presence of Mr. S. Appadurai Proctor on the part of the Petitioner and the petition and affidavit of the Petitioner having been read;

It is ordered that the 1st and 2nd Respondents be appointed Guardians-ad-Litem over the minors the 4th, 5th and 6th Respondents for the purpose of protecting their interests in the above proceedings and that Letters of Administration be issued to the petitioner unless the Respondents or any other person shall appear before this Court on or before the 25th day of October 1940 and show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. S. RODRIGO,
Addl. District Judge.

The 12th day of October 1940,
October 25, 1940.

Time to show cause extended till
November 22, 1940.

Intld. S. R.
A. D. J.

(O. 64. 7 & 11-11-40)

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 940.

In the matter of the estate of the late
Kanagaumamah alias Thillai-
ammah wife of Vaitilingam Chin-
niah of Kondavil Deceased.
Vaitilingam Chinniah of Kondavil
East Petitioner.

Vs.

1. Chinniah Subramaniam,
2. Chinniah Rajadurai,
3. Poongody daughter of Chinniah,
4. Chinniah Manorangitham,
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. Mathiapparam, 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. Mathiapparam,
Proctor for Petitioner.
(O. 63. 4 & 7-11-40)

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