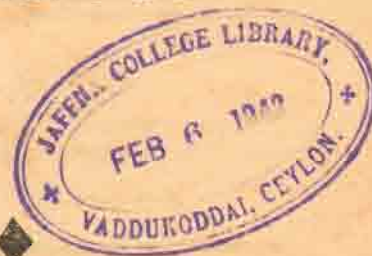


THE Hindu Organ.



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NEWS FROM FAR AND NEAR

Food Production

It is understood that the Government has decided to enforce food production on all estates.

The decision will be given effect it is learned, by the introduction of emergency legislation similar to the legislation brought into force for the purpose in England under the Defence Regulations.

Jaffna Urban Council

A great surprise was created when at a conference of U. C. members convened by Mr. R. Sivagurunathan, Chairman of the Urban Council, to meet the Acting Minister of Health, Mr. George E. de Silva only one member, Mr. V. S. Ramanathan beside the Chairman was present. As a result the conference was abandoned.

Governor's Advice

At the prize-giving of the Poultry Club Show on Saturday last the Governor, Sir Andrew Caldecott, urged everyone to whom rice is not the staple food to return the coupon book issued to him or her. He declared he was doing so himself.

His Excellency also urged the members of the Club who were landowners to help in the production of food as well.

Special Police Force

The strength of the Special Police Force is to be increased to about 400.

Its present strength is about a hundred and it is considered that that is not sufficient for an emergency.

Those who are already in this Force are said to carry out their duties with infectious enthusiasm, confidence and efficiency. It is thought that in an emergency they would form a very valuable service.

Smoke-Floats Ashore At Lunawa

Moratuwa, Sunday.

Considerable curiosity was aroused when two smoke-float aircraft navigation bombs were washed ashore at Lunawa. Inspector Bandaranayake of the Town Police, with two constables went to the spot and removed the bombs to the Police Station. The Military authorities were immediately informed. Each of these floats is thirty inches long and of cylindrical shape, six to eight inches in diameter, with one end in the shape of a cone.

NEXT OBJECTIVE OF JAPANESE STRATEGY

NOT AUSTRALIA BUT BURMA AND INDIA

IN the following article cabled from London, Lord Strabolgi, who, as Lieut. Commander J. M. Kenworthy, saw service in the Royal Navy in the Great War, reviews the progress of the war in the Pacific and discusses Japan's strategy with special reference to her further moves:—

It is now possible to measure or appraise the strategy of the Japanese High Command in their war against the United States of America, the British Empire and Holland. It is an independent war waged for Japanese ends, although technical advice and information has been freely given by her Axis partners, especially Germany.

Though a German victory is obviously in Japan's interests the form that the war in the East has taken shows that the Japanese adventure was not undertaken primarily to ensure a German victory. If it had been, her strategy would have been different. The United States would have been left alone and an assault made on Russia so as to create two fronts for the Soviet Government in its struggle against Germany. On the other hand, from the Japanese point of view to have delayed the opening of hostilities against her present adversaries would have meant a risk of being too late following on a German defeat.

Japan's Good Fortune

From the beginning the fortunes of war favoured the Japanese to an extent which must have exceeded all anticipation. Though the surprise attack on the American Pacific Fleet and air forces at Pearl Harbour was well planned, it might easily have had a far less important success. It is known, for example, that American aircraft were on reconnaissance duties over the seas surrounding the Hawaiian Islands and it was an unlucky accident from the American point of view that Japanese aircraft carriers and submarine tenders were not spotted during the daylight hours on December 6, 1941, when they were approaching positions for the final dash under cover

of darkness prior to the early morning attack of December 7. If American air scouting had been more successful, 12 hours' notice would have been given to the Fleet and garrison and far less damage would have been done. Similarly the Japanese Staff could not count on the early destruction of two British ships of the line, Prince of Wales and Repulse. If these two powerful warships had had with them an aircraft-carrier or if they had not ventured beyond the radius of support of shore-based aircraft, they would be afloat to-day. As events have shaped, these two strokes of Japanese good fortune have given them command of the sea in the Western Pacific.

Japanese strategy is, therefore, in the first place to exploit this advantage to the utmost during the period of its continuation. Its objective will be to secure control of all available bases, both naval and aerial, which could otherwise be used for an Allied counter-attack. Three of the most important areas to be secured were Hongkong, the Malay Peninsula, including Singapore and the Philippine Islands. All three were attacked simultaneously. Within three weeks Hongkong and Manila had been taken and all the airfields in Northern Malaya. The Anglo-Dutch island of Borneo and the Dutch island of Celebes were the next objectives. If the large Dutch islands of Java and Sumatra can be overrun and Singapore taken or isolated the whole area round the South China Sea and the Java Sea will be under Japanese control. A strong defensive position will then have been secured against British and American counter-action.

Two Main Alternatives

Two main policies will then be open as alternatives to the Japanese High Command. They can either dig in and consolidate, or proceed to further adventures. In the first place they will be able to conserve their forces and develop and exploit the resources of the

"INDIANS DO NOT WANT NAZIS OR JAPANESE"

Madura, Jan. 31.

Indians would not agree to be ruled by Japan even if the British entered into a treaty with Japan, declared Mr. C. Rajagopalachariar, former Premier of Madras, speaking here.

He added: "It is absurd to suggest, that after having put up such a fight with the British Government for their independence in the last two decades, Indians could ever think of submitting to Japan." They wanted to be free, they were prepared to make any sacrifice and successfully resist Japan to become a free land. He continued: "We do not want either the Nazis or the Japanese, we shall be with you, we will defend our own country—this is what Congress says to the British Government. Yet the British Government is doubting, hesitating and reluctant to part with power. It will not do to ask the people of India to co-operate in the war effort without giving them motive power to effectively defend their country."

captured territories. Oilwells can be put out of action and refineries destroyed, but it is only a question of time before petroleum deposits underground, which cannot be destroyed, are again ready for tapping. If the Japanese commanders, on the other hand, decide that they must exploit their advantage still further, they have three courses open to them. These are: (1) An expedition against the Hawaiian Islands with the double object of still further hindering American naval counter-action and presenting a threat to the Pacific Coast of the United States and the Panama Canal; (2) An attack on Australia; (3) A large-scale invasion of Burma with the object of eventually reaching India.

Invasion of Hawaii Unlikely

The first project is the boldest and is feasible because the Japanese now have intermediate bases and fuelling stations en route. The risks of a counter-attack by a combined British and American fleet concentrated by way of the Panama Canal for the purpose is so great that such an ad-

Continued on page 6



Hindu Organ.

THURSDAY, FEBRUARY 5, 1942

RATIONING OF RICE

UNDER PRESENT CONDITIONS rice had to be rationed sooner or later. It is no doubt a painful experience for many people, but it is an experience that cannot be avoided. Many persons are unable to realise the fact that rationing had to be introduced in order to give each person his or her fair share of the quantity of food actually available. They seem to be under the impression that they are being denied, quite unfairly, their proper share of the common stock of food. They, therefore, approach the whole question of rationing with an acute sense of personal grievance. The question is being asked by irate householders what the Government was doing all these years in the matter of improving food production. It is the duty of the headmen and others who know the facts to tell the people plainly why rationing is necessary. This will help the public to view its grievances in their proper perspective. As we have pointed out repeatedly in these columns, rationing is only an expedient, the real remedy being the increased production of paddy. There is no use of blaming the Government whose policy, or rather lack of policy, in regard to food production had been for a long time shaped by the views of that section of the Ceylon public which pinned its faith to cheap imported rice and the cultivation of economic products. Instead of raking up old grievances, the people of this country must make up their minds to face the hard truth that Ceylon has got a long way to go before she can produce her own food. In the meantime an earnest effort should be made to supplement the rice ration with other food that is available. We do not think that in this respect people in Ceylon are less adaptable than those in other countries. In the present emergency even old habits have to go and the public must be prepared to put up with a little inconvenience and even discomfort.

There are, however, certain other aspects of rationing which deserve careful consideration at the hands of the authorities. The present ration of two out measures of rice per head a week is hardly sufficient for the manual labourer, whose one and only article of food is rice and a generous quantity of it at that.

The change from the usual full meal of rice to the quantity now fixed by the authorities is so sudden that there is a good deal of grumbling among these labourers. This is natural enough and the authorities would be well advised to consider whether it is not possible to give the labourers special consideration. We are afraid that the case of these people was not taken into account when the weekly ration was fixed.

The Food Controller has divided Ceylon into two parts for the purpose of rationing—self-supporting and non self-supporting. In the Northern Province, the Mannar and Vavuniya Districts, the Divisional Revenue Officer's Division of Pachchilapali-Karachchi and the Divisional Revenue Officer's Division of Panakari Thunakkai have been declared to be self-supporting areas. Rationing has not been introduced within these areas, but the owners of paddy fields in these areas are prohibited from transporting their produce to their homes in the areas that are being rationed. Such owners, however, will be permitted to transport paddy, rice and other grain from their farms sufficient for themselves and their families on a permit issued by the Government Agent. This means that, for instance, under the Karachchi Irrigation Scheme the landowner is required to store the greater portion of his paddy on the farm itself. We hope the Government understands the position of these landowners, most of whom have to sell their surplus in order to finance their farms. One result of the present prohibition is that the traders are refusing to buy the surplus, as they fear that at the eleventh hour the landowner's stock may be taken over by the Government and that, even if stocks are available, it would be difficult to obtain the necessary permit or license. The landowners would not object to the Government purchasing their stock, but the Government ought not to expect them to pay the reaping and threshing charges out of their own pockets and await the convenience of the Government to dispose of their surplus. In spite of the food scarcity, the cost of labour is going up, and the problem of finance for the landowner of moderate means is becoming more and more difficult. The Government ought not to aggravate the situation by depriving the landowner of his usual mode of disposing of his surplus without telling him definitely what other method the Government is going to introduce, and any such method should be introduced without unnecessary delay. We agree that Government must have some sort of control over the disposal of this surplus, but it must decide quickly what is to be done with it.

TOPICS OF THE DAY

By
T. Kathira Vellu

Food Production

BEFORE a packed audience of principals, heads of schools and senior teachers (English and vernacular), our Director of Education, Mr. L. McD. Robison, manifested a refreshing outlook in sounding a clarion call for war precautionary action. What is jotted down here is a mere reflection of his interesting talk, sparks from the Director's anvil. Justifiably and with stern emphasis Mr. Robison placed food production as the most vital topic of the day. Without resting complacently on the well-established fact that Jaffna is ahead of the rest of Lanka in food production, we must see that every bit of land is cultivated. Parents should be re-orientated to the "Back to the Land Policy" while there is such a thing as dignity of labour. Vital supplies are being cut off as time speeds along. Any stranglehold must be avoided by schools taking the lead in encouraging food production. Mere verbal insistence is insufficient; practical action and example is needed.

A. R. P. Work

SERIOUSLY remarking that bombing is not indiscriminate, Mr. Robison pointed out that the objectives are the destruction of military and naval targets; the smashing up of food depots, oil tanks, water reservoirs and the like, and the creation of panic. The very natural practice of rushing out to see planes hereafter needs disciplinary action, for, one could never tell whether an oncoming plane is British or Nipponese. Falling flat (in the literal sense) will do you heaps of good, this side of Death. Dignity in keeping erect is certainly out of place. Panic should essentially be not born.

White Sanctuary

WHILE I was wondering how Indian soldiers could be "tolerated" to defend the white preserve, Australia, (in the very probable event of the Rising Sun migrating southwards) comes Australian Premier Curtin's announcement that his War Cabinet "has decided to suspend the Australian immigration ban on the entry of Asiatics to enable a number of women and children from certain Eastern war zones to be brought to Australia as refugees." So far so good. But Mr. Curtin assures us in so many words, that Australia's colour consciousness has not lost colour!

No Malayan Evacuees?

UP to the time of writing this 'Murb' there have been no Ceylonese among the evacuees who came in several batches to Colombo. But at Madras several Jaffna Tamils arrived from Rangoon. So states the Government of India. At last our Information Department has promised to supply us with news about Malayan Ceylonese to whom we can even soon speak over the radio. India's precedent and lead puts our Ministers and the C. C. S. to shame. It is never too late to mend. Jaffna Tamils have borne untold suffering and suspense.

A Bishop Hides

BISHOP of Tinnevely, Rt. Rev. Dr. S. C. Neill, created an overnight sensation and gained unpleasant notoriety by dubbing India's nationalistic patriot, Pandit Jawaharlal Nehru, "Public Enemy No. 3". The Imperialistic Dr. Neill cleverly hid under the cloak of the man-in-the-street in Britain, (of whom I had high hopes). The Bishop missed his vocation; he should have been a politician, perhaps an M. P. Mussolini and Sun-God Hirohita pale into insignificance when faced by public enemies De Valera and Nehru! I thought otherwise till enlightened by our worthy bishop.

Tit-Bits

SAMA Simajist Mrs. N. M. Perera is displeased with Lt. Col. J. L. Kotelawala's idea of the Labour Battalion, says that the scheme savours of exploitation. My admiration of Mrs. Perera's views sinks lower. Couldn't our self-styled labour leaders put forth an alternative scheme of employment?

Twenty-six free nations signed the Anti Hitler Alliance. Sir G. S. Bajpai (of Bajpai delegation fame) signed for India. Which free India did he represent?

Mr. G. C. S. Corea, Minister for Labour, Industry and Commerce, is busy preparing and sponsoring bills (Insurance, War Relief, etc.) modeled on those of India. The State Council does not lag behind in supporting the Bills. The welfare of Lanka's peoples will be protected in time in these days of war.

Premier Churchill states that England would not have entered into war with Japan had America not joined hands. In trying to ward off war, Britain had kept on appeasing the Nipponese. The tide of battle is gradually turning in our favour in the Pacific.

Though at opposite poles, both Mr. G. G. Ponnambalam and ex-Mayor W. Dahanayake are now very much in the news. Perhaps the Jaffna heckling "G. G." faced has done him a world of good. Mr. H. R. Freeman asks the Chief Secretary to define "red tape." I thought Mr. Freeman could do it himself.

Three Ministers

ANTI-denominationalist Mr. C. W. W. Kannangara, Minister for Education and a Vice President of the Sinhala Maha Sabha, is a leader of the militant Buddhist revival. Though often rapped, Mr. Kannangara is consistent. It pleases me to note the many Buddhists rallying round Dr. Malalasekera (bitterly attacked by the "Times of Ceylon" and people like Warden de Saram).

Mr. Francis de Soysa's 'Hitler' is our Home Minister, Sir Baron Jayatilaka, who is also the President of the Royal Asiatic Society (Ceylon Branch) and the Buddhist Theosophical Society. Sir Baron has more of the scholar than the politician in him.

Lt. Col. J. L. Kotelawala, Minister of Communications and Works, is a true parliamentarian. He is air minded, entertains lavishly, counts on gardening as a hobby.

Today's Thought

THE world is a tragedy by an excellent poet. God, who composed it, has designed each of us to play a part in it. If he desires you to be beggar, prince or cripple, do your best with the part assigned you.—Anatole France in 'Thais'.

THE JAFFNA HOSPITAL

Deputation to Minister of Health

THE members of the Committee of the Jaffna Association met the Hon Mr. George E. de Silva, Acting Minister of Health, on Saturday at the Jaffna Civil Hospital and stressed the needs of the Hospital. In the unavoidable absence of the President, Mr. N. Chelvadurai, one of the Joint Secretaries, led the Deputation. Other members of the Deputation were Mr. R. C. Proctor, and Messrs. C. Arumanayagam and Cosmas W. D. Alwines. When the Association made representations to the Ministry of Health in December last year urging the necessity for immediate provision for extra beds in the Maternity Section of the Hospital, the Minister had informed that Association that provision was being made in the 1942 Budget for the Maternity Section, the O. P. D. and other improvements. The Deputation stressed the fact that the agitation for the extension to the Maternity Ward involved not only a matter of urgency, but a grave breach of promise on the part of Government. Unlike other parts of the Island, here in Jaffna the Jaffna people had done their share by providing a hospital which was located on 13 acres of land purchased by the people. Most of the buildings were built by the efforts of the people. The present Maternity Ward was erected in 1895 as a commemoration of the Diamond Jubilee of Queen Victoria. A special subscription of Rs. 20,000 was raised and spent on that building. When the Hospital was handed over to Government by the Friend-in-Need Society in 1937 one of the conditions was that Government should complete the Maternity Ward. This promise the Government had not honoured for the last 35 years. Furthermore when Government promised to return the Rs. 20,000 spent on the Maternity Home, the then Committee of the Friend-in-Need Society refused to accept it. So the Government was richer by Rs. 20,000. With that money in hand and in spite of its promise Government had not honoured its pledge. The Hon. Minister admitted that Government was normally bound to extend the Maternity Home, in view of that promise, even if the necessity for a large Maternity Home was not conceded for such a large town as Jaffna. At one stage the Minister inquired whether the people of Jaffna would put up a Maternity Home if the Rs. 20,000 were returned. The Deputation replied that the money accrued interest for the last 35 years was due.

The Minister pointed out the difficulty of putting up buildings under present conditions. The Deputation then suggested that the House Officer's bungalow on the hospital premises, which was not occupied as it had been condemned, be reconditioned and used for non-paying patients. This suggestion was welcomed by the Minister who promised to see that it was implemented forthwith.

The Deputation then stressed the need for better accommodation for the two most popular clinics in the Hospital, the Eye, Ear, Nose and Throat Clinic and the Dental Clinic. These two clinics were now housed in two corridors. The necessity for

PURANAS: THEIR PLACE AS RELIGIOUS SCRIPTURES

BY "VYASA"

I

Hindu Religious Scriptures

THE religious scriptures of the Hindus are classified as Vedas and Agamas. Dharma shastras, Itihasas, Puranas and Dharmas. The Vedas are divided into Samhitas, Brahmanas, Aranyakas and Upanishads. The Samhitas are the invocatory Hymns known as the Rig Veda Samhita, Yajur Veda Samhita, Sama Veda Samhita and Atharva Veda Samhita. The Brahmanas are prose manuals which deal with Sacrifices and how they are performed. The Aranyakas and the Upanishads form the philosophical part of the Vedas and are known as the Gnanakanda. The Upanishads are the mystical utterances of the Vedic Rishis. They are of a religio-philosophic nature and are in the form of dialogues. All the philosophical systems of Hinduism trace their origin to the Upanishads. They are the repository of the Spiritual Experience of the Vedic Rishis. The Samhitas, Brahmanas, Aranyakas and the Upanishads are called Smritis or Revelations. All the religious sects of the Hindus accept them as their final authority. Even sects which do not accept a God will have to accept the Vedas, if they are to be included within the fold of Hinduism. The Truths preached by the Vedas are called Vaidika Dharma or Sanatana Dharma.

The Religious Sects

The religious sects known as the Saivas, Vaishnavas, Saktas

increase in staff was also urged. A promise had been made as far back as 1910 for increase of Staff. Was it fair and did it make for efficiency to get the Dental Surgeon who was on his foot from 9 o'clock in the morning till 5 in the evening to do night duty as well?

The peregrinations of the X-Ray plant which had been subscribed by the people, from Jaffna to Trincomalee, its substitution by another plant which was unworkable, the makeshift arrangements which had been made, were brought to the notice of the Minister.

The want of accommodation at the O. P. D., the absence of facilities for minor surgical work, there was also stressed. The Minister said that in the new plans there was provision for a new O. P. D. The Deputation enumerated the details of the ten year plan made by the Minister for the improvement of the Jaffna Hospital. The assurances of the Minister that Jaffna would be made one of four best hospitals in the Island, were welcomed by the Deputation.

A member of the Deputation said now the worst. Another member: We have lived for a long time on promises.

The Minister was at pains to explain the handicaps under which his Ministry suffered. He may recommend improvements. Estimates may be framed. But the Board of Ministers may throw it overboard and there the grand scheme ends. He may make a promise but it would turn out into a pie-crust for someone else to break.

and others have their separate revelations in addition to the Vedas, called the Agamas. They are sectarian revelations which enunciate doctrines of their own and uphold their God as the Supreme Being under whom other gods function. The Saiva Revelations are called Saiva Agamas, 28 in number, Vaishnava Revelations are called the Pancharatna Agamas and Sakta Revelations are called the Tantras. The sectarian revelations should accept the Vedas as their supreme authority and whatever doctrine is opposed to the Vedic Dharma is considered not authoritative.

Next to the Vedas and Agamas come the Dharma Shastras which regulate the lives of individuals and the society. They are known as the Smritis. An individual's life is divided into four periods, Brahmacharya or student life, Grihastha or married life, Vanaprastha or the life of renunciation and penance and Sannyasa or the life after Realisation of the Goal of existence. The society is divided into four groups, the Brahmins, or the priests and teachers, Kshatriyas or kings and soldiers, Vaishyas or men of business and farmers, Sudras or labourers and slaves. Various are the subdivisions of the four castes mentioned in the Dharma Shastras. The Smritis very clearly enunciate the rules relating to conduct according to positions in life. Disobedience to the injunctions of the Dharma Shastras is looked upon as a great crime.

The Ramayana and the Mahabharata are the two Itihasas or Epics. The Ramayana narrates the legendary life history of King Rama of Ayodhya and Ravana, the great king of Lanka. The Mahabharata relates the lives and deeds of the kings of the Chandra Vamsa. The Mahabharata is an encyclopaedia of information on matters of religious and social importance to the country.

The Puranas

The Puranas are religio-historical books which are said to deal with the creation (sarga), re-creation (prati-sarga), genealogy (vamsha of gods and sages), cosmic cycles (manvantaras) and accounts of Royal Dynasties (Vamsanucrita). The Dharmas are philosophical treatises which deal with the various systems of Philosophy which accept the Vedas as their supreme authority. They are Nyaya, Vaishesika, Samkhya, Yoga, Mimamsa and Vedanta.

The purpose of this essay is a study of the Puranas and therefore we shall limit ourselves to them only. There are 18 Puranas and 18 Upa-Puranas. The 18 Maha Puranas are: Vishnu, Narayana, Bhagavata, Garuda, Padma, Varaha, Matsya, Kurma, Linga, Vayu, Skanda, Agni, Brahma, Vamana, Brahmanda, Brahma-Vaivarta, Markandeya, and Bhavishya. The 18 Puranas are grouped as Saiva, Vaishnava and Brahma Puranas. The first six, Vishnu, Narayana, Bhagavata, Garuda, Padma, and Varaha are Vishnava Puranas. Matsya, Kurma, Linga, Vayu, Skanda and Agni are Saiva

DEFENCE OF INDIA

Mr. Roy's Plea For A People's Army

Calcutta, Jan. 28.

Addressing a public meeting in South Calcutta to day Mr. M. N. Roy said that popular will alone could forge a powerful instrument in the possession of the people, and to promise it was the only patriotic duty at the moment. That duty should be performed by a growing number of Indians, and India should have a people's army to conquer freedom for the people and to establish a government of the people.

The speaker said that the crucial question was whether a regular army could defend the country. Experience was creating more and more doubt on that score. Out of that doubt grew the realisation of the necessity of a different kind of defensive force—a people's army. It was not merely a demand for an endless expansion of the regular army to be recruited, drilled, armed, regimented and employed in the good old conventional manner. The war was revolutionising everything, including the method of warfare itself. The structure of the armed forces was also subject to that revolutionary process. In the scheme of a regular army, whether conscript or professional, there was little room for will. The soldiers had only to be disciplined and to obey. They were only to do and die; it was not for them to reason why. Such an armed force might still serve the purpose of an offensive war. But it was utterly useless for defending a country, whether ruled by a foreign government or by a national government, in the case of an attack by a modern mechanised army. Therefore, whoever was seriously interested in the question of Indian defence, must think in terms of a people's army and of new methods of war.

Puranas. Brahma, Vamana, Brahmaunda, Brahma-Vaivarta, Markandeya and Bhavishya are Brahma Puranas. All the Puranas are by courtesy ascribed to Vyasa who is supposed to have also collected and edited the Veda Samhitas and the Mahabharata. The author of the Vedanta Sutra is also said to be a Vyasa. There is a considerable volume of conflicting opinions regarding the various Vyasas of Hindu Religious literature. Tradition considers the compiler of the Veda Samhitas, the Mahabharata, the 18 Puranas and the Vedanta Sutra to be one and the same person. But modern research do not accept this point of view.

In Tamil Country

In addition to the Mahapuranas and the Upapuranas, there are a number of books called Skhala-Puranas which are found in the Tamil country. These Skhala-Puranas are literary compositions made by religiously minded Tamil Scholars and Religious Teachers in honour of important Temples and Shrines. They are very modern and have no connection with the Mahapuranas. Among the Skhala-Puranas, the most important ones are the Thiruvilayadal Puranam and the Koyil Puranam. There are two Thiruvilayadal Puranams—Vem-

Continued on page 4

KANDY'S NEW MAYOR

RECEPTION BY TAMIL RESIDENTS

(From A Correspondent)

"It is my duty as a humble servant of the Ratepayers of Kandy to serve all of them to the best of my ability without making any distinction of caste or community, rich or poor" said Gate Muhandiram N. Canaganayagam, the new Mayor of Kandy, at a reception given to him at the Saiva Maha Sabha Hall, Kandy by the Kandy Tamils Association on Saturday last.

On arrival, the Mayor was garlanded by Mr. S. U. Somasegaram, President of the Association, while Mrs. Canaganayagam, was presented with a bouquet by Miss Rajeswari Somasegaram. After a group photo, the members adjourned to the beautifully decorated new hall of the Saiva Maha Sabha which was crowded to capacity. Light refreshments were served while the proceedings were enlivened by a musical recital by Messrs. K. S. Gopal Iyer and V. Chelvadurai.

A public meeting followed. Mr. S. U. Somasegaram, the President of the Association, occupied the chair and had with him on the platform besides the guest of the evening and his family, Mr. C. Nagalingam, District Judge, Dr. N. W. Crossette, Thambiiah M. O. H. and Mr. H. T. Gnanapragasam, Post-master, Kandy.

The Chairman, after welcoming the Chief Guest of the evening and others who had graced the occasion with their presence invited Mr. C. Nagalingam, District Judge, to speak.

Mr. Nagalingam dwelt on the remarkable career of selfless service of the guest in NuwaraEliya in the earlier days and in Kandy for the past eighteen years. He did a tremendous amount of work in the Social Service League in the establishment of Home for the aged and Scouts Association. In short, there was no Social activity in Kandy which did not find in him a liberal donor and an active worker.

Dr. Thambiiah speaking next mentioned that the Gate Muhandiram was taking up his duties as Mayor at the most critical period of the history of Kandy. The Defence Commissioner may think otherwise of the funds available to the Municipal Council for social and health services urgently required but he hoped that the Mayor may at the end of his period look back upon his achievements in Council with pride and pleasure.

Mr. Gnanapragasam addressing the House in Tamil dwelt on the sterling qualities of head and heart of the new Mayor.

Mr. P. Suppiyah spoke a few words of appreciation on behalf of the Jaffna businessmen in Kandy.

The President in inviting the Mayor to say a few words expressed a fear that the Tamil Association may not have the services of the guest to so great a degree as in the past. They however realised that he was now a servant of all the communities and Associations in Kandy and assured him of their loyal support in all his selfless activities.

The Mayor rising amidst applause thanked the Association for organising this reception and the visitors from outside Kandy

SWAMI
VIRESWARANANDAJI'S
VISIT TO CEYLON

(From a Correspondent)

Sreemat Swami Vireswaranandaji Maharaj, Asst. General Secretary of the Ramakrishna Mission and the President of the Ceylon branch had a short tour of the Island. He arrived at Colombo on the 8th January. Many friends and devotees met him at the Ramakrishna Ashrama, Wellawatte. He visited Kandy and Nuwara Eliya. At Nuwara Eliya he addressed a group of devotees. On the 18th January he gave a lecture on 'Religion in our daily life,' at the Vivekananda Society, Hill Street, Colombo. He visited the Mission Schools at Batticaloa, Trincomalee and Jaffna. At Batticaloa a public reception was organised in his honour by people of all communities and an address was presented to him on the 19th January. The address was read by Mr. A. L. Kariapper, Advocate, Chairman, Batticaloa U.D.C. The Swami gave a fitting reply to the address, which was highly appreciated.

On the 22nd January evening the Swami delivered a lecture at the Vivekananda Society, Auradhapura. On the 23rd evening he addressed a small gathering at the Vaidyeswara Vidyalaya, Jaffna. The Swami left for India the same evening.

NOTICE
IN THE DISTRICT COURT
OF JAFFNA

D. 601

Yokamma wife of Chelliah Coomarasamy of Kandarmadam Jaffna Vs. Petitioner

1. Chelliah Coomarasamy of do Respondent.

Whereas the abovenamed Petitioner has made an application to this Court on 18th November 1941 to deal with her property as she likes without joining her husband as a party to any instrument, Notice is hereby given to the public that any person or persons interested in this matter shall appear before this Court on or before the 19th February 1942 and show sufficient cause to the contrary if any otherwise the Petitioner will have the right to sell the land called Palluvethoddam in extent 3½ Lms. situated at Vannarponnai West without joining her husband the 1st Respondent.

By Order,

S. BALASUBRAMANIAM,

4-2-42,

Secy.

(Mls. 180. 5-2-42)

who had come at great inconvenience to honour the occasion. He was happy all of them had come together to honour him but he felt he was a servant of all of them ready to serve them as best as he could. His time and experience were always at their disposal. He was aware of the doubts that were the natural heritage of the Mayor of this city but being sure of the willing co-operation of his colleagues he hoped to do justice to the trust they had imposed on them. Mr. P. Balasingham, Proctor, then proposed a hearty vote of thanks to the speakers of the evening and those who had contributed to the success of the function. This was amidst applause, seconded by Mr. A. Navaratnam, the Hon. Secretary of the Association. The function concluded with cheers to the Mayor and Mrs. Canaganayagam proposed by the Chairman which was lustily responded to.

THE RATIONING
OF RICE

SOME USEFUL HINTS

THE rationing of rice came into effect on Monday throughout Ceylon except in the areas described as "self-supporting areas."

The ration throughout the Island, until further notice, will be two measures per person per week. Public notice will be given of any alterations in this ration.

The self-supporting areas are the North-Central Province, the Eastern Province, the Hambantota district in the Southern Province, the Mannar and Vavuniya districts, certain portions of the Matale district, certain portions of the North-Western Province and portions of Welassa and Bintenne in the Province of Uva and also the area under the Karachi Irrigation Scheme.

The boundaries of all these areas are mentioned in detail in the notification of the Food Controller.

An important alteration effected in the original scheme of rice rationing is that, except in Colombo, Kotte and Kolonnawa, the consumer in any other part of Ceylon need not go to the authorised retail dealer whose name and address is entered on page 2 of his ration book.

The consumer, instead of buying his rice from the Government authorised dealer, may obtain his or her own rice from any other dealer.

This alteration has been made in order to meet the case of those consumers who may prefer to continue to deal with a trader who is not a Government authorised distributor.

Procedure to be Followed

Any consumer may buy his rice from an unauthorised dealer without going to the Authorised Dealer whose name is on his ration book.

The unauthorised dealer is not, however, compelled by law to sell rice to any person producing a ration book.

Unlike the authorised distributor, the unauthorised dealer will not be supplied with rice at the commencement of rationing from the Government Wholesale Dealer.

He will have to sell from such stock as he has. If he sells on coupons he can replenish his stocks by obtaining rice (equivalent to the amount of the coupons he has collected) from the Government Wholesale Dealer to whom he will surrender his coupons, and continue his business in the same way.

The authorised dealer however, is compelled by law to sell to the consumers allotted to him and who may choose to buy rice from him.

In the Colombo Municipality, the distribution of rice will be carried out through the depots established by the Municipal Council.

The Urban Councils of Kotte, Kolonnawa have adopted the same procedure.

The areas to be rationed have been classified as "urban" and "non-urban" areas.

Not All at a Time

The holder of a ration book need not call personally for his rice. He may send a ration book by some other person to his dealer or depot.

Nor need the full ration for the entire family or for any individual be drawn at one time. The mini-

PURANAS: THEIR PLACE
AS RELIGIOUS
SCRIPTURES

Continued from page 3

baturar (13th century) and Paranchoti (16th century). They speak of the greatness of Thiruvallavar or Madura. The Koyil Purana speaks of the greatness and history of Chidambaram. There are also a class of Puranas which narrate the lives of Saints. The most important of them all are the Peria Puranam and the Thiruvathavooradigal Puranam.

The most widely read Tamil Puranas in Jaffna are the Peria Puranam, Kanthapuram and the Thiruvathavooradigal Puranam. The Peria Puranam deals with the life-histories of the sixty three Saiva Saints called as Saiva Nayanmars. Thiruvathavooradigal Puranam treats of the life of Manickavasagar the celebrated author of Thiruvasakam. Kanthapuram composed by Kachchiappa Sivachariya of Kanchi in the 12th Century A. D. deals with the exploits of God Subramanya. The subject matter is mainly based on the Sanskrit Skanda, one of the Mahapuranas. The Kanthapuram is a Tamilised version of the stories of Sanskrit Skanda. It stands in the same relation to Skanda as Kamban's Ramayana to Valmiki's Ramayana and Villi's Bharatam to Vyasa Mahabharata. The stories found in the above Tamil versions are based on Sanskrit originals but the treatment, style and setting is purely Tamilian in form and outlook.

Wherever mention is made to Ithihasas and Puranas in religious scriptures such references are not to the Tamil versions of them but to the Sanskrit originals. The Tamil versions of the Sanskrit originals have only a provincial and literary importance with predominantly a sectarian bias. In the other provinces of India are also found such Sthala-Puranas and Puranas which deal with the lives of local Saints. There are also provincial versions of the Mahabharata and Ramayana. Tulasi Das's Hindi Ramayana is supposed to be one of the finest literary productions of India. Therefore, the Tamil Sthala-Puranas and other Puranas cannot by any stretch of imagination be said to be equal in importance, as religious scriptures, to the Mahapuranas, which are the sources for all Puranic lore found in the Provincial Literary compositions of India. The Sthala-Puranas, as a collection of the anecdotes, both historical and legendary, of the shrines concerned, may be a local authority but should not be treated as a text of absolute value. The Real Puranas of value which are universally accepted by all Hindus throughout India are the 18 Mahapuranas. A detailed study of them in their religious and historical aspects is the purpose of this article.

At any time any person can purchase at any time is the rice covered by one half coupon i.e. half a measure on the present ration of two measures a week.

No person is obliged to buy all the rice for which he has coupons.

It is proposed for the present to have three qualities of rice available for sale, Muttu, Simba, Broken Raw and Ordinary (which will consist of any other variety of rice).

"ELEMENTS OF SAIVA SIDDHANTA"

By 'A Student of Comparative Religion'

The Essentials

THE organized religions of the world may be divided into two parts, one of which may be called the essential and the other non-essential. Right discrimination, a rational study and understanding of the Scriptures, Righteous Living, Self Control, Concentration and Meditation are the essentials of religion. Doctrines, Dogmas, rituals, ceremonies and mythology are the non-essentials. The non-essential part need not be considered as useless. The very fact of their existence in a codified form proves that they are helpful and necessary to a spiritual aspirant at certain stages of progress. But they cannot be said to be absolutely necessary for making one live a purely spiritual life. Those who think that the non-essentials are indispensable for attaining the ultimate goal of religion have not grasped the fundamental principles which underlie true religious life. They may be said to lack the capacity to discriminate between the real and the unreal. Those who correctly understand the essentials of a true spiritual life do not disturb themselves about the non-essentials. The non-essentials of religion are like a huge heap of husks, under which lies hidden the kernel of the essential truth. Wherever there is too much of non-essentials, there prevail religious corruption, superstition, and false theology, the main object of which is to convince the ignorant masses that the non-essential dogmas, doctrines and rituals must be observed by all who wish to be religious.

A Twofold Purpose

All religious scriptures have a twofold purpose. One is the applicability of their teachings to the needs of the times to which they belong. The other is the applicability of their teachings to the needs of all men of all ages who seek to tread the path of Truth. "Only those scriptures, religions, philosophies which can be thus constantly reshaped and developed in the inner thought and spiritual experience of a developing humanity, continue to be of living importance to mankind. The rest remain a monument of the past but have no actual force or vital impulse for the future." (Sri Aurobindo Ghose). The sectarian manuals attempt to establish religious truths in the light of particular sects only. The Universal Scriptures teach the eternal laws governing the life of the Spirit and

their application towards spiritual freedom, irrespective of a creed or country. They chalk out a path of life which is catholic in outlook and universal in application. Dogmatic Theology is based on sectarian manuals. Philosophy of Religion is based on the Universal Scriptures which are more mystical than logical. The Upanishads, The Gita, Hymns of the Saiva and Vaishnava Mystics are universal scriptures. The works of the Santhanacharyas are sectarian texts.

The Theologian

Dogmatic Theology and Philosophy of Religion have nothing in common. "The Theologian regards himself as an *expositor of traditional doctrines* accepted as revealed and his task is limited to the elimination of contradictions in it. He takes his stand on one set of facts and ignores elements of reality that his scheme does not recognise. Within limits the theologian is allowed freedom to interpret doctrines and elucidate their implications, but his investigations should always confirm the dogmas." But Philosophy of Religion refuses to accept any such limited basis. It stands on an experience as wide as human nature. It adopts a rational view of religion and examines the spiritual experience of man belonging to all religions and sects. Such examination of the religious consciousness of the whole spiritual history of man has in it the promise of a spiritual Idealism which is opposed to the disintegrating forces of scientific naturalism on the one hand and religious dogmatism on the other. Therefore real and true religion should steer clear above dogmatic Theology and materialistic ceremonialism.

The "Science Graduate" in his earnestness to conform himself to the traditional doctrines, dogmas and rituals of Saivism has emphasised more the non-essentials of religion and has given prominence to Theological Dogmatism rather than to the Philosophy of religion which is based on the collective spiritual experience of Humanity. With a view to maintain the superiority of Saiva Dogmas and Doctrines, he has quoted extensively from Puranic Literature written with a Saiva bias. Rival sects also may quote similar anecdotes and dogmas from their own Puranas which may go counter to the dogmas of Saivism. What we would like to point out is that such a method of religious propaganda will not create either in the individual or in the country the

necessary intellectual background for a healthy growth of True Philosophy of Religion based on the Eternal Spiritual Laws of Mankind. But, on the contrary will only keep the majority of the people eternally bound to Dogmatic Theology bereft of any true spiritual awakening. Emphasis on Puranic anecdotes will only stabilise the non-essentials of religion which in the long run will degenerate into superstition and blind faith. Puranas and their anecdotes have a place, no doubt, in the religious and moral life of the people. But they have no absolute value. In evaluating spiritual Truths or the religious scriptures much reliance should not be placed on sectarian Puranas. Although the "Science Graduate" has very beautifully presented the Doctrines and Philosophy of Saiva Siddhanta, he has not been wise in digressing too far into the realms of other systems of thought belittling them mainly relying on Puranic lore. The story of Rishi Upamanyu and Krishna and the anecdotes quoted from Villi Bharatam will not stand the scrutiny of research based on admitted and approved facts of History. They have a sting of sectarianism about them.

That the present Mahabharata and Puranas are not the original ones of Vyasa is the opinion of Scholars. "The present Mahabharata and Ramayana developed out of Itihasa; and the eighteen Puranas, by courtesy ascribed to Vyasa, evolved out of the one Purana which existed in the Vedanga Period," writes C. V. Vaidya, M. A., L.L.B., in his "History of Sanskrit Literature (Vedic Period)". Mr Vaidya is India's foremost authority on the 'Epics'. Dr. R. O. Hazra, Lecturer in Sanskrit, Dacca University, who has made a special study of the 18 Puranas in the original is of opinion that all the present Puranas are Post Buddhistic. Regarding Bhavishya Purana, Dr. Hazra writes, "It gives the story of Sankaracharya, Ramana, Nimbarka, Kabir and others. It even knows the British Rule in India and names Calcutta and the Parliament. Thus its contents betray its late date." (see "Puranic Records on Hindu Rites and Customs" p. 169) I shall illustrate what I have said by a few dates in history.

The Mahabharata Battle is said to have taken place 3102 B. C. Sri Krishna and Arjuna, as such belong to that period of Indian History. The Mahabharata which is now in vogue is said to have been compiled and edited by Sauti about 250 B. C. from another smaller text and from materials available during his time. This took place 2852 years after the Battle of Kurukshetra. The Villi Bharatam from which the Tamil people learn their story of the Pandavas is a Tamil poetical version of the Mahabharata with all the artificial literary flourish of the period of Sri Villiputtur. This was composed about the middle of the 15th Century A. D. that is, 1700 years after the appearance of the Mahabharata of Sauti. From the dates given above it ought to be clear to every one how unsafe it is to form opinions from a book like the Villi Bharatam about personalities who lived 4802 years before its composition. What applies to the Tamil Bharatam also applies to the Puranas. Therefore criticism of philosophical or religious Texts should not be based on flimsy legendary tales which lack sure historical foundations.

AUCTION SALE

D. C. J. 16454

Naranapillai Kanapathipillai of Karampon now of Seramban Negiri Sembilan F. M. S. by his attorney Aiyampillai Vaerammattu of Karampon, Vs.

1. Soosapillai James and wife.
2. Mariapillai of Karampon.

PROPERTIES

1. All that piece of land situated at Karampon in Kayts called Palaikadu and other parcels in extent 18 Lms. V. C. with house, palmyrahs, coconut trees, wells and other cultivated and spontaneous plantation and bounded on the East by the property of Vaeravanather Sellam and others North by Josaphine wife of Manuvetpillai and shareholders, West by Road and the property of Savundaripillai wife of Sangarapillai and South by Road.

2. All that piece of land situated at do called Metkupalaikaduppallam and other parcels in extent 20 Lms. P. C. and bounded on the East by the property of Mary Josaphine wife of Manuvetpillai, North by Lily wife of Singanayagam and lane, West by Annapillai wife of Vaetilingam and Road and on the South by Savundary wife of Sangarapillai.

3. All that piece of land situated at do called Thanuvil Kinathadiyal thanuvil in extent 10 Lms. V.C. and bounded on the East by the property of Annammah widow of John and children, North by the property of Muttupillai daughter of Vaeravanather West by the property of Eliathamby Chelliah and South by land reserved for lane.

In terms of the Commission issued to me by the District Court of Jaffna in Case No. 16454 D. C. J. I shall sell the above mentioned properties by public auction on Saturday the 28th February, 1942, at about 10 a.m. at the spot.

N. KANDIAH,
Commissioner.
Van. West.

(Mis. 178. 5-2-42)

MATRIMONIAL

Nitchingam — Chellathurai

Mr. & Mrs. R. Thambiah of Moolai will be pleased to see friends and relations at the marriage of their brother **Dr. R. Nitchingam** with **Srimathi Savundrambihai**, daughter of Mr. & Mrs. T. Chellathurai of "Thilagapathy", Summer Place, Colombo, on Friday, the 6th February, at 9.30 a. m.

Ceremony at bride's residence between 10 & 11 a. m.

(Mis. 182. 5-2-42.)

CHAVAKACHCHERI HINDU COLLEGE

"Wanted a Graduate as Headmaster, Chavakachechi Hindu College, of at least, seven years experience qualified to teach Chemistry and Botany. Preference will be given to one with previous experience as Headmaster. Time of closing the applications is extended to 12th inst. Apply:- Manager, Jaffna Hindu College and Branch Schools." (Mis. 183. 5 & 9-2-42.)

MATRIMONIAL

RAMANATHAN—SIVAPAKKIAMMAL

The marriage took place on 28th January last of Mr. R. K. Ramanathan of the Anuradhapura Kachcheri and a son of the late Madlr. R. Kantaiyah J.P. of Vannarponnai, with Srimathy Sivapakkiammal, daughter of Dr. S. and Mrs. Tharappa of Aiyankovilady, Vannarponnai. Well attended receptions were held on the following days at both the bride's and bridegroom's residence.

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[Q. 115. 23-1-42-22-4-42.]

NEXT OBJECTIVE OF JAPANESE STRATEGY

Continued from page 1

venture is unlikely. An attack on Australia is also feasible once control is obtained of Malaya and the Dutch East Indian islands, including New Guinea. The northern territories of Australia, though easiest to attack, are uninviting because of their poor communications and sparseness of population. It is doubtful if the Japanese could muster enough merchant shipping to carry a large army and its heavy equipment for an attack on the richer Australian provinces in the south. Japan has large armies on the mainland of China and engaged in expeditions already referred to, and the strain on her shipping resources is already severe.

The third project—namely an attack on Burma and eventually India—is probably more attractive as land communications can be used and the campaign would fit in with the Japanese propaganda programme of "Asia for the Asiatics." Furthermore, it could be combined with naval action in the Indian Ocean against Allied shipping routes. If further bases could be acquired in the Indian Ocean, Japanese cruisers might be able to threaten the supply route for British and American munitions passing through the Red Sea and the Persian Gulf on their way to Russia. Furthermore, if the Japanese could obtain a firm foothold in the Indian Ocean, successful pressure might be brought to bear on the Colonial Government of Madagascar for the use of bases on that island. The Government of Madagascar adheres to the Vichy Government and might be susceptible to combined Japanese-German pressure. A naval base in Madagascar would be of great value to Japan for the purpose of interfering with British and American shipping on the Cape of Good Hope route.

Of the three possibilities of further action open to the Japanese High Command, the invasion of Burma would appear to be the most attractive. Even limited success would threaten road and rail communications from Burma to Chungking. It is doubtful if more than one of these three new advances is possible, as there is a limit to Japan's resources in soldier, aircraft and ships. I have described the general strategical situation as it must be seen through Japanese eyes. Much will depend on the development of counter-measures by the British, American and Chinese and, possibly, at an opportune moment, the Russians.

SEVENTH UNIVERSITY SCHOLAR

News has been received from London that Mr. S. Shanmugathasan has been awarded the University Scholarship to England on the results of the last B.Sc. Special examination in Mathematics. Mr. Shanmugathasan had all his school education at Hartley College, Point Pedro, which he left in 1936 after passing the Cambridge Senior examination in the First Division obtaining four distinctions.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testy. Jurisdiction No. 1053

In the matter of the intestate estate of the late Rasammah wife of Vaitilingam Kathirgamanathan of Inuvil Deceased.
Vaitilingam Kathirgamanathan of Inuvil

Vs. Petitioner.

1. Kathirgamanathan Anandakumaraswamy of Do and
2. Arunasalam Ampalam of Thavady Respondents.

This matter coming on for disposal before C. Coomaraswamy Esquire, District Judge Jaffna on the 24th day of July 1941 in the presence of Mr. V. Venasithamby Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read: It is ordered that the abovenamed 2nd respondent be appointed Guardian-ad-Litem over the abovenamed minor 1st respondent for the purpose of representing him and to act on his behalf in the proceedings of this testamentary action and also Letters of Administration to the estate of the abovenamed deceased be granted to the petitioner: Unless the respondents or any other persons shall appear before this court on the 27th day of August 1941 and show sufficient cause to the satisfaction of this court to the contrary.

This 7th day of August 1941

Sgd. C. Coomaraswamy

District Judge

Time to show cause Extended for 18-2-42

Sgd. L. W. de Silva

D. J.

(O. 62. 5 & 9-2-42)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1067

In the matter of the Last Will and Testament of the late Poothathamby Ambikaipahar of Neerveley Deceased.
Sabapathy Thillainathan of Neerveley

Vs.

1. Ledchumy widow of Poothathamby Ambikaipahar
2. Thilagavathy
3. Kamalambihai
4. Sivagnanasunderam and
5. Bhuvaneswari all children of the said Ambikaipahar and resident at Neerveley
6. Kathirippillai Ambalavanar of Urelu Respondents.

This matter coming on for disposal before C. Coomaraswamy Esquire, District Judge, Jaffna on the 25th day of August 1941 in the presence of Mr. V. Venasithamby Proctor on the part of the Petitioner and affidavits of the Notary, Witnesses and the Petitioner having been read.

It is ordered that the abovenamed 6th Respondent be appointed Guardian-ad-Litem over the minors the 2nd to 5th Respondents to represent them and to act on their behalf in the proceedings of this testamentary action and that the Last Will of the abovenamed deceased dated the 11th day of January 1941 and filed of record be and the same is hereby declared proved. Unless the Respondents or any other persons shall on or before the 24th day of September 1941 show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the said petitioner is the executor named in the said will and that he is entitled to have Probate of the same issued to him accordingly.

This 11th day of September 1941

Sgd. C. Coomaraswamy,

District Judge.

Time to show cause extended for 18-2-42.

Intd. C. C.

D. J.

(O. 63. 2 & 5-2-42)

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Y. 20. 1-4-41—31-3-42. (T)

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