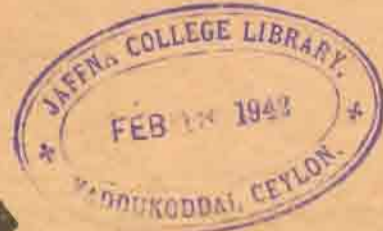


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NEWS FROM FAR AND NEAR

300 Rail Waggons Held Up

Nearly 300 loaded railway waggons at the Colombo goods-shed are held up for want of labourers, who are demanding higher wages. The labour at the goods-shed is supplied by a contractor who is paid on a tonnage basis.

Frontier Gandhi Resigns.

Peshawar, Feb. 8

Khan Abdul Gaffar Khan, the Frontier Gandhi, has resigned from the Congress Working Committee in view of the Congress attitude to the issue of non-violence. Gaffar Khan is a firm believer in non-violence under all circumstances.

China Given Three River Gunboats

London, Sunday.

The British Admiralty has presented to the Chinese Government the three river gun-boats, the Falcon, the Gannet and the Sandpiper, which were left in China at the outbreak of war with Japan. This action is a token of the British Government's appreciation of the indomitable courage of the Chinese in the face of Japanese aggression.

State Employees

With a view to meeting the situation caused by the rationing of rice, the Government has decided to grant all its monthly-paid employees drawing Rs. 100 or less a month, if they so desire, on and after the seventh of each month, an advance payment up to 25 per cent. of their salaries. This payment will be recovered on the pay abstract at the end of each month.

This system of advance payment will remain in force for three months ending April 30th.

Tokyo's Gesture to China

Tokyo, Feb.

The Foreign Minister Adm. Togo, disclosed in the Diet that the Japanese Government was planning the abolition of extraterritoriality in China as the next step in cementing Sino-Japanese relations, says the Domei News Agency.

Admiral Togo further revealed, the Agency says, that Japan was already importing materials and manufactured products from occupied regions in the South-West Pacific into China. He added that the Government had every intention of continuing this policy

SPRING OFFENSIVE BY THE GERMANS

SIR STAFFORD CRIPPS' WARNING

London, Sunday.

SIR STAFFORD CRIPPS, former British Ambassador to Russia, making his first public speech since his return to Britain, said today at his constituency in Bristol that Britain and the U.S.A. must help Russia to prepare against the Spring offensive by the German army.

"That Spring offensive, if it comes off, will be the most critical stage of the war and we must see to it that there is no risk of a Russian defeat because we failed them in these hours of trial. If we give Russia all the support we are capable of, then there is every chance of Germany being defeated by this time next year."

Sir Stafford said that never in the history of Russia had there been a leader so outstanding and so popular as Stalin at the moment.

"I feel that my job here now is, first, to do my utmost to get every aid and help for Russia in this critical stage, and secondly, to play what part I can in first winning the victory which is essential and then building the world we are hoping for."

Lack of Urgency

Sir Stafford bluntly told the British public: "I have felt in this country since my return a lack of urgency, I may be wrong, but I feel we are not 'all-out' in our efforts and determination."

Sir Stafford put these questions to listeners: "Can you do more than you are doing to help the common cause? Are your hardships and sacrifices comparable to those of Soviet citizens who are fighting your battle just as you are fighting their battle? Are we making a 100 per cent. effort?"

Any idea that the maximum effort was no longer necessary because of Russian successes or that we British leave the Russians to defeat Germany alone was "absolutely false", Sir Stafford said.

The Soviet President, M. Kalinin, had stressed to him the dangers of over-confidence at this turn in the struggle, Sir Stafford continued. There

stood between Hitler "and certain and not too long delayed defeat" a chance that he might be strong enough to renew his offensive in the Spring to get the oil of the Caucasus. The British must send more help to Russia and the Allies must consider ways of using their total resources.

Sir Stafford spoke of differences in the fortunes of war as experienced by the British and the Russian people. "I know you worked and are working long hours and that your food rations are not as ample as you have been accustomed to in times of peace," he said, "but you have not been starved, stripped of your clothing in the bitter cold of open streets and forced to work day and night as slaves for a foreign enemy in building roads and fortifications to defeat your own countrymen. Those sufferings are going on at this very moment, while we sit in comparative safety and comfort. The Russians will tolerate nothing that decreases the war effort or the efficiency of their fighting forces.

"Hoarders of food, 'black marketeers' and other saboteurs who try to take advantage of the difficult conditions in the country are given short shrift when they are discovered. It will be difficult for the Russians to understand the tolerance which is shown in this country to these fifth columnists.

A Terrific Blitz

"There now stands between Hitler and certain and not too long delayed defeat, a chance that he may be strong enough to renew his offensive with success in the Spring.

"In April, it may become possible for him to launch a fresh attack in South Russia towards the much-coveted and much-needed oil of the Caucasus. He will probably concentrate all his force in that direction—a new terrible blitz planned with the meticulous care of the German mind.

"It is up to us all to see that we play our full part in defeating that offensive. Any idea that the maximum effort is

WILL JAPANESE INVADE INDIA?

UNLIKELY, SAYS SIR A. CLARK KERR

Calcutta, Feb. 7

"For myself I do not believe that the Japanese will get as far as India. They will be held in Burma," said Sir Archibald Clark-Kerr, British Ambassador-designate to Russia, who is now here en-route to Moscow from China, interviewed by Reuter. He added "nevertheless if I were an Indian I should make my arrangements on the basis that the war is coming to India and I should lose no time in co-operating with the authorities in her defence."

He said that it had been a stimulating experience to see the spirit in which the people of China had been and were still fighting against Japanese aggression. "They know how to fight. They have the will to fight and they will go on until the end. Of this I have no doubt. In Chungking they have been constantly and heavily bombed and they have taken it without a murmur or complaint and in a way which impels admiration."

The present successes of Japan in the Far East, Sir Archibald thought, were like the sting of a wasp on the rump of an elephant. "It makes the elephant uncomfortable, but when its tail and trunk get working there is not much left of the wasp."

Possibility of Drive on India

Regarding the possibility of a Japanese drive to India through Singapore he pointed out that he understood that Singapore was well fortified and would hold on. Moreover it was obvious that the American fleet in East Indian waters under the Command of Admiral Hart would not be idle if the Japanese chose the sea route for the invasion of this country. He concluded that he had been greatly impressed by the achievements of the Indian troops in this war and he could not find terms high enough to praise the way in which they were fighting.

no longer necessary or that we can leave the Russians to defeat Germany alone is absolutely false. The moral of the fighting that is now proceeding is not that we can send less help to Russia, but that

Continued on page 6



Hindu Organ.

THURSDAY, FEBRUARY 12, 1942

MINISTERS AND THE WAR

IT IS NOT POSSIBLE TO SEE what Sir Baron Jayatillake and his colleagues could have done over and above what he outlined in the statement he made before the State Council. We have to remember that the emergency with which the Ministers were confronted was too sudden and gave for them to have put into operation a perfect and almost fool-proof plan to meet it. The fact remains that in Britain too the Government had to do its planning practically overnight in the face of the much more serious situation that had been created by the enemy. It is, no doubt, a great misfortune for Ceylon that Japan's entry into the war confronted our Ministers with a situation as dangerous as anything which the British Government was called upon to meet nearer home, but with this difference: the British Government had far greater resources at its disposal to meet the emergency than what was available to the Ministers in Ceylon. One can imagine the position of the Ministers when one considers their inability to secure sufficient shipping in time for importing reserves of food. The truth of the matter is that Ceylon was quite unprepared to meet the emergency. The Japanese invasion of the Far East and the attempts that are being made by the enemy to interfere with the shipping in the Bay of Bengal have developed at a pace that left anybody little time for drawing up elaborate and perfect plans to deal with every situation that might arise. In regard to food production, however, the public has little ground for complaint. Mr. D. S. Senanayake almost made himself unpopular with that section of the public which believed in imported rice by proceeding with his many plans for the development of the land. Even his own people, who might have been expected to know better, both Tamils and Singhalese, were utterly indifferent to his schemes. Critics were not wanting who, for reasons of their own, accused Mr. Senanayake of wasting public money on these expensive schemes of his. What has been done in regard to helping the people of the island to produce their own food is the achievement of one man only—Mr. Senanayake, though we agree that, in view of the fact that his schemes of colonisation and development still need a good

deal of time to mature, the improvement effected in the food position is almost negligible. Mr. Senanayake has, however, laid the foundation of an agricultural policy which is the only alternative to starvation. In these circumstances it is unfair, to say the least, that the press and the public of this country should switch over from their attitude of indifference and even hostility to schemes of food production to the abuse of the Ministry on the ground that the latter had bungled this situation or that. Of course, there must be bungling, and our only surprise is that there has not been more of it than is apparent on the surface of things. Let us remember that we are trying, under the stress of war, to undo the mischief that had been allowed to take root and grow during the last one hundred years. It was bad enough for the British people, relying on their industries, their shipping, and the benefits of free trade, to have neglected to provide for their own safety in the last resort by insisting on a sane and forward policy for British agriculture. The industrialists and the urban population had managed to ignore the fundamental truth that, after all, the safety of the people lay in the efficiency of their agriculture. For us in Ceylon there was not even this excuse, if excuse it was, namely, that there was something far more profitable for people to do than the digging of their own soil as an insurance against remote contingencies. Our position was all the more regrettable in view of the fact that our people never in the best of times enjoyed even a fraction of that artificial prosperity which effectively blinded the British people to the grave dangers ahead. We were content to live in the shadow of this prosperity and to imagine that this would continue indefinitely. This attitude of smug complacency towards matters of vital import to the people as a whole has now received a rude shock, with the result that there is a good deal of grumbling about what might have been done. The Ministers, it is said, should have foreseen the present crisis, but the Ministry is just ten years old, and, as we have already said, it was left to one Minister during these ten years to do whatever he could in the circumstances. We would remind the public of the debates in the Legislature on the extravagance of his schemes. And, what was the position before the Ministers appeared on the scene? Who ever minded what men like C. E. Corea and A. V. Dias preached to an unthinking populace which did not know what was good for its own soul—and its own stomach? The people of Ceylon must make up their minds to refrain from raking up old grievances, which are mostly imaginary, and cultivate a spirit of honest helpfulness towards their Ministers. We Tamils would have very much liked to have a Coalition Ministry, but since evidently this is not possible at present, let us do the next best thing and support the Ministers in power.

NEEDS OF THE HOUR

BY R. SHIVAPATHA SUNDRAM

A Dismal Future

THE siege of Singapore, the bombardment from the air of Rangoon and the events that preceded these and are happening in Siam reveal the future of imports into Ceylon to be dreadfully dismal. Nearer Ceylon enemy submarines are reported to have been lurking in the Bay of Bengal. A determined continuance of piracy by the enemy will in the immediate future damage our shipping lines to the extent of even totally depriving Ceylon of the slender supplies of foodstuffs and other necessities of life she is privileged to receive today. Stark famine and not gruesome war will possibly be the deadliest scourge of Ceylon.

What have our statesmen done since the Japanese declaration of war to increase the peacetime output of food production? The urgency to dispel the encircling gloom of famine and starvation has never been less insistent. Yet the lack of clear and long range vision, the bankruptcy of courageous decision, and the impotence of elder statesmen have been in no small measure responsible for the grave absence, even to this date, of an efficient organisation to encourage and ensure food production. The sooner every dutiful citizen realises the idiotic impossibility of raising any food crop by torrents of garrulity then surer is the solution of our menacing food problem. Plants to grow and thrive need land, water, labour, capital and careful husbandry. This ought to be fairly obvious even to our Minister of Agriculture who has been in peace time acclaimed to be a farsighted Goiya. Till these requisites of production are harmoniously harnessed the lethargic failure of the food drive is inevitable. This must be clear to those who have been charged with this national duty. A mere provision of these necessary requirements will no more sweeten the abundance of food supply and thereby keep the wolf from the door than heaps of sand, cement, pebbles and water will make a concrete wall to impede the blast of explosive bombs. Not even in Arabian Tales do we read of such wondrous splendour.

Personal Contact

FIRSTLY, every toiler must be encouraged by personal contact, by inspiring inquiry and by prompt provision of the things he needs most. By vague promises and rhetorical adjurations the representatives of the beguiled masses are not going to conjure up a luxuriant growth of any food crop. Every State Councillor during holidays must now live and carry his dignity in the midst of the people who alone by their votes secured to him the desired status with free 1st class Railway warrants to travel to and from the constituency. By virtue of his office it is his sole responsibility to organise immediately the production and distribution of every possible variety of foodstuff. A wanton abuse of this sacred duty by any adventurous representative of

the masses who are anxious at this hour of ordeal and imminent starvation will never go unavenged at the next election however distant the date may be. Yes, strangely enough queer are the ways of impassioned motley crowds of peasants and workers.

A Tip to the Officials

SECONDLY, the Emergency Officers attached to the Kachcheries to prove helpful to the villager—and that is their avowed pretension—must shed all their vestiges of officialdom and routine for the very cogent reason that farmers have neither pen, paper, the leisure nor the courage to address their grievances directly over the heads of minor and chief headmen who are often wolves in lambs' skins. Care must be taken to see that Agricultural Commodities intended for distribution to the peasants by these headmen have not gone a long way to distend the linings of their own pockets or those of their kinsmen. These and similar tortuous malpractices could be weeded out if only all Emergency Officers are made Itinerating Officers spending a week in each Village Committee area, i.e. to get nearer the taxpayer who maintains with his sweat this cadre of the routine-ridden Civil Service. To get the maximum out of these officers these must be proficient in the vernaculars, both spoken and written, of the people to whom they are sent. A salutary and effective measure will be to recruit local men from each agricultural district and to vest them with the necessary authority to act in collaboration with the Emergency Officers.

The Secondary Schools

THIRDLY, without any further dilly-dallying all the Secondary Schools must cease to follow the peacetime curricula of studies which were ingeniously devised to manufacture everything but food. Boys of even 16 years of age in the schools in rural areas must be sent in charge of the teachers to open up and cultivate lands within a radius of 3 miles. The Government should provide the schools with the necessary quantities of seeds, grains, livestock, manure and agricultural implements. What is produced by these boys could be marketed in their classrooms. Schools in towns or urban areas may take to cottage industries, handicraft and to the study of first aid lessons. The girls should be sent back to their homes to attend to domestic duties and to nurse the aged, the invalid and little ones at least for the duration of the war. They could run poultry farms, dairies and goat farms.

Coming events are casting their shadows. This tide in the affairs of our country must be taken now at the flood if we are to lead it to prosperity and economic stability.

Opinions expressed by writers in contributed articles do not necessarily reflect the views of the Editor.

WAR TIME DIET FOR CEYLON

Substitutes for Rice

THE best substitutes for rice are other cereals, and the only cereals which can be satisfactorily grown in Ceylon are millets (such as Kurakkan, meneri, thana) and maize, according to a memorandum on "War Time Dietary Substitutes in the event of a Shortage of Rice," prepared by the Nutrition Division of the Department of Medical and Sanitary Services.

"Roots such as sweet potatoes, yams and manioc," the memorandum adds, "although not such good substitutes may be used to make up the deficiencies."

Dietary Habits

"It is difficult," the memorandum continues, "suddenly to change the dietary habits of any population and, if the foodstuffs mentioned are to be grown against an emergency, the masses of Ceylon must be persuaded or induced to gradually replace by millets and tubers some of the rice they now consume. Otherwise there will be a vast shortage."

The Nutrition Division has also worked out, as a result of its investigations and dietary surveys, certain specimen rice substitute diets and also the volume of the foodstuffs so recommended that should be grown in Ceylon to sustain the whole population.

Basic Average

The nutritional authorities have adopted as the basis the following as forming the average daily diet of an adult in the rural areas in the Island.—

Rice and other cereals 16.6 ozs; yams, jak and bread fruit 2.3 ozs; Pulses 0.2 ozs; Vegetable leaves 0.5 ozs; vegetable fruits 1.4 ozs; ripe fruits 0.1 ozs; fish and meat 2.2 ozs; milk 0.4 ozs; Sugar 1.1 ozs; and coconut kernel 1.8 ozs.

This standard of the average daily diet has been arrived at after the diets of over 200 families in the Island had been examined. This diet, however, considered to be deficient in certain respects, such as calcium, vitamin A and Riboflavin and in proposing substitutes for rice the Department is also attempting to improve the diet of the people.

In this connection it is pointed out that, while the imports of rice to Ceylon are known the actual quantity of rice produced in Ceylon is not accurately known. It is, however, roughly estimated that two thirds of the rice consumed in Ceylon is imported.

In order to arrive at the volume of food necessary to be produced locally the population of the Island has been estimated at 6,200,000 and it is also assumed that the rice available may be only half the quantity consumed in normal times. It is estimated that this means that 5,900,000 cwts. or more of rice would have to be grown locally and probably 2,500,000 cwts. imported. The recent increase in local production is considered likely to reduce the latter figure.

It is also estimated that more than 500,000 cwts. of pulses are imported annually and it is urged that efforts should be made to increase local production. In any curtailment of imports, it is emphasised, pulses should have priority over rice because they supplied im-

PURANAS: THEIR PLACE AS RELIGIOUS SCRIPTURES

BY "VYASA"

II

The Upa-Puranas

THE eighteen Upa-Puranas are 1. Sanatkumara, 2. Nirasimha, 3. Naradya, 4. Siva, 5. Durvasa, 6. Kapila, 7. Manava, 8. Ausanasa, 9. Varuna, 10. Kalika, 11. Samba, 12. Nandi, 13. Saura, 14. Parasara, 15. Aditya, 16. Mahesvara, 17. Bhagavata, 18. Vasistha. It is a matter of controversy whether by Bhagavata Purana is meant the Sri Bhagavata or the Devi Bhagavata. Sri Bhagavata is a Vaishnava composition and Devi Bhagavata is a Saiva one.

The Mahapuranas in addition to their being divided into Saiva, Vaishnava and Brahma groups, are also grouped as Sattvika, Rajasa and Tamasa Puranas. The Vaishnava Puranas are called Sattvika, the Brahma are called Rajasa and the Saiva called Tamasa.

Origin and Antiquity of The Puranas

Vyasa is said to have composed a Puranic Samhita, consisting of historical and legendary traditions, prayers and hymns, and sacred chronology. He had a distinguished disciple Suta called also Romaharsana, to whom he communicated the Puranic Samhita. Suta had six disciples called Samati, Agnivarca, Maitreya, Samsapayana, Akrtavrata and Savarni. Suta and his disciples expanded the original Purana of Vyasa. In the Vishnu Purana it is said "Vyasa, learned in the Vedas, wrote a Purana Samhita with Akhyana, Upakhya, Githa and Kalpa Suddhi." What is perceived by one's own eyes is called Akhyana; what is heard from persons is called Upakhya; songs about the ancestors are called Githas; the treatment of the Sraddha ceremony is called Kalpa Suddhi. The form and style of the original purana of Vyasa, therefore, must have been quite different from the Puranas which are now in use. In the Agnipurana also it is said that Suta Lomaharsana received the Purana from Vyasa.

The Atharva Veda has a reference to Purana. References to a Purana are found in the Satapatha Brahmana, Taittiriya Ar-

portant nutritive principles in a much smaller space.

Specimen Diet

The Department ultimately puts forward the following specimen rice substitute diet for an adult per day, working on the present rice rations:—

Rice 8 ozs; millets (kurakkan, meneri) or maize 3 ozs; yams or other tubers 1.5 ozs; pulses (dhals and grams) 1.5 ozs; vegetable leaves 2 ozs; vegetable fruits etc. 4 ozs; ripe fruits 2 ozs; fish and meat 2 to 3 ozs; sugar 1 oz; and coconut 6 ozs.

The quantity of coconut, it is added, might be increased to the limit of appetite as it has high caloric value.

On this basis it is calculated that 2,800,000 cwts. of millets (4,900,000 bushels), 1,400,000 cwts. of pulses (2,450,000 bushels) and 15,000,000 cwts. of tubers would be required to make up for the loss of 9 ozs. of rice per day which the adult population now experiences.

yaka, Brihadaranyaka Upanishad and the Chandogya Upanishad. The practice of reading the Ithihasa and the Purana during certain days of a Sacrifice is a very old custom. "The Sruta Sutras state that Ithihasa and Purana were read on two separate days in the Pariplava recited during the leisure hours of longer sacrifices, as two distinct Vedas..... The latest Sruta Sutra of Asvalayana states that to hear Purana, Punjisthas (Nishadas who kill fish) were to be invited and to hear Ithihasa, students or Brahmacharies" (History of Sanskrit Literature, Vedic Period, by C. V. Vaidya, M. A. L. L. B.)

The Purana Samhita of Vyasa is as old as the Vedic Books. But the present 18 Mahapuranas cannot be considered to be of that age. The Mahabharata speaks of a "Purana proclaimed by Vayu" and the Apastamba Dharma Sutras has a passage quoted from a "Bhavishyat Purana". It is apparent, therefore, that there must have been in existence a number of books called puranas during the time of the composition of the Mahabharata and the Apastamba Dharma Sutras. There is a mention of "eighteen puranas" in the Svargarohana Parva of the Mahabharata. But this statement is considered an interpolation by scholars who have made a comparative study of the different texts of the Mahabharata available in the various provinces of India. Competent Scholars who have made a special study of the Puranas and other literature connected with them in their originals maintain that the idea of 18 Mahapuranas originated somewhere in the first quarter of the seventh century A. D.

Characteristics of a Purana

According to the definition of Amarakosha, the Lexicon, a Purana should have five characteristics—Panchalakshana. But the themes of the original Purana of Vyasa, as we find described in the Vishnu Purana, cannot be said to agree with the definition of Amarakosha. Nor do the present Puranas deal only with the five Panchalakshana. In those few Puranas, in which the five topics have been dealt with, there are to be found chapters on social customs and glories of sectarian gods. The present Puranas are practically Smriti Codes into which are incorporated the various exploits of the Gods of the religious sects such as Vishnu, Shiva, Brahma, Durga, Ganesha and Subramanya. The Gods of the Purana Samhita of Vyasa must have been quite different from the Puranic Gods found in the 18 Mahapuranas.

The Purana of Vyasa which is as old as the Atharva Veda, may be easily placed in B. C. 2000 as references to it are found in the Satapatha Brahmana. The date of Satapatha Brahmana is definitely fixed at 2000 B. C. by Indian Scholars. But such an antiquity cannot be given to the 18 Mahapuranas which are in vogue today. The Purana of Vyasa is Vedic in character and form. The Mahapuranas are scriptures written more to popula-

TAMILIANS IN MALAYA

Mr. E. V. R. Naicker's Appeal

Madras, Feb. 2.

Mr. E. V. Ramaswami Naicker, leader of the Justice Party, in the course of a statement, appeals to Tamilians in Malaya to stand by Britain and resist the Japanese.

Referring to the views of those who say that the events in Malaya are of no concern to us and that it does not matter who wins, Britain or Japan, Mr. Naicker says: "There are a large number of Tamilians in Malaya. Many have invested all their money in banking business. Many have settled there and with their hard-earned money they have bought lands and built houses. Very many Tamilians have gone there with their families to eke out their livelihood as labourers. Malaya is a bulwark against any attack on India by any eastern power, and Malaya has been the source of livelihood for thousands of Tamilians. To say that what happens in Malaya need not trouble us and that the war in Malaya does not concern us is unworthy of any responsible citizen."

Citing Japan's treatment of the Chinese, Mr. Naicker states, that there is no reason to expect that if Japan wins, she will treat India better than Britain has done. "Does any one honestly think that the freedom of speech and writing and other rights which we enjoy under the British Government would be extended to us if Japan dominated India? Along with political and social subjugation our economic enslavement will take place. All our natural resources will be exploited. They will become captains of industry and we will be merely workmen. They will capture our inland and foreign trade. India will be nothing more than a market for Japan. If it is not for these objects, why should Japan wage war in the East? The hundred and fifty years of peace that we have been enjoying under the British rule have made some of our people talk glibly of the Japanese menace. Let them realise that under Japanese rule they could not hope for any rights and privileges whatever."

Concluding, Mr. Naicker says: "A word of warning to the Tamilians in Malaya. Your responsibility at the present crisis is a very onerous one. Do your utmost to drive out the aggressor. Your welfare and interest are nearest to our hearts and everything is being done to improve your lot. After our victory over Japan, there will undoubtedly be a great improvement in your condition. It is your duty now to stand by Britain firmly and sacrifice everything to repel the enemy. By so doing you are not only serving and helping yourselves but serving and helping your homeland—Tamil Nad."

rise the cults of Siva, Vishnu, Durga, Ganesha and Skanda, and the anecdotes found in them are solely written with a purpose to uphold the supremacy of one or the other of the above Gods. The popular Hinduism of modern times is more based on the Mahapuranas and the Mahabharata than on any other scriptures. It is a mixture of the cults of Siva, Vishnu, Durga, Ganesha and Skanda. These Gods were not worshipped during the Vedic

Continued on page 4

LETTER TO THE EDITOR

RATIONING OF RICE

Sir.—It is very good that Rice Rationing had been started by Government as the Food Supply available in Ceylon is very limited. But there are several complaints by the members of the public about this Rationing.

Now two out measures had been allowed per week per head. The manual labourer complains that this is hardly sufficient for two days only. Perhaps this point would not have been pressed before the Food Controller as he would have collected information from the gentlemen class of the public. Steps should be taken to increase the quantity to the labouring class.

The distribution of ration books is entirely in the hands of the Headmen. Several persons had not been registered and Rice Coupons had not been delivered to them. The Headman conveniently keeps away from his office when there is a big crowd at his door. Further, the Headman in conjunction with his favourite shopkeeper had recommended persons to buy rice from particular shops. Whereas the consumer never had any dealings in this shop. There is no chance of the poor people getting credit from these shop-keepers. Consequently poor people are compelled to starve as they are unable to buy rice on credit. The shop keeper also is not delivering rice on credit account to customers as he has no credit sales from the wholesale merchants.

It is usual for the farmers in the villages to feed their coolies who do work in their paddy fields and gardens. The harvesting is now going on in the Jaffna District. The farmer or owner buys Indian Rice from the market and cooks it and supplies meals in the fields themselves. It is not possible for the farmer to prepare meals for his coolies out of his paddy as his stock would have been exhausted long ago or as it is not possible for him to manage matters even if he had stock. No provision appears to have been made for the small farmers to enable them to purchase rice for this lawful purpose.

The priests and others in charge of Hindu Temples find it difficult to buy rice for the offerings in the shrines for the daily poojas. Besides, the members of the congregation pay cash to the priests in charge of temples to buy raw rice and other provisions for the poojas and attend the services at the appointed hour. Now these priests complain that they are unable to buy raw rice from their shop-keepers.

People from various parts of Ceylon had to attend Courts in Jaffna either as suitors or as witnesses. They are compelled to take their meals either at the Rest-House or at a Rice Boutique or at the residence of friends or relations as guests. According to the present Ration Rules such people have to deliver to the Rice Boutique Keeper half a coupon for one meal. With four meals coupons for the week are exhausted. It is advisable to reduce the quantity to a quarter coupon in such cases. But a person comes to the Jaffna Courts from Pooneryn area which is not under Control. He has no Ration Card. It is not at all possible for him to get his meals anywhere on payment of cash. Then such a

person should be allowed to carry with him his own rice as it is very difficult to get a Ration Book from the authorities in a short time.

In case of persons who are owners of paddy farms at Pooneryn or at Kilinochi their servants go to meet their masters at their residences on lawful business. Usually these servants receive their meals at their masters' places without payment. The owners are allowed to keep their stock for their consumption. But even these owners have to deliver their stock over and above their requirements to Government on payment of the market price fixed for paddy. No doubt the owners will have to gladly deliver their excess stocks if required by Government for purposes of emergency.

But under all circumstances the owner should be allowed to retain such stocks as are sufficient to feed himself, his family, dependents and servants at the farms and gardens. Even the price should be reasonable, as the owners had sustained heavy losses in paddy cultivation in the past years.

In Pooneryn it is usual for the poor farmers to buy their requirements on credit from a shop-keeper in Jaffna and to settle his accounts by delivering paddy and straw after harvesting. It is not possible for these poor farmers to obtain credit accommodation as long as the shop-keepers are not allowed to sell to them rice without coupons or to transport any paddy given to them in settlement of their accounts.

Further, there is no Rice Mill in Pooneryn Division. Even these farmers have to bring their paddy to Jaffna and have it milled in Jaffna and take the rice back to their use at Pooneryn. This is a very costly process. It is usual for these farmers to sell their paddy at Pooneryn and to buy Indian Rice at Grand Bazaar, Jaffna, and to transport these rice bags to Pooneryn. Now these farmers are unable to sell their paddy or to purchase Indian Rice for their use.

It is high time for you, Mr. Editor, to bring all these actual difficulties to the authorities and to obtain redress as early as possible.

Jaffna, YOURS TRULY
4th Feb. 1942. S. CUMARASURIER

ORDER NISI
IN THE DISTRICT COURT
OF JAFFNA
Testamentary Jurisdiction
No. 1107F

In the matter of the estate of the late
Thaiyalnayagam wife of Veerakathi
Chelliah of Changanai. Deceased
Vs.

Pethachippillai widow of Vaithilingam
Vallipuram of Changanai.

Respondent.
This matter of the petition coming on for disposal before C. Coomaraswamy Esquire, District Judge, Jaffna on the 9th day of January 1942 in the presence of Mr. R. Kannudurey, Proctor, on the part of the petitioner and the petition and affidavit of the petitioner having been read it is ordered that the petitioner be granted letters of administration to the estate of the late Thaiyalnayagam wife of Veerakathi Chelliah unless the respondent shall show sufficient cause to the satisfaction of this court to the contrary on or before the 18th day of February 1942.

(Sgd.) C. Coomaraswamy,
District Judge.
This 20th day of January, 1942.
(C. 66, 12 & 16-2-42.)

THE LESSONS OF
RANGOONA R. P. WARDENS MUST
ALSO TAKE SHELTER

Madras, Feb. 4.

The main thing to be done during a raid by all people, including A. R. P. and Police personnel, was to take shelter, said Mr. H. D. Latham, A. R. P. Controller, Madras, speaking at the Rotary Club yesterday. In Rangoon, there was an unfortunate case of a warden taking it to be his duty to remain in the open the whole time the raid lasted. He was injured as a result. No hard-and-fast rule, Mr. Latham said, could however be laid down and each man had to act for himself as circumstances dictated, without taking unreasonable risk.

The ordinary street shelters in Rangoon consisted of brick walls eighteen inches thick, with arched roofs generally one-brick thick but often two or three bricks thick where there were tall buildings nearby. The shelters were all built on the ground, and on the pavements.

Answering a question the lecturer said that no bombs fell in factories in Rangoon. Wherever there was a heavy concentration of people working, as in factories or schools, they should be dispersed but not allowed to wander in the streets or in the open. The best thing would be to construct slit trenches close to their places of work.

The lecturer then explained how incendiary bombs, on explosion, threw up a number of black balls of phosphorus which got scattered over a radius of fifty yards. It was essential to put out of action every one of them. It would not, he said, suffice to try to put them out with water; for as soon as they got dry, they would again become sources of danger.

While in Rangoon, the lecturer continued, he had noticed a very common tendency among people to make for substantial buildings for shelter whenever an air-raid warning was given, often passing by street shelters. Of course, he would advise people to get into substantial buildings, provided they were sure they had four walls around them; but if there be no substantial buildings nearby, people should get into slit trenches or street shelters which the local authorities in Madras hoped to build soon. The street shelters in Rangoon stood up to bombing extraordinarily well. It was indeed amazing how well ordinary brick-work stood up to splinters, suffering little beyond scars, even though bombs fell within twenty yards. He did not see a single case in Rangoon where flying fragments penetrated these walls. Slit trenches were "excellent".

WATER-BORNE DISEASES

At the Ninth Annual General Meeting of the Health Association Urumparay, held on the 1st inst., at the Reading Room premises Mr. S. Sivagurunathapillai, Retired Health Assistant, F. M. S., delivered a very interesting and instructive lecture on "Water Borne Diseases" before a large gathering. At the request of the public Mr. Sivagurunathapillai has consented to deliver a series of lectures pertaining to health. The date and time of the lectures will be notified later.

(Cor.)

PURANAS: THEIR PLACE
AS RELIGIOUS
SCRIPTURES

Continued from page 3

period in the form in which they are being worshipped today. Therefore, the 18 Mahapuranas cannot be said to have preceded the cults of Siva and Vishnu, Ganesha and Subramanya.

Lists of Kings

In several of these Puranas, the royal dynasties of the past are followed by lists of the kings of the future in the form of prophecies. In these lists, we meet the dynasties of the Sinunagas, Nandas, Mauryas, Sungas, Andhras and Guptas. These dynasties ruled India after Buddha till the 7th Century A. D. The Vishnu Purana is very reliable as regards the Maurya Dynasty (326—185 B. C.) The Matsya Purana gives particulars about the Andhra Dynasty which came to an end about 225 A. D. The Vayu Purana describes the rule of the Guptas under Chandra Gupta I. (320—330 A. D.) In addition to the above informations they speak of dynasties of low and barbarian descent—Suoras and Mlechchas—such as Abhiras, Gardabhas, Sakas, Yavanas, Tusaras and Hunas. These foreign dynasties came into North India one after the other during the early centuries of the Christian era. From what is enumerated above, all that can be safely concluded is that the present Puranas must have been finally edited before the 7th Century A. D.

The old Vedic Religion gradually died away in India after the rise of Buddhism and Jainism. Until the rise of the Gupta Power, these two religious sects had a complete sway over the country. From the time of Asoka down to the time of the Gupta Dynasty (4th Century A. D.), the powerful dynasties that ruled North India were more Buddhist and Jainistic than Hindu. The advent of the Gupta Emperors brought with it the revival of Hinduism not of the Vedic type but of the Puranic. The Gupta period is considered by all scholars as the Golden Age of Modern Hinduism. Hindu culture flourished under the patronage of the Gupta kings; Sanskrit learning was at its highest. Saivism and Vaishnavism were firmly established. Temples and shrines were built in honour of their Gods. It is during this great period of religious revival the 18 Mahapuranas also took their present shape and form as authoritative scriptures of Saivism and Vaishnavism. With the old Vedic stories of Gods and Kings found in the older Puranas, later anecdotes were added giving prominence to the sectarian religious beliefs of the period. Modern Puranic Hinduism owes its origin to the Literature produced during this period in Sanskrit. Although the Modern Puranas were edited in the present form during the Gupta period they have, no doubt, undergone further changes during the succeeding periods of Indian History as far as the 13th and the 14th centuries. In the Upapuranas there are references to events of the Mohammedan Period of Indian History.

THE ELEMENTS OF SAIVA SIDDHANTAM

SIDDHIYAR—AN INTRODUCTION

(By a Science Graduate)

IX. Siddhiyar and its Author

(Continued from our issue of 2-2-42)

Meikanda Deva then was an Avatara-Purushan. And we may here add a few words regarding the Saiva conception of Avatars (அவதாரங்கள்) or re-incarnations. We hold that God can never be born in the flesh. The Supreme Brahman is immaculate, the embodiment of Supreme Wisdom and pure Bliss, eternal, beyond the clutches of Anavam, Karmam and Maya and as such not subject to the miseries of birth and death. It is sheer blasphemy even to suggest that Siva Peruman can be imprisoned within the four walls of a prison-house by being encased in a mother's womb or subjected to the pangs of birth or the horrors of death. It is souls (Pasus) that are subject to births and deaths and that whirl round and round as it were in the ocean of Samara till they attain beatitude. The Saivas hold that even souls cannot be born in the flesh after they realize final beatitude (Sayujyam or Para-mukti) as they become merged in Siva, the Haven from which there is no return to Samara. It is Purniya Purushas or great souls that have attained to a high stage of existence but have not realized Siva-Sayujyam that are reborn in the world for particular purposes as indicated above and it is the rebirth of such great souls including so-called Gods (Devas) that is referred to as avatars in Puranic and allied literature. It may be that the Avatara Purushan possesses all his previous powers in his new birth or it may be that he displays only some of his powers according to the necessities of the case. Vishnu for instance was born as Sri Raman who displayed all the strength (or Kriya-Sakti) of Vishnu and as Sri Krishnan who had not the same strength or physical prowess but was possessed of unrivalled mental or intellectual powers (Guna-Sakti). Varunan is said to have been born as Bhishman, Yuman as Viduran, Kuberan as St. Pattinathar, Alala Sundarar as St. Sundarar, Vakisa Rishi as St. Appar, the Rishis Naran and Narayanan as Arjunan and Krishnan, Saraswati as Auvvayar &c.

The Supreme Lord Himself is birthless and deathless as stated before. He is the Aja (unborn) of the Vedas. Tamil literature teems with references to this unique character of Siva Peruman, one of the most pre-eminent characteristics which distinguish Him from other so-called Gods (Devas). We quote here a few of such references by way of example:

பிறவா கெறியானே (Devarim)
Oh! Lord, of Birthless Nature.
மூலாய் பிறவாய் இறவாய் போற்றி (ibid)
Obeisance to Thee that agest not nor art born nor diest.
யாவர்க்கும் தக்கததாய் தம்பிரான் தனக்கவீடுவான்
(Tiruvachagam)

Father, Mother and Lord of all, but to Himself has no father or mother or lord.
போக்கும் வரவும் புணர்வும் இலாப் புண்ணியன் (ibid)
The Blessed One that does not pass away nor comes into being nor changes.

திறப்பிய பிறவிச் சிலதெய்வ கெறிக்கே
தினக்கின்றேன் தனைத்தினக்கயாமே,
திறப்பொன்றும் மின்னும் கிறைந்த சேவடிக்கீழ்
கிழிவித்த கிரிவாமணியே. (Tiru Isaippi)

Oh! peerless Gem that placed me under Thy bright golden Feet rescuing me from the confounding paths of petty gods subject to endless births.
சில்லாண்டிற் சிதைதயும்சிலதேவர் சிறுகெறிசேராமே.....
பல்லாண்டென்னும்தம் கடத்தானுக்கே பல்லாண்டுகூறு தமே.
(Tiru-Pallandu)

We chant blessings to Him who is beyond all time so as to escape the narrow paths of petty gods that die in a few years.
பிறப்பிலி நாநன் (Tirumantiram)

The Birthless Lord,
பிறப்பிலி பிஞ்சுகன் பேரருணான்,
இறப்பிலியாவாக்கும் துன்பம் அருளுன் (ibid)
Birthless, with dressed Head and infinite Grace, Deathless, He bestows bliss on all.
பிறவாதே தோன்றினான் (Seraman)

Unborn, He appeared.
தோற்றுவ தெல்லாம் கின்னிகைத் தோற்றித்
தோற்றம் பிறிதீளிற் தோற்றச் சுடர்முனை (Pattinathar)

Oh! Bright! Efulgencel From Thee everyhing appeared but Thou didst not originate from anything else.
மண்டிடல் பிறப்பிலான் (Kanda Puranam)

He who does not ie nor is born.
சாதிகுலம் பிறப்பிறப்புப் பத்தம்முத்தி
அருகருவத் தன்மை காமம்
எதும் துன்றி எப்பொருட்கும் எவ்விடத்தும்
பிரிவு அறவீந்து இயுக்கம் செய்யும்
சோதி..... (Thayumanavar)

Caste, lineage, birth, death, bondage, liberation, form, non-form

and name, without any of these, the Light that energises everything everywhere, being inseparate from them.

பிறப்பிலி இறப்பிலி பிறக்கல் அரசன்
நன்மகனார் நாநன் (Mahabharatam)
Birthless, Deathless, the Lord of the mountain king's Daughter.
மண்ணிகிறிற் பிறத்திறத்த மாளும் தெய்வக்கனோடு
எண்ணப்படா அருணை இசன்.....
(Arunagiri Antati)

The Lord of Arunachalam who is not to be reckoned on a par with gods that are born on earth and die.
பிறப்பதம் இறப்பதம்...பிறவும் சூழ்கலாச்
சிறப்புடை அரசன்.

Haran who has the distinguishing characteristic of not being subject to birth and death and other limitations.

Kalamegam, the prince of satirists of Tamil literature, pokes a little fun at the expense of the god of Kannapuram saying:
கண்ணபுரமாவே கடவுளிலும் கீ.அநிகம்
உன்னிலுமோ யான் அநிகம் ஒத்தகேள்—முன்னில்
உன்பிறப்போ பத்தையர் சிவனுக்கு ஒன்றும்இல்லை
என்பிறப்போ எண்ணத் தொலையாதே.

Oh! Mal of Kannapuram, you are greater than the great God, but I am greater than you. If you want to know the reason why, please listen. You have ten births while the Supreme Sivan has none but my births are incapable of being counted.

St Sankarar who became a great Siva Bhaktan after his encounter with Sri Kantar refers to this same trait of the Lord in one of his devotional works. Here is a verse found in the Tamil redaction of his Sountariya Lahari:

வேதாருசகன் மால்புரத்தான்
வேகசண்ட குபேரேனாடு
ஆதிஎண் திசைபாவர் பொன்றவும்
ஆதிஅத்தம் இலாததோர்
நாதர் பொன்றிலர் ஏதன்மக்கல்
நாண்டமும் திரம் ஆதலால்
கீதனைத்த யோகம் ஆப்பினை
கீளிஎன்பது பாவமே.

Brahma and Vishnu and the presiding Deities of the eight quarters beginning with Indran, even when all these die the Beginningless and E dless Lord dies not. How firm, Oh! Ambikai, Auspicious Lady, is Thy nuptial cord!.....

Not only in Saiva literature but in literature of other creeds too we find this transcendent nature of Siva Peruman fully conceded, consciously or unconsciously. Ilankovadigal, a Jain Sanniyasin, for instance, describes a Sivan Temple in his great epic Silappadikaram as

பிறவா யாக்கைப் பெரியோன் கோயில்
The temple of the Great One with unborn body.
And Kamba-Nad-A'var, the prince of epic poets, a Vaishnavite, uses such epithets as the following in his Ramayanam:

இரிலான் கயிலை
Kayilam of the Endless One.
முதல் துடை இன்றிருசிப் பண்டைகான்
மறைக்கும் எட்டாப் பாஞ்சுடர்
The Supreme Flaming One that has no beginning, middle or end and is beyond the reach of the four Vedas of old.

Guhai Namasivayar puts the whole matter in a nut-shell in beautiful and at the same time easy language in the following verse:
எல்லா பிறப்பும் இறப்பும் தியற்பாவலர் தம்
சொல்லாற நெளித்தோம் நம் சோனோசர்—இல்லில்
பிறத்தகதையும் கேனோம் பேருலகில் வாழ்த்துண்டு
இறத்தகதையும் கேட்டிலோம்.

We have heard poets sing of the birth and death of all others but never heard that our Lord of Sornai was ever born in any house or that He died after living and prospering in the world for a time.

And in Siddhiyar we read:
யானொரு தெய்வம் கொண்கார்
அத்தெய்வம் ஆதி ஆங்கே
மாதொரு யாகனார் தாம்.
வருவர் மற்றத் தெய்வங்கள்
வேதனைப்படும. இறக்கும்
பிறக்கும். மேல்வினையம் செய்யும்.
ஆதலால் இவை இலாதான்
அறித்து அருள்செய்வன் அன்றே.

Whatever God you worship, as such would the Lord whose half is the Gracious Lady appear. The other (so-called) Gods suffer pain, are subject to birth and death and perform Karmam. Hence He who is not subject to these limitations would appreciate your worship and recompense you according to your deserts.

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

SPRING OFFENSIVE BY THE GERMANS

Continued from page 1

we must send more. The Russian losses are heavy and the expenditure of ammunition, planes and tanks is very large indeed. While at the moment we may not be able to help with men, we can and must help with arms of every kind and with raw materials and foodstuffs. We are out to win this war and to win it as quickly as may be. In that determination there must be no reservations because of our personal interests of comfort. It is a total war and demands our total effort.

"Every hour which we can shorten the war will mean the saving of hundreds of lives and of the sufferings of millions. The cry goes up all over the world: 'How long?' Each one of us can give the answer through unstinted sacrifice. The crisis of Dunkirk produced a great response. The agony of those anxious hours drew forth the best in every man and woman. The pressing urgency of our cause denied all doubts and hesitation. Today, our needs and those of our Russian allies are as great and as pressing. Victory still hangs in the balance so long as men and women hesitate to play their full part."

Reconstruction

Referring to Anglo Soviet relations, Sir Stafford said: "Personally, I have always regarded a clear lead as to the future as a vital factor in winning the war. We have agreed not to commit ourselves as to post war, international reconstruction without prior consultation with the United States of America. We wait for American friends to realize that if they are going to partake with us in decisions as to the reconstruction of Europe, it is vital that these decisions should not be too long delayed. Delay may well add to suspicions between this country and the Soviet Union—suspicions which have, because of their historical foundation, not completely disappeared."

Sir Stafford complained that there seemed to be a lack of urgency in the atmosphere in Britain. "It is almost as if we were spectators rather than participants," he said. "I might compare it to the difference between a gang of enthusiastic spectators of a football game and one of the team."

AUCTION SALE

D. C. J. 16647

- (1) John Gilbert Ratnasingham and wife Regina Lilly of Colombo

Vs. Plaintiffs.

- (1) Elizabeth widow of Neeklappillai Seemampillai of Chundikully Defendants

PROPERTY REFERRED

All that piece of land situated at Karayoor called Jkkerethodam in extent 3 Lms. V. C. and 17½ Kls. together with houses, well, cultivated and spontaneous plantations is bounded on the East by the property of Vaithy Muttiah and shareholders, North by the property of Thambu Thambipillai, West by Road and South by lane.

In terms of the Commission issued to me by the District Court of Jaffna, D. C. J. 16647, I shall sell the property above referred to by public Auction on Saturday, the 7th March 1942, at about 4 p. m. at the spot.

N. KANDIAH,
Commissioner.

(Mis. 184, 12-2-42)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1097

In the matter of the estate of the late Annammab wife of Kasinather Thanapalasingam of Uduvil Deceased.

Kasinather Thanapalasingam of Uduvil Petitioner.
Vs.

1. Thanapalasingam Vimalasingam of Uduvil
2. Thanapalasingam Puthirasingam of do
3. Thanapalasingam Kumarasingam of do
4. Sithamparappilly Vethavanam of do Respondents.

This matter of the petition of the abovenamed petitioner coming on for disposal before C. Coomaraswamy Esqr District Judge Jaffna on the 21st day of November 1941 in the presence of Mr. S. V. Chinniah proctor on the part of the petitioner and the affidavit of the petitioner dated 11th November 1941 having been read.

It is ordered that the abovenamed 4th Respondent be appointed guardian-ad-litem over the minors the abovenamed 1st, 2nd and 3rd Respondents for the purpose of representing the said minors and acting on their behalf in these Testamentary proceedings and that the petitioner as the husband of the said deceased be declared entitled to have letters of administration issued to him unless the Respondents or any other person shall on or before the 16th day of January 1942 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 27th day of November 1941.

Signed C. Coomaraswamy,
District Judge.

The Order Nisiis extended

to 20-2-42.

C. C.

D. J.

(O. 64. 9 & 12-2-42)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 875

In the matter of the estate of the late Thangamuttu wife of Visuvalingam of Manipay. Deceased.

Vs.

1. Visuvalingam Kandasabapathy of do now of P. W. D. Ragalla
2. Visuvalingam Ratnasabapathy of Hindustan Construction Company of Trincomalee
3. Kanapathipillai Kandiah and wife
4. Sivagnanam both of Chilaw and
5. Poomany daughter of Visuvalingam of Manipay. Respondents.

This matter coming on for disposal before C. Coomaraswamy Esquire, District Judge Jaffna, on the 27th of May, 1940, in the presence of Mr. V. S. Somasungharam, Proctor on the part of the petitioner and the affidavit of the petitioner having been read; It is ordered that the abovenamed 1st Respondent be appointed guardian-ad-litem over the minor 5th Respondent and that the petitioner be declared entitled to have Letters of Administration to the estate of the abovenamed deceased unless the Respondents or any other person or persons interested shall appear before this court on the 21st day of August, 1940, and state objection or show cause to the contrary.

This 9th day of July, 1940.

(Sgd.) C. Coomaraswamy,
District Judge.

Time to show cause extended

to 25th February, 1942.
(O. 65. 13 & 16-2-42.)

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