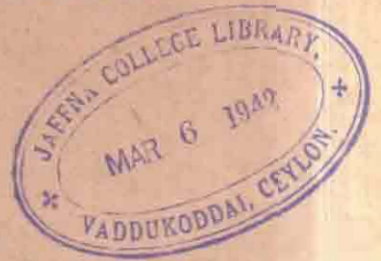


THE Hindu Organ.



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NEWS FROM FAR AND NEAR

Postal Services to Lower Burma Suspended

All postal services to Tenasserim Division (Lower Burma), which includes Amherst, Moulmein, Tavoy, Mergin, Tenasserim and Victoria Point, are suspended, according to a Post Office communique.

Transfer of Govt. Departments

The Government is considering the desirability of removing the headquarters of some Government departments from Colombo to provincial towns not far off.

Among these are the Registrar General's Department, the Survey Department, the Income Tax Department, the Archaeological Department and other departments on the top floor of the Secretariat.

It is urged that the space now occupied by these departments is necessary for other essential purposes.

Two Burma Routes to India

New Delhi, March 1.

The Government of Burma have opened two land routes to India, one from Prome to Akyab through Tadang, the other from Rangoon to Dima-pir on the Indian border through Manywa, according to a member of the Indian Evacuation Committee in Rangoon, who arrived in India during the week. He adds that people are trekking through these routes. The Government of Burma are helping in evacuation and have appointed two officers to assist in this work.

Food - Handling Establishments

Special mention is made in the Administration Report for 1941 of the Jaffna Urban Council of the Co-operative Dairymen's Association and Co-operative Tea Boutique Keepers' Association started during the year. These associations were started to help the licencees to improve their trade premises and the quality of milk and food supplied. Several samples of milk of the Association were sent for analysis and all except 2 were found to be genuine. The Dairymen's Association took a very serious view and punished the offenders severely.

REFORM THE CIVIL SERVICE

ANTIQUATED SYSTEM WILL HAVE TO GO

BY SYDNEY HORLER

THERE are many uncertain things about this most puzzling of all wars, but one fact at least is sure; the British Civil Service will have to be drastically reformed. This revolution has been long overdue; the framework in which the Civil Service works is archaic in structure, ultra-conservative in outlook, and so cumbersome in its workings as to creak at every joint. What is wanted is a clean sweep of the present preposterously antiquated system, and this will be vitally necessary directly war is over.

Wars bring revelations, and this present one has provided more startling insights into our national weaknesses than any other in our long history. The fact is not surprising; we are fighting an enemy who, even if he is so unscrupulous as to be rightly termed a barbarian, does not scorn any new methods so long as they can bring him good results. We, on the contrary, are still relying on the old-fashioned machinery of 1914. Nowhere are the lamentable results so clearly shown as in Whitehall itself. It was entirely characteristic of the late Neville Chamberlain's moribund mentality that he showed himself to be such a staunch supporter of our Civil Service when this was attacked in memorable language by various Members of Parliament in the House of Commons whilst Chamberlain still held office.

A Hide-Bound Reactionary

One has only to meet the average—and therefore typical—Civil Servant to become painfully aware of the deficiencies of the whole system. For the average Civil Servant is a hide-bound reactionary; his roots are deep in the past and he suspects and therefore resents any change. He is fixed to unalterable rules; as a result, he is not only commanded not to show any initiative, but he harbours himself behind the laws of the Medes and Persians in order

to make himself secure. A critic of the Civil Service, a man who knows what he is talking about, told me only the other day that in one particularly important Government Office, no one in a certain department will take the slightest responsibility for any decision, and will even go to the extent of hiding certain papers rather than they should run any risk of doing so.

Red tape, Officialism, Rules and Regulations! These are the high gods of the British Civil Service; no wonder Lord Beaverbrook, when called upon to perform one of the greatest and most important tasks that any man of British blood has ever been commanded to undertake, swept aside the cobwebs of officialdom when he took over the office of Minister of Aircraft Production. If he had not been such a dynamic personality as to respect none of the rules except those laid down by himself, he would inevitably have failed—and his failure would have been due in great measure to the lethargic delays and labyrinthical and tortuous workings of the Civil Service mind. As a direct consequence, we might now be under Hitler's heel. One day, no doubt, we shall be told how many billions of pounds, months of agonising delay and how much colossal waste generally, have been caused in this war by the typical Civil Service mentality. The other day I was discussing this point with a man who had held a very prominent position in the Ministry of Food during the last war. He told me that in one day alone foodstuffs to the value of over one million pounds had been wasted because a prominent Civil Servant had blundered in the most elementary manner. If this could—as it did—happen in 1916, what guarantee have we it is not happening to-day? None whatever.

Contempt for Jack-In-Office Mentality

It is a pointer, I think, to

MORE THAN A CENTURY OLD

WATER SUPPLY SCHEME FOR JAFFNA

Although the earliest record of a systematic investigation for the supply of water for domestic purposes in Ceylon was undertaken in Jaffna in June 1826 under Government instructions the inhabitants of the Town of Jaffna have still no water service, observes the Chairman of the Jaffna Urban Council in his Administration Report for the year 1941.

The Department of Public Works, he adds, completed the preparation of the estimates, but the work was not started as the Department of Government Electrical Undertakings has not furnished as yet the estimate of the cost of feeder cables and equipment necessary to give a supply at the pumping station site which the department was requested to furnish on January 29/30, 1939. The Department of Government Electrical Undertakings is now only ready and willing to furnish same but on pre-payment of their stipulated fees. Owing to the war their estimates will have to be revised again and fees for revising same again paid. Because of the war no further progress can be made with regard to the water supply scheme which the Council agreed to adopt in 1936 and the Department of Public Works was prepared to start in 1939 but did not owing to interdepartmental red tapeism especially on the part of the Government Electrical Department.

what must be done in the reconstruction of this country, and the Empire generally, once Hitler is beaten—and every day, despite temporary reverses, the conviction must grow within every one of us that he will be beaten—that Lord Woolton, the Minister of Food, has appointed *businessmen* to be his Chiefs of Staff. No Civil Servant for him, you see! And no Civil Servants are included in the five hundred volunteers who will have wide and discretionary powers in the event of invasion. No, the matter-of-fact business man, who has achieved his success by quick decisions, straight thinking and forceful action, has nothing but contempt for the Jack-in-office mentality which is so clearly

Continued on page 4



Hindu Organ.

THURSDAY, MARCH 5, 1942.

FINDING OUT THE TRUTH

WE TRUST THAT MR. D. S. Senanayake's mission to India will succeed. In the interests of the island nothing should be allowed to stand in the way of the mission's success. At the same time it may be well to remember that the food position in India itself is by no means satisfactory. India used to import large quantities of Burma rice and paddy for her own consumption, and send Ceylon a portion of her own produce of better quality. Now that imports from Burma are likely to be cut off completely, the Indian Government may well hesitate to give Mr. Senanayake all that Ceylon wants. The paddy-producing areas in India differ from one another as widely as similar areas in Ceylon. There are many fertile tracts that have the advantage of irrigation from tanks and rivers; there are also large tracts of dry land, devoid of all facilities for irrigation, where the production of paddy is as precarious as it is, say, in the Jaffna District. There are also parts of the country where paddy is not produced at all. The Indian Government will have to take into consideration the requirements of the population in these areas before it agrees to divert appreciable quantities of paddy to meet the needs of Ceylon. There is, however, reason for hope in that the Indian cultivator is an adept at cultivation in his own way, as we have pointed out more than once in these columns, and unlike the Ceylonese cultivator, he produces, in addition to paddy, fairly large quantities of food-stuffs which are used as substitutes for rice. In Ceylon, in spite of the somewhat half-hearted efforts of the Department of Agriculture, the cultivators do not as a rule worry about anything else but paddy. It was not so in the Jaffna District about thirty years ago. Green gram and gingely used to be cultivated on paddy lands during the dry season, even if such cultivation required irrigation from wells. Latterly, this practice has been almost abandoned, and the Ministers will do well to note the reason for this. The community which considered it an honour to derive its sustenance from the land found other avenues of employment. Malaya began to absorb an increasingly large number of the young men of the cultivator class. The lure of cash was irresistible. The result was that irrigation from wells became too costly, and

people came to the conclusion that a few bushels of green gram or gingely or kurakkan were, after all, not to be compared with the hoard of cash that was likely to flow from the new avenues of employment. The policy of the Government in Ceylon, as Mr. Senanayake rightly pointed out on the eve of his departure to India, encouraged this attitude, which, again, sustained the policy of the Government. It was a vicious circle, and, but for Japan's entry into the war, few in this island would have cared to find out the truth, which is now fairly obvious. It is our earnest hope that Mr. Senanayake, who is assisted by Mr. V. Coomaraswamy, will remember the grim fact that Ceylon is on the verge of nothing less than famine, and will succeed in enlisting the sympathy of the Indian Government for the grave situation in which the people of Ceylon have unwittingly placed themselves in regard to their food supply. We have no hesitation in saying that the position is grave, and the ignorance that prevails with regard to the causes that have led up to this situation is almost appalling. Even in Jaffna, where the cultivation of the land is still an honoured tradition, there are people who seem to think that the Government and the shop-keepers are storing available stocks of paddy and rice for purposes of their own, and allowing the population to starve on two cut measures a week. They do not even know that, unless Messrs. Senanayake and Coomaraswamy succeed in their mission, the present ration may have to be reduced. Only the other day, an old villager, who was evidently a confirmed rice-eater, complained that the Government was killing him, and on being questioned as to the murderous intentions of the Government he stated that the quantity of rice allowed under the present system was not enough, and he saw no reason why it should not be enough. The position is, as we have said, serious, and we hope that it will not be further aggravated by the mistakes that are inevitable in the complicated system of rationing that has been introduced. While we agree that mistakes are inevitable, we wish to remind the authorities that such mistakes should be discovered in time and remedied without delay. The position of the producer is one that calls for special consideration. It must be remembered that most of the self-supporting areas are intensely malarial, and that people in other parts of the country invested money in the development of these areas at a time when such investment was not at all fashionable. What is more, they have risked their health in the pursuit of an ideal which, only now, in the face

of grim famine, people are disposed to regard as something indispensable for their sustenance. Nothing should be done to unduly inconvenience and discourage the producer, who will be only too glad to co-operate with the authorities in coping with the present situation. It is not merely a question of giving him an adequate price for his produce, though this aspect of the matter is important. Nothing should be done to hamper him in the cultivation of his land. He cultivated paddy when it fetched Re. 1-25 per bushel, though this must have broken his back more than once. There is no reason why he should not continue to cultivate now, and cultivate more land too, if the Government makes up its mind to understand his needs and give him all legitimate facilities.

THE NEED FOR CHANGE

The editorial in the London "Times", extracts from which were published in these columns in the last issue, shows to what extent the recent events in the Far East have convinced the British press of the need for a fundamental change in the attitude of the British Government towards its colonies and dependencies. There is not the slightest doubt that British public opinion has been shocked at the lack of enthusiasm on the part of the permanent inhabitants of the Far Eastern countries in resisting the invasion by Japan. The regular British forces did all they could, and that was all. The consequences have led to much searching of heart even in those British circles where, normally, there is not the slightest disposition either to find out mistakes or to profit by them. To those who have closely followed Japan's political technique in dealing with the Asiatic peoples who are likely to be, or who have already been, brought under Japanese domination, the situation is plain enough: Japan is relying on the political weapon to a far greater extent than the British public has worried itself about; the Japanese are doing their best to make it appear that they are occupying new territories in Asia, not as mere invaders and conquerors, but as the liberators of all oppressed Asiatic nations. The question whether the Japanese mean all that they say is a different matter, but in this respect too it has to be remembered that Britain has placed herself, thanks to the blind reactionaries who had hitherto shaped her colonial policy, in an exceedingly vulnerable position. From the proclamation of the great Queen down to what is known as the Atlantic Charter, the best minds amongst the British people have laid down the broad lines on which the affairs of British colonies and dependencies should be managed, and one

would have expected, in the normal course of events, that British colonial policy would have been, as a rule, determined by a scrupulous regard for the terms of these proclamations and declarations. But this has not been the case. There is a saying in Tamil to the effect that, even if the good God is willing, the priest is not. The priests, in this instance, were the men which the British electoral system placed in positions of responsibility from time to time, only to whittle down the declarations and promises that had been solemnly and repeatedly made. "Lack of imagination," says the "Times", "insufficient flexibility, too much attention to past traditions, and established interests prevented that revolutionary and whole-hearted reorientation of British policy and outlook which alone could have equipped us to meet the hurricane in the Far East." In justice to everybody concerned, the "Times" might very well have omitted the plausible reference to bureaucratic vices, which were never in the history of the British people permitted to stand in the way of urgent reforms. The excuse is too thin to deceive anybody. It is the "established interests" that did all the mischief; subtlety solemn declarations of British policy that did honour to the British name to a process of restrictive interpretation that has killed all faith; and finally exposed, without adequate preparation or equipment, the beneficiaries of the rotten trust which the reactionaries have always pleaded in defence of their policies, to the fury of an attack that should have been foreseen as soon as the Anglo-Japanese Treaty of alliance was denounced. Now that the truth is obvious, the British press serves no useful purpose by ignoring it and talking airily about "lack of imagination" and "insufficient flexibility." These vices are not peculiar to the British bureaucrats; even a brown bureaucracy is cursed with more than its due share of them. It is the "established interests", the industrialists, the careerists and the pensioners, the investors, who were responsible for the dishonour to the British name involved in the consequences that have necessarily flowed from the assumption, by the British people and Government, of the sole responsibility for the defence of the countries now affected by the Japanese invasion. We wonder how the "Times" expects Asiatic men and women, whose faith in British traditions and culture remains still unshaken by the catastrophes they have already experienced and still expect to experience, to appeal to their own people to sacrifice themselves freely for the success of the struggle they are waging against the Japanese, unless their hands are strengthened immediately by a full and frank recognition of the right of the people of every Asiatic country to manage its own affairs within the framework of the Empire. This is the only method by which the British people can discharge their obligations to the people of Asia, and it is high time, therefore, that the British public openly and definitely rejected all policies inimical to the attainment of this vital object. The "Times" is quite right in saying that the old ideas of British domination over Asia can never be restored.

JAFFNA CHAIRMAN ASKED TO RESIGN

Mandatory Instructions

THE fate of the Chairmen of two urban councils is in the balance—in Jaffna and Chilaw—and I understand that this will form the subject of discussion at a meeting of the Executive Committee of Local Administration tomorrow, prior to their possible removal from office by H. E. the Governor, writes the Political Correspondent of the "Times" in the paper of the 3rd instant.

In the case of the Jaffna Chairman, Mr. R. Sivagurunather, regarding whom the majority of the Urban Council passed a vote of no confidence, mandatory instructions have been issued to him to resign in accordance with parliamentary practice. A reply from him is expected by the Minister of Local Administration before the meeting of the Executive Committee tomorrow.

INFORMAL CONFERENCE

Mr R Sivagurunathar personally, and not as Chairman of the Urban Council, summoned members of the Council to meet him informally at the Council's office on Monday.

The letter of invitation stated: "You are aware that the work of the Jaffna Urban Council is suffering for the past two months. This is unfortunate, specially in these critical times. I should like to meet you informally to discuss matters with you."

All members except Mr. M. Sinnathurai assembled at the committee room of the Council's office and Mr. Sivagurunather stated that at the Council meeting held in December Rs. 5,000 had been voted for emergency measures but an emergency did not arise till this year, and he was advised that he could not spend the money without a revote. In spite of this he had cut trenches in the office premises and lawn.

Mr. R. R. Nalliah said they had authorised the expenditure of Rs. 5,000 or any other sum that might be found necessary. He considered a revote unnecessary for expenditure, but if necessary it was a purely technical matter.

Mr. Sivagurunathar inquired whether there was any way out of the present deadlock.

"The Only Way"
Mr. Nalliah: "The only way out is your resignation."

Mr. Sivagurunathar: "The people have confidence in me."

Mr. S. Arulanantham: "The Rate payers' Association has been defeated. You must acknowledge defeat."

Mr. Arulanantham, continuing, said that Mr. Sivagurunathar should have remained at the meeting when a vote of no confidence was passed. He should have given his explanation and his vote, but as he had failed to do so he should resign.

Mr. V. S. Ramonathan agreed with Mr. Arulanantham and said that a vice-Chairman should be elected first.

Mr. Nalliah: "You were elected by the members, not by the people. Resign."

Mr. Sivagurunathar said that there might be a dissolution of the Council.

Mr. Nalliah: "We are prepared for a dissolution. Otherwise resign."

Mr. Sivagurunathar waited for a few minutes and said that there was nothing more to discuss, and the meeting terminated.

PURANAS: THEIR PLACE AS RELIGIOUS SCRIPTURES

BY "VYASA"

V

BRAHMA PURANAS

Brahma Purana

THIS purana is given as the first in all the lists and therefore it is sometimes called the 'Adhi Purana'. This purana is said to have been revealed once by Brahma to Daksa, one of the Primal Ancestors of the human race. It contains the legends which are common to all the Puranas about the creation of the world, the birth of the Primal Man Manu and his descendants, the origin of the Gods, about the kings of the Solar and Lunar dynasties. The major part of this Purana is devoted to glorification of sacred places. Utkala, the present day Orissa, with its sacred places and temples is described in great detail. Utkala owes its sanctity to Sun worship, and there are myths and legends relating to the origin of Aityas and of the Sun God, Surya. Stories of the birth of Uma, the daughter of Himalayas, and her marriage with Siva are found. But the Purana is not Saivaitic, for there are many legends, rituals and stotras relating to Vishnu. Chapters 180-212 are devoted to Krishna. Vishnu's incarnations are also described in detail. The last chapter contains rules for the Sraddhas, for a moral life, the duties of the castes and asramas, the rewards of heaven and the punishments of hell and the merit of Vishnu worship. It is generally believed that a small portion of what has come down as the Brahma Purana can lay claim to be an ancient Purana. The date of this Purana is assigned to the 7th Century A. D.

Brahmanda Purana

In the list of Mahapuranas, Brahmamda Purana is always placed in the last. This purana is sometimes called 'Vayaviya Brahmamda' and is said to have been proclaimed by Vayu. According to the Matsya Purana it is said to have been proclaimed by Brahma and to contain a glorification of the Cosmic Egg (Brahmunda). It also contains a description of the future Kalpa. The present Brahmamda Purana is mainly composed of Mahatmyas Stotras and Upakhyana, which claim to be parts of the Brahmamda. The date of this Purana is not earlier than 400 A. D.

Brahma Vaivarta Purana

This Purana is known in South India as Brahma-Ku-Varta Purana. It is divided into four books. The first book is known as Brahma Khanda, which deals with the creation by Brahma, the First Being, who is none other than the God Krishna. The 16th chapter of this book deals with medicine. The second book known as Prakriti Khanda deals with Prakriti, the original matter, which at the command of Krishna is divided into five Goddesses—Durga, Lakshmi, Saraswati, Savitri and Racha. The third book Ganesha Khanda relates to legends about the God Ganesha. In a way Ganesha is here represented as a kind of incarnation of Krishna. The last and the most extensive portion of the purana is

known as Krishna-Janma-Khanda which deals with the life and adventures of Krishna. This book pursues no other object than to glorify the God Krishna and his favourite wife Radha. Radha is considered here as Krishna's Sakti. According to this Purana, Krishna is so much above all Gods that there are legends related in which not only Brahma and Siva but even Vishnu himself are humiliated by Krishna. Mr. Jogesh Chandra Roy who has carefully examined this purana states, "It was first composed most probably in the 8th Century A. D. From about the 10th Century it began to be changed by Bengal authors who recast it to its present form and contents in the sixteenth Century." In spite of this recast there are portions which have been retained from an earlier form of the Purana. The original Brahma Vaivarta Purana is believed to be lost.

Markandeya Purana

This is one of the oldest and most important of the extant Puranas. Jaimini, a pupil of Vyasa, approaches the sage Markandeya for the solution of some doubts created in his mind as a result of the study of the Mahabharata. The Purana commences with this incident. Though this Purana is generally true to the old definition of the Purana of five characteristics, it also contains a few chapters on topics which come within the description of Dharma. There are chapters dealing with Hells, with the results of actions done, with the duties of the castes and Asramas, with funeral sacrifices, with customs (achara) in general and with eatables and non-eatables. Those sections in which the sage Markandeya, who enjoyed eternal youth, is actually the speaker and who instructs his pupil Kraustuki upon the creation of the world, the sages of the world, the genealogies and other subjects, are the oldest portion of the Purana. Special evidence for the great antiquity of these sections which contain the old Purana is found in the circumstance that in them neither Vishnu nor Siva occupies a prominent position; but on the other hand, Indra and Brahma, are much in the foreground and that the ancient deities of the Vedas, Agni, and Surya are glorified by hymns. The oldest part of the purana is supposed to be long to the 3rd Century A. D. or earlier. The life of King Harichandra and the story of Anasuya are narrated in it. Devi-Mahatmya, dealing on the Goddess Durga forms a part of the Purana. This section must have been added on to the Purana somewhere in the 5th or 6th Century A. D.

Bhavishya Purana

This Purana is also known as Bhavishyat Purana. But the present Bhavishya Purana is not the ancient work which is quoted in the Apastamba Dharma Sutra. According to Matsya Purana, Brahma is said to have given this Purana to Manu and it dealt with the glories of the Sun. It is

Continued on page 4

PUBLIC HEALTH SATISFACTORY

Health Work In Jaffna Town

THE state of public health in the Council's administrative area can be regarded as satisfactory. Special attention was paid to latrine construction, maternity and child welfare work and health education, says the Chairman of the Jaffna Urban Council in his Administration Report for 1941.

Epidemics

Early in 1941 several cases of small-pox were discovered all in the same family. The original case had come from South India. Towards the middle of 1941 one case of small-pox occurred in a contact from a case in Colombo. Mass vaccination was carried out promptly.

Sanitation

600 latrines were constructed in 1941 as against 729 in 1940 and 490 in 1939. The reduction in the number of latrines constructed was due to the war and the high price of cement.

Midwives

One more midwife was appointed during the year bringing the total number of midwives to 9. The number of deliveries conducted by the midwives was 822 in 1941 as against 734 in 1940 and 633 in 1939. The number of ante-natal home visits paid by them was 19,339 in 1941 as against 12,774 in 1940 and 11,133 in 1939.

There was one prosecution under the Midwives Act against an unlicensed midwife.

Maternity Home

The maternity homes are increasingly popular. The number of deliveries in these homes during 1941 was 273 as against 177 in 1940 and 109 in 1939. A grant of Rs. 950 was received from the Central Government but this is inadequate. Three new Clinics were started in 1941 bringing the total number of clinics to six.

Infant and Maternal Deaths

Special investigations were carried out by the Medical Officer of Health into the infant and maternal deaths within the Urban area.

The staff for maternity and child welfare work is inadequate. The Central Government promised to appoint a lady medical officer for Jaffna shortly, but for want of personal this has not been done as yet.

KEROSENE OIL PRICES

Kerosene oil prices which have been controlled show an increase of one cent over the previous price of 83 cents per gallon for the ordinary quality. The price per bottle is 17 cents.

Cross and Silverlight brands sell at 18 cents and 19 cents per bottle, respectively, while the gallon price is 93 cents and 97 cents.

Rising Sun, Elephant and Key Brand sell at 17 cents per bottle and 84 cents a gallon, while a four-gallon tin is priced at Rs. 4.28. In the case of Monkey Brand kerosene, the price per bottle is 17 cents, while the gallon price is 85 cents, the four gallon tin being priced at Rs. 4.33.

SIR ALFRED'S PLAN FOR INDIA

London, Feb. 28.

A new plan for the settlement of the India question, devised by Sir Alfred Watson, former Editor and Chairman of the newspaper "Statesman", has been submitted to the Prime Minister, Mr. Churchill, and will appear in the next week's issue of the magazine, "Great Britain and the East."

The plan makes four proposals which are as follows:—

(1) The completion of the transformation of the Governor General's Executive Council by filling it wholly with non-officials. This would require a small amendment of the present Government of India Act.

(2) To induce parties to return to office in the provinces where the Congress has walked out but with the understanding that coalition Ministries will be formed. This obviously is only attainable with the consent of the parties represented in the provincial legislatures.

(3) The transfer to the Dominions Office of the work now done in the India Office.

(4) Leave the question of the federation of all India where it is, to be settled after the war. In other words, the part of India that would be treated as a Dominion is that portion now known as British India.

A Renewed Invitation

Sir Alfred, who was twice shot at by terrorists in 1932 and was once wounded severely, says that the proposed changes in the Executive Council do not go far beyond that already carried out.

Hindus and Muslims, he says, must be given a renewed invitation to co-operate. If they respond the Council might be one of ten members, five of whom would be Hindus of whom one would have to be the representative of the depressed classes, three Muslims, and the other two places might be filled by Englishmen of experience in the Government and possibly drawn from Britain. Such an executive would not be more responsible to the legislature than is that of the United States, but as it would represent the main parties in the legislature, it will probably receive a large measure of support there.

If the Congress and the Muslim League will accept this form of Executive Council, all would be plain sailing. Concluding Sir Alfred Watson remarks: "One caution can be uttered now. We can have no part in that division of India into two nations with separate Governments as certain Muslims propose. Pakistan would be the destruction of every hope of a united India. On the other hand 'independence' in the Congress sense which means India can march out of the Commonwealth, is not a matter we can further."

PADDY PRODUCERS TO SURRENDER RATION BOOKS

Every producer of paddy who produces paddy sufficient for the requirement of himself and of his household is required to surrender his rice ration book forthwith if he has not done so already, according to a notification in a Gazette Extraordinary published on Saturday.

All the members of the family of such a producer also should surrender their books as also every person who does not ordinarily consume rice as part of daily food.

REFORM THE CIVIL SERVICE

Continued from page 1

exemplified in the Civil Service attitude towards affairs. It is true, of course, that even the most successful businessmen have proved themselves on occasion to be arrant asses and complete fools, but when there's a big job to be done—and we are facing the biggest job now that any nation has ever faced in the whole history of mankind—then God save us from the warped, visionless, dwarfed attitude of the average Civil Servant! This man dwells in a little compartment of his own; he lives the same life day after day; usually occupies the same house year after year; rarely travels; rarely reads; his world is his office; his code of personal conduct, the mass of rules and regulations by which his working life is surrounded. How, in Heaven's name, I ask you, can such a regimented person be expected to rise to the tremendous tasks of a colossal war like this? It simply can't be done. And that is not the end; there is so much jealousy between the big Government Departments that very often, definitely obstructionist methods are employed to thwart the general war effort.

I suppose it would be impossible to attempt any very drastic changes in the machinery of running the country until the war is over, but one of the most urgent national needs, directly Hitler is beaten, is for the House of Commons to appoint an independent and unfettered Court of Enquiry into the whole working of the Civil Service.

The cobwebs will have to be swept away; the old rusted machinery scrapped. For if we are to have a new Britain, we must have a new and infinitely better system of running it.

LOCAL ASSISTANCE COMMITTEE, CHANKANAI

The Local Assistance Committee, Chankanaï Parish, met on Saturday, the 14th ultimo. Mr. C. Ragnathan, the Deputy A.R.P. Controller, addressed the meeting on A.R.P. organisation. The following were appointed A.R.P. officers:—Mr. Velupillai Ponnamburai Head Warden, Chankanaï; Mr. Sinnathambiy Vydialingam (Head Warden), Tholpuram, Moolai, Chulipuram, Poncalai and Nellian; Dr. N. Kasiah, Medical Officer, Co-operative Union Hospital, Casualty Officer, and Mr. S. Arumugam, of Moolai, Rescue and Communications Officer, Chankanaï Parish.

First aid lecture and demonstration are to be held at 7 centres in the Parish and Dr. N. Kasiah will be the lecturer.

On instructions from the Government the Committee is also collecting figures of lands cultivated, uncultivated etc, with a view to providing assistance. (Con)

MR. SENANAYAKE IN NEW DELHI

Mr. D. S. Senanayake, Minister of Agriculture, Ceylon, arrived in Delhi on Monday to confer with the Commerce Department of the Government of India on questions relating to the import of foodstuffs into Ceylon.

PURANAS: THEIR PLACES AS RELIGIOUS SCRIPTURES

Continued from page 3

divided into five sections (Parvans), Brahma, Vaishnava, Saiva, Saura and Pratisarga. But the printed edition is divided into four Parvans, Brahma, Madhyama, Pratisarga and Uttara. Brahma Parva contains a good number of chapters on the Sun and his worship. The Madhyama Parvan is full of Tantric elements and recognises the authority of the Tantras. The Pratisarga Parvan seems to be a new work. "It narrates stories about Adam, Noah, Yakuta and others, and speaks of Taimurlong, Nadir Shah and Akbar with their descendants." There are references to Sri Sankaracharya, Sr Ramouja charya, Nimbark, Madhya, Kabir, Nanak, and Krishna Chaitanya. It even knows the British rule in India. Uttara Parvan contains a distinct Purana named "Bhavishyottara."

The Brahma Parva calls itself a Dharma Sastra in which Sranta and Smarta Dharma has been described. Chapters 1-46 treat of the duties of the castes and Ashramas, the Sacraments, the duties of women, the good and bad signs of men, women and kings and the methods of worshipping Brahma, Ganesha, Skanda and the Nagas on the different Tithis. Chapters 47-215 are devoted to the numerous solar vows, the glories of the Sun and the origin of the Bhojakas and the Magas who were brought to India by Samba from the Sakadvipa (land of the Scythians). Bhojakas and Magas are son priests. Maga is a name for the Sakadvipa Brahmins, who at the present day are still living in the district of Jodhpur, and trace their history back to the Sury Purana and the Bhavishya Purana.

Vamana Purana

This Purana has not come down in its original form. The text begins with an account of the incarnation of Vishnu as a dwarf (Vamana). Several chapters deal with the avatars of Vishnu in general. A considerable section deals with Linga worship. Saivaitic legends of the marriage of Siva and Uma, the origin of Ganesha and the birth of Kartikeya are related. The extant Vamana Purana deals with Hell, with the duties of the castes and Ashramas, general conduct, eatables and non-eatables, purification and incipuity, vratas and with Vishnu worship. It mainly deals with the glorification of Kurukshetra and the adjoining holy places. The Purana originally must have been a Vaishnava one, but later Saiva materials must have been added on to it. The date of the Purana is assigned between 700-1000 A.D.

One peculiarity which the reader could easily note in the Brahma Puranas is that, although they are said to proclaim the cult or worship of Brahma, in reality they seem to contain more materials on Saiva and Vaishnava topics. Perhaps, during the period in which the Mahapuranas were finally compiled and edited, Brahma might not have been worshipped in the same popular form and manner as Siva and Vishnu.

DUTCH IN SUPREME COMMAND

GEN WAVELL RESUMES INDIAN POST

London, Monday.

The command of the united forces in the Dutch East Indies has been taken over by the Dutch. General Sir Archibald Wavell resumes the Indian Command (which includes Ceylon).

The decision to dissolve the A. B. D. A. (American-British-Dutch-Australian) Headquarters in Java is not unexpected and in the circumstances is a logical move, writes a military correspondent. It is obvious that the swift Japanese advance, and particularly the capture of Singapore and Sumatra, has radically altered the situation in the Southwest Pacific in the short time since General Wavell was appointed to the supreme command.

Java is now practically the last citadel of the united nations in this theatre rather than the springboard for a counter-attack which it was hoped it would be when General Wavell took up his command there.

The Dutch, who have organised the defence of their flank with such impressive thoroughness and skill, have every claim to the military command now that Java is fighting on its own and is not part of the general strategic scheme.

AUCTION SALE

IN THE DISTRICT COURT OF JAFFNA

Case No. 17123

Somanathar Selvanayagam

Vs. Plaintiff.

1. Parkiam widow of Sinnappu Kanagarajah of Chetty Street, Vannarponnai personally and as legal representative to the Estate of the late Sinnappu Kanagarajah
2. Supper Navaratnam of Changanai and
3. Kanagasabai Krishnapillay of Tholpuram

Defendants.

Under and by virtue of the Commission issued to me by the District Court of Jaffna, I shall put up for sale by public auction on Saturday 28th March 1942, commencing at 10 a.m. at the premises of the land mentioned B first in the property schedule referred to below to recover the full amount interest costs etc mentioned in the Commission.

SCHEDULE OF PROPERTY

A. All the right title interest and claim over the National oil Engine and other appurtenances with the upper portion of the building erected by Sinnappu Kanagarajah in the land situated at Tholpuram called "Valakampurai" belonging to Kanagasabai Krishnapillay and fully described in the lease bond entered into between Sinnappu Kanagarajah and others on the 3rd day of October 1935 and attested by S. Subramaniam Notary public under No. 1415.

B. All that piece of land situated at Chulipuram in the Parish of Changanai in the Division of Valigamam West Jaffna District Northern Province called "Ailolai" in extent 5 lmg. V. C. and 2 1/2 Kds. with stone built house wall palm-trees and cultivated and spontaneous plants and bounded on the East and North by lane, West by road and South by the property of Thamotheerampillai Muthumunaby and shareholders.

M. Kumarasuriyar,
Commissioner.

Chulipuram,
3rd March 1942
(Ms. 199. 5 3-52)

THE ELEMENTS OF SAIVA SIDDHANTAM

SIDDHIYAR—AN INTRODUCTION

(By a Science Graduate)

XI. 'Parapaksham' or the Other Side

(Continued from our issue of 2-3-42)

After refuting the arguments of the Lokayatan, the author ascends a step higher and deals with the Buddhists with their ideas of momentary existence (Kana-Banga-Vadam, கணபங்கவாதம்) and final annihilation, first enumerating and then combating the views and arguments of each of the four sects of Buddhists. The Buddhist admits two kinds of Pramanam (proof), viz: Prathihaksham (or direct perception) and Anumanam (or inference). He admits Karmam also, but ignores the existence of God or souls. Though in theory he recognizes no God, in practice he deifies his original teacher the Buddha, whose teachings are embodied in the Tri-Pitakas. The Chauttharantican (literally he who goes to the end of the Sutras), sometimes called the Buddhist Realist, postulates two Samuthayas (சமுதாயங்கள்) or aggregates: the internal or subjective including the mind and its vikaras (changes), and the external or objective. The latter are formed by the combination of the Paramanus (or ultimate atoms) of earth, water, fire and air, while the former are produced from the Skandas (or groups) which are five-fold (பஞ்சகந்தம்): (1) Rupam (forms), including sound, &c, perceived through the mind, (2) Gnanam, knowledge of these, (3) Vedana (feeling), pleasure and pain resulting therefrom, (4) Kuri or Samgna, names and (5) Bhavanai or Vasanai (tendencies). Nirvanam (or Mukti) consists in total annihilation when all the Skandas cease to exist. The Yokacharan (literally, he that concurs and raises supplementary questions), also known as Mahayanikan and Buddhist Idealist, has much in common with the Chauttharantican but while admitting intelligence, knowledge derived through the senses, he denies the world and says it is all a dream. The Matthiyamican (literally, he who belongs to a middle class) or Buddhist Nihilist or Suiya Vadi denies intelligence too, as there can be no knowledge when there is nothing to be known. The Vypashikas (literally, adverse critics) who are also a sect of Realists differ from these and hold that the world appears as a result of the conjunction of intelligence and the objects thereof.

Two sects of Jains, Nikandavadi and Ajivakin, are next discussed, and the list of the extreme heterodox systems is thus disposed of. The Jains, usually known to the Tamil student as Simanas (சமணர்) and Arubatas (அருபதர்), are rigid non-killers as are also the Buddhists to a great extent, though the latter would freely eat the carcass of what is killed by others. Their Lord is Aruban, the original preceptor, also known as Anadi Siddhan (அனாதிசித்தன்) who is possessed of eight supreme attributes and is free from all bad qualities. The eight supreme attributes or virtues are: Ananta-Gnanam and Ananta-Darsanam (both of which may perhaps be taken as included in the one word Omniscience), Ananta-Viriam (அனந்தவிரியம்) or Omnipotence, Ananta-Sukam (அனந்தசுகம்) or infinite Bliss, Nir-namam (நிரநாமம்) or namelessness, Nir-Gotram (நிரகோத்திரம்) Nir-Ayushiyam (நிரஆயுஷியம்) or agelessness and Sammitata-Apavam (சம்மிதாபவம்) or Alivinmai (அவிவினமை) or endlessness. Nir-Gotram is said to be sectlessness but it may perhaps be castelessness or it may even be birthlessness (having no ancestor). If the latter, the last three attributes would appear to be included in the one word Anadi Nuthiyatvam (அனாதிநித்தியத்துவம்) or Eternality. Among the bad qualities or impurities or defects are Gaana-Avarniyam (கூலாவர்ணியம்) or ignorance, Darsana-Avarniyam (தரிசனாவர்ணியம்) or defective vision, Vedaneeyam (வேதனேயம்) or belief in the Vedas, lust, envy, fear, pride, birth, disease, death, &c.

The term 'Nikanda Vadi' seems to refer to an ecclesiastical order as they are said to be celebrities. Aherents of this sect are said to wear no clothes (—Nikanda=clothless—) but put on mats and carry peacock feathers with which it is sometimes stated that they gently remove ants and other insects on their way to avoid trampling them under their feet. Though they are ascetics shunning family life, they are said to eat as well as anybody else. They postulate various Padarthas, such as Jivas or souls which are many and which pervade their respective bodies and are conditioned by the different states of the bodies they fill; Kalam (time); Akasam (space); Putkalam (substances having forms made up of Paramanus or ultimate atoms) including earth, water, fire, air and embodied living creatures both static (like trees, grass, &c) and moving (like insects, birds, animals, &c); Punniyam or good deeds which produce Dharma-Adikayam or virtuous bodies; Pabam or evil deeds which produce Adharma-Adikayam or vicious bodies; Bandham (bondage); and Veedu (liberation). Bandham consists in being subject to the various bad qualities like lust, &c, and Veedu is liberation from these after eating up the fruits of all Punniyam and Pabam and the acquisition of the eight supreme virtues of Ananta-Gnanam, &c.

The Ajeevakas assert five kinds of Anu (atoms), earth, water, fire, air and Jiva, which are all eternal. With these may be added Punniyam and Pabam (good and bad Karmam). Jivas are formless and intelligent and are born in accordance with their Karmis into bodies made up of the other four kinds of atoms and partake of the nature of such bodies. Unlike Nikandavadies, the Ajeevakas do not seem to have any aversion to clothing, though they vie with the former in the prescription and practice of the utmost compas-

PUTTUR HEALTH LEAGUE

FIRST AID CLASSES

One of the Joint Secretaries of the Puttur Health League writes:—

Miss. M. P. Dore, B. A. presided over the sixth committee meeting of the Puttur Health League held on 26th February at the Mission Tamil School. Eleven committee members attended. The proposed Health Exhibition was postponed indefinitely owing to various reasons i.e. blackout, emergency work, etc. The reply from the V. C. Chairman to the League's last letter was read and it was decided that Mr. K. Sivaguru should press the League's viewpoint in connection with the Rs. 15 vote for free seeds and let the Health Committee know the situation before the next meeting.

The Joint Secretary, Mr. T. Kathira Vellu, reported on the First Aid Classes organised under the auspices of the League. Other speakers appreciated the attitude of the Secretaries in having taken the initiative. A press report was tabled. The correspondence with the M. O. H. and the A. R. P. Controller on the subject of "First Aid Classes" was also tabled.

It was decided to organise a second practical First Aid Class, admission to be restricted to the Village Committee members, the Local Assistance Committee members, the Health Committee members and the twelve volunteers who offered their services on 26-2-42 in response to Dr. J. S. Amarasingam's call. This First Aid Class will be held at the Government Dispensary, Puttur, with Mr. S. S. Vadivale, Apothecary, in full charge after March 5.

A public meeting, under the auspices of the League, was announced for Thursday 5 March at 4.30 p. m. at Sri Somaskanda English school, Puttur, when Dr. J. S. Amarasingam Schools' Medical officer would give a summarised talk on 'First Aid'. Mr. K. Sivaguru, Vice-President of the League, will preside. The lecture is intended to benefit the teachers at present attending the First Aid Class at the Mission Tamil School. Those who wish to enrol in the second First

MAIZE FOR FOOD

EASIER TO GROW AND BETTER THAN RICE

Maize, more easily cultivable than rice was recommended as a large-scale food crop by Mr. S. H. Moosajee in a broadcast talk on Sunday from the Colombo Station.

"With large areas in Ceylon under maize cultivation it should be possible to solve the food problem, not only to meet the crisis, if such should arise, of the coming months but permanently," he said. "The variety of corn which has been mostly grown in Ceylon is the flint variety and takes about six months to mature. Another variety known as the tun-mas iringu takes between three and four months only, to ripen. There are two areas in Ceylon where rice takes a second place as a food product and maize is considered more important. These two areas are Bintenne and Wellassa.

"Corn flour is made from maize and is invaluable for children and invalids. Bread and cakes can be made from maize flour and the grain can be boiled, baked or fried and eaten. It is also possible to grind the maize roughly and eat it with curries, a from which might recommend itself more than any other to the people of this country as it will enable them to taste their favourite dishes at the same time as they take this nutritious diet.

"All parts of Ceylon are suitable for maize cultivation except where there is excessive rainfall. Maize can be made a catch crop on estates advantageously. It is very necessary that the right type of seed should be chosen.

"Under existing conditions, chena cultivators do not adopt a strictly scientific method of growing maize but there can be no doubt that with the aid and co-operation of the Department of Agriculture, very satisfactory results should be obtained."

Aid Class are also invited to attend.

More volunteers are invited to serve at the First Aid Station at Puttur as full time officers. Teachers may also intimate their willingness to do so provided their services are not required in their respective schools.

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

sion to all living creatures and of the severest austerities (Nirjaram) like the plucking of one's own hair from the head, &c.

The Jains are sometimes known by the name of Anekanta, Vadies (அனந்தவாதிகள்). When a question such as the following is asked: 'Does the Jiva exist before being born in the body?' they would reply that in a sense it is in existence, it may also be said that it is not, it is and is not, it is indefinable (i. e., it neither is nor is not), it is and yet indefinable, it is not and is and yet indefinable. (—This mode of reasoning is known as Saptabanginiyaya, (சப்தபங்கினியாயம்—) The nature of a thing may be described in any one of these ways or it may not. Such is Anekanta Vadam and the system which postulates it is considered superior to all others in as much as it includes within itself all the various views which may be entertained of anything. —(To be continued.)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 1108

In the matter of the intestate estate
of the late Kandiah Aiyadurai of
Mahiapiddy Jaffna Deceased.

Thangamuttu widow of Kandiah Aiyadurai of Mahiapiddy Petitioner.

And

1. Aiyadurai Ponnudurai
2. Aiyadurai Rajadurai
3. Aiyadurai Kantbamathi
4. Aiyadurai Balasubramaniam
5. Aiyadurai Sivapandan and
6. Aiyadurai Rajaledchumy all
minors of Mahiapiddy and
7. Vairavanathar Kandiah alias Kan-
dappu of Mahiapiddy

Respondents.

This matter coming on for disposal
before C. Coomaraswamy Esquire
District Judge of Jaffna on the 19th
day of January 1942 in the presence
of Mr. M. K. Subramaniam Proctor
on the part of the petitioner above-
named and the affidavit of the peti-
tioner dated 13th day January 1942
having been read.

It is ordered that the 7th respond-
ent abovenamed be and is hereby ap-
pointed guardian-ad-litem over the
minors the 1st, 2nd, 3rd, 4th, 5th, and
6th respondents abovenamed to re-
present them for all the purposes of
this proceedings and the petitioner
be and she is hereby declared entitled
as widow of the deceased to have
Letters of Administration to the
above estate issued to her accordingly,
unless any person or persons interest-
ed shall on or before the 25th day of
February 1942 show sufficient cause
to the satisfaction of this Court to
the contrary.

This 30th day of January 1942

Sgd. C. Coomaraswamy,
District Judge.

Extended to 20-3-42.

Sgd. C. Coomaraswamy,
District Judge.

(O. 71. 2 & 5-3-42.)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

(Held at Point Pedro)

Testamentary Jurisdiction
No. 174. P.

In the matter of the intestate es-
tate and effects of the late
Ratnammah daughter of Kanaga-
nayakam of Karanavai North
Deceased.

Kanaganayagam Pararajasingham
of Karanavai North presently of
Colombo Petitioner.

Vs.

Suppar Arumogam of Karanavai
North Respondent.

This matter coming on for dispo-
sal before L. W. de Silva Esquire,
Additional District Judge, Jaffna on
the 23rd day of February 1942, in the
presence of Mr. P. Kanapadhipillai,
Proctor on the part of the petitioner
and the petitions and affidavit of the
petitioner having been read:—

It is ordered that the petitioner as
sole heir of the deceased be declared
entitled to take out Letters of Ad-
ministration to the said estate and
that Letters of Administration to the
said estate be issued to him ac-
cordingly, unless the respondent
abovenamed or any other person
shall on or before the 19th day of
March 1942, appear and shew suf-
ficient cause to the satisfaction of this
Court to the contrary.

The 27th day of February 1942.

Sgd. L. W. de SILVA,
Addl. District Judge.

(O. 74. 5 & 9-3-42)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 954

In the matter of the Last Will and
Testament of the late Mudaliyar
Moothathambay Visuvalingam of
"Kaladdy Waluwu" Sandilipay
North Deceased.

Sornam wife of Kanagaratnam Thiru-
navukkarasu of Sandilipay present-
ly of Vannarponnai Petitioner.

Vs

1. Seenivasagam Karalasingham and
wife
2. Sivakamipillai both of Alavetti
presently of Kuala Lumpur
3. Visuvalingam Nadarajah
4. Paripcoranam widow of Ampala-
vannar
5. Visuvalingam Thiagarajah
6. Kanagaratnam Thirunavukkarasu
all of Sandilipay presently of
Colombo Respondents

This matter coming on for disposal
before C. Coomaraswamy, Esqr.,
District Judge, Jaffna on the 20th day
February 1942 in the presence of Mr.
S. Canagasabai 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
with the Last Will annexed unless
the respondents or any other persons
interested in the estate shall on or
before the 20th March 1942 show
sufficient cause to the satisfaction of
this Court to the contrary.

This 20th day of February 1942

Sgd. C. Coomaraswamy,
District Judge.

(O. 72. 2 & 5-3-42.)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 1104

In the matter of the estate of the late
Robert Vallipurathan Naga-
nathan Chief Clerk, Court of
Request, Mallagam Deceased.

Kuncherampillai widow of R. V.
Naganathan of Mallakam

Vs. Petitioner.

1. Sarasvathy daughter of R. V.
Naganathan
2. Sakundaravathy daughter of R. V.
Naganathan
3. Sinnathambayar Pozniash all of
Mallakam Respondents.

This matter coming on for disposal
before C. Coomaraswamy Esquire
District Judge Jaffna on the 15th day
of December 1941 in the presence of
Mr. S. T. Rajaratnam Proctor on the
part of the petitioner and on reading
the affidavit and petition of the peti-
tioner.

It is ordered that the abovenamed
3rd respondent be appointed guardian-
ad-litem over the minors the above-
named 1st and 2nd respondents for
the purpose of representing them in
this case and that the petitioner be
declared entitled to Letters of Ad-
ministration to the estate of the
abovenamed deceased and that the
same be issued to her accordingly
unless the abovenamed respondents
or any other persons shall on or be-
fore the 13th day of March 1942 ap-
pear before this Court and show
sufficient cause to the satisfaction of
this Court to the contrary.

This 27th day of February 1942

Sgd. C. Coomaraswamy,
District Judge.

(O. 73. 2 & 5-3-42.)

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on THURSDAY, MARCH 5, 1942.