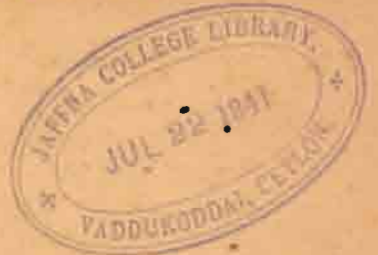


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INDIA—ARISE!

THE CLARION CALL TO INDIA

USHER IN THE ERA OF PEACE AND GOODWILL

BY SWAMI RAMDAS

THE time has arrived for India to conserve and release her immense spiritual power to counteract a mighty destructive force which is striving to subdue and dominate the human race. India is a land of many religions and has given birth to a galaxy of saints and sages. The divine heritage which has been handed down to the present generation from India's hoary past is abounding with infinite possibilities for good. India is the mother who fosters under her care various races and faiths. The time has come when the children of this sacred soil should rouse themselves up and unite in peace and harmony for invoking Divine help and grace for extinguishing the blazing conflagration of war which is causing incalculable disaster and havoc in the world.

Real political, social and economic progress and freedom in the life of nations can depend only upon the spiritual awakening and the realisation of unity of mankind. The recognition of the spiritual values of life can alone knit people with people and bring harmony and goodwill on the earth. The liberation and peace of the individual is surely based upon his or her contribution towards the collective human happiness and harmony.

Every man and woman is a store-house of inexhaustible spiritual energy. Only his latent energy has to be made manifest. India must give up her indifference and lay aside her lesser preoccupations and stand up united in the glory of a divine revelation to guide mankind along the path of mutual co-operation, love and goodwill. The Spiritual Power is omnipotent. The way is to propitiate and raise the Power and make it shed its beneficent light and peace upon man-

kind. India should purify and elevate her heart to make it throb in unison with this universal power—God. Prayer is the most efficacious means. Let a tremendous wave of pure and selfless devotion and aspiration rise from the heart of India towards the immanent and transcendent God. India knows fully the miraculous power of prayer. All the more wonderful is its work when it starts simultaneously from the hearts of millions for achieving a world unifying purpose. For, prayer releases an invincible Divine Power that stands for righteousness, harmony and peace. World adjustments along various other lines have been tried without abiding results. True and lasting peace and freedom of humanity can be possible only when its affairs are controlled and set in the light and realisation of the inner Spiritual Kingdom which is at the basis of this world manifestation.

Now, what is the practical course to be adopted by India to utilise for the good of humanity her latent spiritual potentialities. People of all religions and sects in India can join, in their own way, in this great and urgent task of conquering the dehumanising spirit of hate and greed rampant in the atmosphere of the present day, and of disseminating the soothing grace of Divine Love and Kindness. Let a day in a week be appointed on which congregational or individual prayers are offered to the Almighty in every temple, mosque, church, ashram, math and home. In this universal prayer let Hindus, Muslims, Christians, Sikhs and Parsis and others freely participate. God of all religions is One—the same merciful Master of the Worlds. Appeal to Him with a heart

(Continued on Page 6)

OUR INDIAN LETTER.

MOONJE RATTLES THE SABRE

PASSING OF A POLITICAL JOURNALIST

(BY LANKA)

Madras,
12th July, 1941.

frankly brutal methods were out of court there.

PERHAPS the last of the old batch of politician-journalists in this country passed out in the death of Sir C. Y. Chintamani. Distinguished alike for the fervour of his political faith and his journalistic acumen, he wielded as much influence with the people as with the rulers. As a Minister in the United Provinces he showed his mettle, while his uncompromising opposition to Gandhian politics was greatly felt, though the party he chose to belong to had long since become effete. India may yet remember him as a journalist, and perhaps with him disappears the ponderous style and long-winded argument that characterised journalism of the day of Surendranath Banerjee, Bipin Chandra Pal and others of their time. Mr. Chintamani was never so happy as when he could demolish his opponents with strings of quotations, often from themselves or their favourites, and he had a way of opening the day's leading article with some quotation. South India (he was a Telugu Brahmin) must mourn his loss much, for he was among the numerous South Indians who have made a mark in journalism in all parts of India, Burma and even Ceylon. There is hardly a province in this country where there is not at least one South Indian in the leading journal of that place holding also a leading position.

Hindu Maha Sabha Out for Fight

If Mr. Jinnah and his adjutants of the Muslim League can make one's flesh creep with threats, Dr. B. S. Moonje of Central India, belonging to the Hindu Maha Sabha, can give them a close fight. He is campaigning now, and the burden of his oration is that Hindus should join the army, navy and air force in such large numbers without delay that no Muslim will dare to speak again of Pakistan, for his idea is that if Hindus monopolise the fighting services they can impose their will on the Muslims. Thoughtful people among all classes including Hindus have begun to think that where they are trying to find a solution for the communal antagonisms Moonje and Co. are effectively preventing it, rather creating more bad blood. Dr. Moonje once belonged to Congress but his

The Lordly Insult

UNCONSCIOUS insult has been added to the injury caused to Dr. Hari Singh Gour of Nagpur by the invidious distinction of colour imposed on him by a British landlady, by the good Lords of the East India Association, Lord Willingdon, Earl Winterton &c. They might have allowed the incident to lapse out of memory without seeking to condemn the outlook of that landlady, but they feel that such colour distinctions should not be shown by the White people at this time when coloured Indians are fighting their battles in more than one continent. Did they believe that after the war these things could go on without raising any hallabaloo?

Journalese In Tamil

TAMIL papers in this country have given a name for the guerilla warfare that Stalin has envisaged for the Soviets. If Nazis over-ran them, Guerilla tactics became known during the Ethiopian war and the Chino-Japanese incident. Tamil journalists invariably used the term "monkey-fights" from the misconception they had that it referred to some gorilla affair. That's journalism in a country where Hamilton Bridge became "Ampattan" bridge and in course of time got translated into the English "Barbers Bridge".

A Lovely Affair

WOULD Ceylon be interested in the fact that Travancore has a "women-police force, and that its motto is "Suaviter in modo, Fortiter in Re"? Fair in appearance, firm in action, let us see whether there is an increase in crime in that State as a result of this fair handling.

More Stans!

THE cry for some stan or other as a result of the Pakistan movement has spread far and wide in this land that patriots tell us is one and indivisible. The latest party to ask for a separate province is a handful of Harijans under Mr. Rajbhaj of Maharashtra, and they wish it to be Adi-Dravidistan. If these things happen, woe unto the school children of the day after tomorrow in their study of history and geography of the land that once was India.

MANAGER'S NOTICE

The offices of the "Hindu Organ" and the Saiva Prakasa Press will be closed on Tuesday & Wednesday (22nd & 23rd July) for the Maviddapuram Car Festival & Adi Amavasai respectively, and there will be no issue of the paper on Thursday, the 24th instant.

MANAGER,
The "Hindu Organ."
21-7-41.



Hindu Organ.

MONDAY, JULY 21, 1941

THE ROLE OF UNIVERSITIES

AT THE SPECIAL CONVOCATION held in connection with the Silver Jubilee celebrations of the Mysore University the Maharajah of Mysore made a fervent appeal to the graduates to take to national and social service. "The past", he said, "is full of achievements and the future is full of hope. We have an ambitious agricultural and industrial programme. We have a great and growing stream of ardent youth asking to be shown how to take their part in that development. What we have to do is to train and direct that stream into the places where it will yield the greatest results." Mysore is, as our readers are aware, the most progressive state in India. In rural development and industrial progress it is far ahead of the rest of India. The peasants there enjoy a measure of prosperity and contentment which British India with the incubus of the Bureaucracy cannot or has not been able to enjoy. The University itself reflects a good deal of the progressive character which the state enjoys. It is not in the volume of degrees and passes, but in the application of ideas to the rural and industrial development of the State that the University may be said to excel. The University does make a serious attempt to contribute to the prosperity of the country and to the enrichment of national life. The most significant aspect of the university life is its intimate contact with the surging life outside. The University is not a factory for the mass production of degrees and passes. The students there make a study of village life and agriculture and take a prominent part in activities like the adult literacy campaign. The progress made by Mysore is in no small measure due to the enlightened policy and vision of a succession of Dewans and the wisdom of the Maharajahs

themselves. The University itself has made its own contribution to this development by turning out leaders and workers of vision and capacity.

Thanks to the foresight and earnestness of Dr. Jennings, the University question has once again come to prominence in Ceylon. The establishment of the University can no longer be delayed without serious disaster to the careers of thousands of our youth in the secondary schools of Ceylon and in the University College. Solid learning and culture rather than examination passes should, as Dr. Jennings rightly insists, be the aim of our University. We should not repeat the mistake, which Indian Universities have been making, of turning out a mass production of misfits. A University training should be a real preparation for life and a living. It must turn out men with culture, capacity and vision who can play their part in the public life nobly and with real initiative and decision of character. There are vast resources in our country that await development. We have our ambitions in agriculture and industry to be realised. There is plenty of talent in our youth which has to be trained and directed to take its place in the development of the country's resources. A purely western system which has little bearing on our national requirements will not do. If our university is to fulfil its purpose worthily, our literature, art and philosophy should be given an integral place in its curriculum. The solution of our social and economic problems should be the prime function of our university.

CEYLON INDIAN CONGRESS, JAFFNA

Jawahar Week Celebrations

To commemorate the inauguration in July 1939 by Pundit Jawaharlal Nehru of The Ceylon Indian Congress a public meeting in connection with the Jawahar Week Celebrations will be held under the auspices of the Ceylon Indian Congress, Jaffna, at 5 p.m. on Friday, the 25th inst., at the Lanka Ayurvedic Medical College, Stanley Road, Jaffna. Representatives of the Central Organisation, Colombo, also will address the meeting.

Protest Against Rice Quota

The Chettyars' (Rice Merchants) Association has submitted a memorial to the Minister of Agriculture and Lands stating that the extension of Agricultural Products (Regulations) Ordinance to rice inflicts on the importers a severe hardship.

Among their many grievances are that importers are at present obliged to pay unfair prices for the rice they have not seen, and supplies are uncertain.

They want the imposition of the rice quota deferred until March, 1942.

THE SLATE MAY COME BACK

DIRECTOR URGES PAPER ECONOMY

CIRCULAR TO SCHOOL MANAGERS

THE Director of Education has issued a circular to Managers of Schools, advocating drastic reduction in the use of exercise books and writing paper in schools.

The Director points out that, owing to shipping and exchange difficulties resulting from the war, it has now become an absolute necessity to practise the greatest possible economy in the use of paper.

Every endeavour, it is suggested, should be made to ensure that only the barest minimum requirements are indented for and used.

Recommendations

The Director recommends that the following, among other economy measures should be introduced in schools:—

- (1) The number of exercise books should be reduced to the barest minimum;
- (2) Half sheets should not be used if the purpose could be served by a $\frac{1}{4}$ sheet or $\frac{1}{2}$ sheet.
- (3) Both sides of the paper should be used by students.
- (4) Teachers, too, should use both sides of the paper of their class-room record books.
- (5) The returns sent to the Department by Managers or Principals should be furnished on small-size paper, if printed forms are not supplied for such returns.

Back To The Slate?

The Director has also appealed to teachers to devise other ways and means by which further economies might be effected.

Managers of schools have been requested to discuss the matter carefully with their assistants and put into effect immediately any suggestions by which paper can be saved.

In the light of the Director's circular, it is regarded as likely that many schools will revert to the use of the slate in lower classes.

INSURANCE FRAUD CASE

Accused Committed For Trial

Friday.

Mr Richard de Silva, the Point Pedro Magistrate, committed an agent of the Sun Life Assurance Co. of Canada and three others of Point Pedro, accused in the insurance fraud case, to stand their trial at the District Court criminal sessions, Jaffna.

In this case Inspector John Attygalle of the C.I.D. charged A. Sundram, a local agent of the Sun Life Assurance Co., R. Sivagurunathar, V. Kandiah and P. Innasipillai with conspiring to cheat the Sun Life Assurance Co. of Canada to the extent of Rs 9,000 and with the forgery of the application for three insurance policies in the name of Thambiah Selappah, now deceased.

The evidence of 36 witnesses was recorded, and 187 productions were produced during the course of the inquiry.

URBAN COUNCILS' CONFERENCE

DEMAND FOR FLOOD SCHEME

MIDDAY MEALS AT GOVT. COST

Colombo, Sunday.

THE need for the Central Government taking immediate steps to protect urban council towns from floods and sea erosion, was the subject of the principal resolution, which was unanimously carried at a special conference of urban councils held yesterday afternoon at the Bristol Hotel, Colombo.

Mr. E. G. Jonklaas, the Chairman extended a welcome to Dr. R. Saravanamuttu, the Mayor of Colombo, and regretted the absence of the Minister of Local Administration, and the Mayors of Galle and Kandy.

On the question of floods Mr. Jonklaas said it was a question of paramount and vital importance. Under the law of the land, the fauna and flora of the country were protected but absolutely nothing had been done to protect human beings and their property in flood affected urban towns. In Gampola nothing had been done for the last 40 years.

Mr. R. D. William, a delegate from the Kolonnawa Urban Council, said that the Harward Scheme did not protect them but those in Cinnamon Gardens. That scheme also flooded Colombo North.

Mr. V. Nalliah, of the Batticaloa U. C., said that they were no longer a colony and the acceptance of a grant from the Imperial Government would mean that they were not fit to look after their own affairs. The people should be given the freedom to determine their own affairs. The economic resources of the country had to be tapped and developed.

Mr. T. P. C. Carron proposed and Mr. V. C. de Silva seconded that the Colonial Development Fund should include among the purposes for grants and loans anti-malaria and flood protection schemes—Carried.

School Meals

Mr. K. Aiyadurai, of the Jaffna U. C., moved a resolution that in the opinion of the Association the Central Government be requested to bear the cost of feeding school-children in urban areas. Mr. W. P. H. Dias seconded.—Carried.

The following resolutions were unanimously carried:—

This Association in conference assembled resolves that a deputation do wait on the Executive Committee of Local Administration and urges on him that immediate steps be taken to protect the urban council towns from floods and sea erosion.

This Association resolves to extend an invitation to the municipalities to co-operate with this Association and to join them in the deputation.

The deputation should take immediate steps to carry into effect the resolution of the Association's conference passed on February 14th, 1941.

THE ELEMENTS OF SAIVA SIDDHANTAM

SIDDHIYAR—AN INTRODUCTION

(By a Science Graduate.)

II. Siddhantam,—its Preeminence and Catholicity

The word "Siddhantam" means conclusion, the final result arrived at logically. It means the proposition or theory proved as distinguished from theories refuted, which latter are known as "Purvapaksham". The Saiva Siddhanta Philosophy is so called as it establishes the final Truth, all other systems being Purvapakshams when viewed side by side with it. Here by the way we may pause to consider what knowledge is. Huxley mentions three ways of acquiring knowledge, to wit: observation, experiment and reasoning. We too mention three ways. Pratiyaksham (or perception) Anumanam (or inference) and Agamam (or revelation). Under Pratiyaksham we include observation and experiment, Anumanam is reasoning, and we add a third method of proof called Agamam or Sruti. We may see for ourselves directly that a certain thing is such and such, or we may reason out its existence from facts already known and conclude that it must be such and such, or again we may not have access to either of these processes but may accept that it is such and such on the authority of Sruti or, for the matter of that, some reliable source. Now we have it on the authority of the Sruti that "Siddhantam itself is Siddhantam, all else is Purvapaksham". Direct perception by itself does not take us far enough. From the known we have to find out the unknown. This is called Anumanam, the method of reasoning or logic, and here it is that all the different schools of philosophy find themselves at loggerheads with one another. What do we find in the world? We see a lot of things, a lot of phenomena,—coming and staying, staying and going, ever changing from moment to moment,—happiness and misery, wealth and poverty, virtue and vice, love and hatred, &c. &c. But we find nothing definite as to what these are, whence they come, whither they go or why they are. If we leave Sruti aside, we find that we are unable to answer these and similar questions without resorting to what is called Anumanam or reasoning.

Now let us take the case of the ordinary scientist. Take Heat for instance. What do we find? Heat is found to possess certain characteristics, and a large number of phenomena are observed in connection with it. All these have to be explained. How? Some gifted genius comes out with an ingenious theory,—the theory of Emission. Well, grant the theory, and we have an explanation of the multitudinous (and some apparently conflicting) phenomena. This was the theory which originated in Europe in the 17th and 18th centuries, and Sir Isaac Newton the greatest English philosopher who discovered and explained the law of gravitation to the modern world (—though it may here be noted parenthetically that Vedic researches have clearly shewn that this law was known to the Hindus thousands of years ago—) was one of the staunchest supporters of this theory. But there were many phenomena which this theory was not able to explain, and the list of them was gradually accumulating. What was to be done? No better theory was possible, and the theory of emission had to be clung to in spite of its drawbacks for want of a better theory. At last, a new genius was born and he promulgated what is known as the theory of Undulation or Wave theory. This new theory was better able to explain the phenomena of Heat and eventually supplanted the older theory. The Wave theory has itself got its own drawbacks, but as the best in hand and being sufficient for all practical purposes, it holds the day for the present. At least it was the accepted theory when we were at school.

Similarly it is with the science of Metaphysics (we mean speaking apart from the Sruti). The innumerable phenomena that we see around us, the passions, the joys, the sorrows, &c, the whence and whither and what and why of them,—it is in explaining these that the different schools of philosophy are engaged. It is because of comparatively the best explanation it gives to these and similar queries and to the aim and object of creation, that the philosophy of the Saiva Religion is called Siddhantam (or theory proved) in contradistinction to other systems of philosophy which are all Purvapakshams (or theories refuted) when compared to it.

And it is the peculiar pride of the Tamilian that he is never exclusive. He is ever all-inclusive. He takes quite a commonsense view of things. He knows and readily grants that there are very varying grades and conditions of existence. He knows perfectly well that all men are not of the same spiritual development. The same coat cannot fit both Raman and Velan, Sathan and Kottan. Each must be served according to his growth and dimensions. As in the physical, so in the mental and spiritual planes. We read in Siddhiyar:

ஒது சமயங்கள் பொருள் உணரும் தூய்மை
ஒன்றேருது ஒன்று ஒவ்வொரு உபபலவும் துவற்றான்
யாது சமயம் பொருள் தூய்மை இவ்வுரு எண்ணில்
இது ஆகும் அது அல்லது எனும் பின்னக்கது தீன்றி
நீதியினால் இவை எல்லாம் ஒரு இடத்தே காண
கின்றது யாது ஒரு சமயம் அது சமயம் பொருள் தூய்மை
ஆதலினால் இவை எல்லாம் அருமறை ஆமததே
அடக்கி யிடும் அனைவர தூண்டும் அன் அடிக்கீழ் அடங்கும்

Religions and religious books there are many which contradict one another. If it is asked which is the one

(Continued on page 4)

Teacher Sued for Damages

Alleged Malicious Prosecution

Friday.

Judgment was reserved by Mr. C. Coomaraswamy, District Judge, Jaffna, in the case in which Mr. K. Kumariah, a retired F. M. S. Sanitary inspector sued Mr. K. Muttuvelu, headmaster of the Sirhankerny Vernacular School for Rs. 2,500 as damages sustained by reason of an alleged false and malicious prosecution in the Makkalam Magistrate's Court and by having him arrested and brought in custody to Court.

Mr. Kumariah said that on June 9th, 1938 he saw his five-year-old daughter in a King's Birthday school children's procession and asked Mr. Muttuvelu to send his daughter back so that he might take her home. Mr. Muttuvelu did not do so, and he then went to the school and took away his daughter as well as his brother's daughter. As he was leaving the manager used abusive language and he made an entry at the police station with regard to the incident.

Later, he was charged with trespass, insult, abuse and criminal intimidation by Mr. Muttuvelu and was arrested on a warrant on June 27th, 1938. After trial he was acquitted. The case went on for about one year, and he had spent about Rs. 500 on it. He claimed Rs. 2,500 as damages.

Mr. Muttuvelu said that there had been previous unpleasantness between the plaintiff and himself. Referring to the alleged King's Birthday incident he stated that Mr. Kumariah came to the school after the procession was over, and asked him "Who told you to celebrate the day, and who gave you authority to do this?" Mr. Kumariah took away the child and after two or three minutes came back, stood in the middle of the school, and said: "Who allowed you to have equal seating and dining and who asked you to supply the meals cooked in 'vaduka' houses?" He used offensive language and threatened to break his (defendant's) teeth.

THE CO-OP UNION HOSPITAL SOCIETY, THOLPURAM

The Sixth Annual Meeting

The Sixth Annual Meeting of the Co-operative Union Hospital Society, Ltd., Tholpuram, was held in the hospital premises on Sunday the 13th July 1941. The Vice-president of the Society Mr. S. S. Moorthy presided. Votes of condolence were passed on the deaths of the president, Mr. K. Subramaniam and Mubandram P. Narayanar, I.S.M. After the usual routine business was transacted the election of the managing committee resulted as follows:

President. Mr. M. Ponnampalam, M. C. H.

Vice-president. Mr. S. S. Moorthy Secretary. Mr. C. Srinivasan.

Treasurer. Mr. P. Mutucumaru.

Committee members. Messrs. R. Thambaiya, S. Arumugam, V. Kumarasamy, S. Annamalai, S. Ratnam, S. Thambu and K. M. Sarma.

Auditors. Messrs. K. Sundarampillay and M. Balasubramaniam.

(Cor.)

OBJECTION TO SHOPS ACT

LOSS OF ELECTRICITY REVENUE

MR. PATHIRANA'S OBSERVATIONS

To an objection raised by the Electricity Department of the Jaffna Urban Council to the enforcement of the Closing Orders (Shops Act) in Jaffna, Mr. S. Chas. Pathirana writes the following observations:—

The one "serious" financial objection to the enforcement of the closing orders of the Shops Act is the loss of Electricity Revenue which the E. S. estimates at about forty per cent of the present revenue. In the absence of actual figures it is not possible to dispute or to accept that estimate. Nevertheless we shall err on the side adverse to the Shops Act question and take that figure as correct.

But a strange memo is annexed by the electricity department to the papers relating to the question. It sets out:—

1. Number of Shop Rentals 272
2. Revenue from these rentals for Jan. '41. Rs. 2327-50.
3. The lighting hours are normally between 6 and 9-30 p. m. (i.e. 3½ hours a day).
4. The loss for every hour the shops are closed will be Rs. 665 00 a month.

Actual revenue represents (i) Meter Rent (ii) Minimum Rates (iii) Fixed Rates (iv) Cost of Current calculated per unit rate.

Even if the Shop Act comes into force (i), (ii) and (iii) will remain unaltered.

Unlike in Colombo, 8 out of 10 Trade Premises in Jaffna are dwelling places of the proprietors and employees. Thus even if they close their shops at 9-30 p. m. the lights in the dwelling parts of the building will go on till 11 or 12 O'clock in the night. Then what about fans installation and day time usage of current for lighting the dark interiors of the shops.

Thus it would be seen that to point blank put as the Electricity Department of this Council has done. "The loss for every hour the shops are closed will be Rs. 665 00 per month" is a curious misstatement to say the least. It attempts to misguide the members.

I admit that a decrease in electricity revenue is inevitable, but certainly not so gloomy as that pictured by the Electricity Department.

It will be most cruel if because of this decrease we are not going to have the Shops Act in Jaffna. This Shops Act is bound to be a boon to the hundreds of underpaid and overworked employees and their families. It is a duty which we owe to that section of the poor ratepayers whose cries we are sometimes apt to turn a deaf ear to.

Personal

Mr. M. Rajendra C. C. S. Deputy Controller of Labour, is acting for the Secretary to the Minister of Labour, Industry and Commerce during the absence on leave of Mr. C. E. P. Jayasuriya.

THE ELEMENTS OF SAIVA SIDDHANTAM

(Continued from page 3)

religion and what its sacred book, listen; that is the universal religion which without taking sides reconciles their differences and embraces them all in its broad folds and its books are the books without peers. As all the religious lore of all religions finds a place in the Vedas and Agamas, these are the (incomparable) Books and they find refuge under Hara's Feet.

In another verse, Arulandi Devar describes the different religions of the world as constituting different steps in the ladder of spiritual progress, thus emphasising the usefulness of every religion and philosophy in its own place.

The Tamilian is ever ready to take up and assimilate whatever is good and valuable, no matter from what source it is derived. He is never tied down by absurd reverence to whatever is old, regardless of truth. He is ever ready to own the truth even if it should be found to clash with long-cherished ideas. Very orthodox and conservative indeed he is, but he will never sacrifice scientific truth and honest conviction to absurd prejudice. It is true that he loves his country and his people, his language and his religion, but at the same time he will not be blind to whatever is good in the character of other nations and other religions. அன்னிய நூலின் விதி அவிரோதமேல், உண்ணைப் பழுவென்றுகூத்து (Shun not the truth even if it should be found in an alien book). எம்மதத்தோர் எவ்வகை விட்டை சொல்லினும், சம்மதமே மெக்கு உத்திபற, தற்போதம் மாய்க்குமேல் உத்திபற (In whatever way different religionists may describe God-realisation, it is all acceptable to us provided it tends to destroy "I-making"). தொன்மையவாம் எனும் எவையும்கண்ருகா துணை தோன்றிய நூல் எனும் எவையும்க் தீதாசா (Everything old is not necessarily good, neither is everything new necessarily bad)

The fountain source of Saiva Siddhantam is the Sivagamam. The Vedas and Agamas, the Tamilian holds, are identical in meaning, though different in form. "I perceive no difference between the Veda and the Sivagama. The Veda itself is the Sivagama" says SriKanta, the earliest known commentator of the Vedanta-Sutras.

வேதமொடு ஆகமம் மெய்யாம் துறைவன் நூல்
நீதம் பொதவும் சிறப்பும் எனறு உன்னு
காதன் உரை இவை காழல் தூண்டு அந்தம்
பேதம் அது என்னில் பெரியோர்க்கு அபேதமே

says Tirumolalar. Both the Veda and the Agama are two Revelations, the one being a general treatise and the other a special one. Both are the word of God. If the ordinary student sees some difference between them, the wise see no such difference.

..... அனாதி தமலன் தரும் நூல் தூண்டும்
ஆண நூல் பொது சைவம் அரும் சிறப்பு நூலாம்

says Arulandi Devar. Both are the word of the Nirmala Being, the Veda being a treatise in general terms and the Agama in more precise form. That is to say, the former is capable of interpretation in diverse ways, which the latter is not. And well does Siva Gnana Muniyar, the famous author of the Dravida-Maha-Bhashyam, compare them to the Sutam and the Bhashyam, the text and the commentary, respectively. வேதம் பசு அதன் பால் மெய் ஆகமம், says another author. The Veda is like the cow and the Agama like its milk. வேதாந்தத் தெளிவாம் சைவசித்தாந்தம் says Unapathiyar. Saiva Siddhantam, the cream of the Vedantam. It is because the Veda is capable of interpretation in different ways that we find so many different schools and sects in India, each with its own interpretation of the Vedas and Vedantas, (—and these schools have their own legitimate purpose to serve, each in its own place, as was remarked before,—) while the Saiva Religion, possessing as it does this authoritative commentary known as the Sivagama, is quite content to look on unconcernedly on these would-be world-religionists and framers of Universal Faiths. Says KumaraKuru Parar:

..... நல் அருட்டிறத்தால் கம்பி கீதே
பல் உயிர்த் தொகுதியும் பயன் கொண்டு உய்கொன
துழலை என்னும் தடவயல் காப்பண்
அருண்வித்து இட்டுக் கருணை நீர் பாய்ச்சி
வேதம் என்னும் பாதபம் வளர்த்தனை
பாதபம் அதனிற்படுபயன் பல்வே, அவற்றின்,
நிலைகொண்டு உவந்தனர் பலரே துவை ஓர் தீத்
தளிர்கொண்டு உவந்தனர் பலரே தளிர் ஓர் தீ
அரும்பொடு மலர் பிஞ்சு அருங்காய் என்றிவை
விரும்பினர் கொண்டு கொண்டு உவந்தனர் பலரே
அவ்வாறு உறப்பும் துவ்வாறு பயப்ப
தரும் வேதாந்தம் என்னு உச்சிவிற்பழுத்த
ஆர துன்ப அருங்கனி பிழிந்து
சாரம் கொண்ட சைவ சித்தாந்தத்
தேன் அழுது அருகினர் சிலகே.....

Oh! Lord, out of the abundance of Thy Grace, with a view to the salvation of the multitudinous souls. Thou didst in the middle of the vast field of Kudilai (Suddha Maya) plant the seed of Arul (Grace), irrigate it with the water of Karuna (Divine Pity) and rear the tree of the Veda. The products of this tree are many and varied and are useful in diverse ways. Many people take delight in its leaves; others relish the tender shoots; others still there are who prefer to have, some the bud, some the flowers, some the tender unripe fruit and some the more mature but yet unripe fruit. While these products are thus useful each in its own way, there is still another product, the best and noblest, the real fruit at the top of the tree, well matured and fully ripe, known as Vedantam; and of this

delicious fruit, the essence extracted is the honeyed nectar of Saiva Siddhantam, of which a few have drunk.....

The Saiva Siddhanta Philosophy, because of its acceptance of both the Vedas and the Agamas as authoritative, is also variously styled as Vedanta philosophy, Vedanta-Siddhanta philosophy, Vaidika-Saiva philosophy, &c. Of course by the term 'Vedanta' as herein used is to be understood not the Vedanta of Sankara and Sayana but the Vedanta of the Upanishads,—of the original texts in their pristine purity as untwisted and untortured by intermeddlers with their own preconceived pet theories,—of the Vedantas in the light of whose direct import the earliest extant commentary on the Brahma-Su'tras of Vyasa was written by Sri Kanta. Of the teachings of these Sutras themselves and of Sankara's commentary thereon, it would be interesting to note what an outside critic has to say. Professor George Thibaut, the famous Oriental scholar, the colleague who ultimately converted Professor Max Muller to his view, says in his introduction to the translation of the Sutras: "I must give it as my opinion that they (i. e., the Sutras) do not set forth the distinction of a higher and lower knowledge of Brahman, that they do not acknowledge the distinction of Brahman and Isvara in Sankara's sense, that they do not hold the doctrine of the unreality of the world, that they do not (with Sankara) proclaim the absolute identity of the individual and the highest Self". In another place he says: "The 8th Brahmana (the whole of 5th Adhyaya indeed of the Brihadaranyaka) for instance is said to convey the doctrine of the highest non-related Brahman, while the Brahmanas had treated only of Isvara in his various aspects. But as a matter of fact Brahmana 8, after having in section 8 represented Brahman as destitute of all qualities, proceeds in the next section to describe that very same Brahman as the ruler of the world, 'By the command of that Imperishable, sun and moon stand apart, &c', a clear indication that the author of the Upanishad does not distinguish a higher and lower Brahman in Sankara's sense".

As remarked above, Sri Kanta has written a commentary on the Vedanta Sutras in the light of the direct import of the original Upanishads and of the Saiva Agamas, and a translation of the commentary in the English language has been brought out recently by A. Mahadeva Sastri of Mysore (the translator of the Bhagavat Gita and of some of the Upanishads with Sankara's commentaries). A Tamil rendering by Sri Kasivasi Senthinatha Aiyer is also now available in print. This commentary, unlike those of Sankara, Ramanuja and Madhwa, is not a long one; and a commentary on this commentary was afterwards written by the famous Appaiya Dikshitar who lived about 300 years ago. Of the many Bhashiyams on the Vedanta Sutras now extant, that of SriKanta is considered to be the earliest. SriKanta (or TiruNilakanta Sivachariyar, as he is better known to the Tamil student) is said to have been a friend and contemporary of Govinda Yogi, the guru of Sankarachariyar; so that, it appears that Sankara was a junior contemporary of SriKanta. Sankara, as is well known, was a philosopher and dialectician of no mean order. His was a masterly mind, consummate abilities he possessed, and his controversial powers were insurpassable. He has written a large number of commentaries, on many of the more important Upanishads, on the Vedanta Sutras and on the Bhagavat Gita. A great part of his life (—he was still young when he departed this world—) was spent in the preaching of religion and in putting down the malpractices that prevailed in India in his time. He is said to have toured the country from North to South and East to West, preaching and teaching, ever debating and ever vanquishing. In fact his tours seem to have been nothing short of triumphal processions. SriKanta on the other hand seems to have been a recluse leading a life of sanctity and devotion and imbuing the minds of such disciples as were drawn to him by his sanctity and holy living with such thoughts as he deemed fit. Now, a story is told that these two great men once met each other. Sankara, in one of his tours, appears to have come near the Ashrama of SriKanta and, hearing of the greatness and holy living of the old man (and perhaps of the fact that he had composed a commentary on the Vedanta Sutras), to have gone in to challenge and overthrow him face to face. But, alas! it was not to be. The youthful enthusiast is said to have ultimately found out the inferiority of his theories and, being ripe to receive the Truth, he is said to have fallen down at the feet of the veteran sage and to have besought him to initiate him in the path of true Gnanam. Under SriKanta's inspiration, Sri Sankara is said to have composed the Sountariya Lullari and other devotional works. This is how the "Nilakanta Vijayam" is said to describe their meeting. On the contrary, the "Sankara Vijayam" which describes the life and exploits of Sankara is said to hold that it was Sankara who came out victorious in the philosophical contest. Presumably the followers of either, or perhaps both philosophers who wrote the respective work, in praise of their masters have magnified something, more or less. Be that as it may, it is certain that the two philosophers were contemporaries, that they met each other and that in his latter days Sri Sankara became a great Bhakta and composed the devotional works above alluded to. In one of these works he refers in most adoring terms to the great Tiru Gnana Sampanther and speaks of him as 'the Tamil child' (Dravida Sisuv). In Sivananda Lahiri he refers to Kannaapper, the Vedda Saint, and says: "Foot-wear used in paths becomes a bunch of holy grass to the person of Pasupathi, (—note the use of the term "Pasu-Pathi"—), washing by spitting a mouthful of water a holy bath, the remnants of half-eaten flesh a fresh oblation, and a woodman the greatest of Bhaktas. What is there impossible for Bhakti?" And in Siva Poosankam he refers reverently to the unworldly deeds of the saints Iyapakayar, Sivathondar and Sandeesar and says: "Oh! Lord of the mountain, Thou didst shew Thy Holy Presence before those who wronged a wife, a son and a father, respectively. I am incapable of harming anybody. I do not know how Thou wouldst do any favour to me."

Japan's New Cabinet

Dominated by Military Chiefs

Tokyo, Saturday.

Seven generals and admirals are included in the reconstructed Japanese Cabinet which was formed yesterday by Prince Fumimaro Konoye, this being his third Ministry.

A surprise feature is the disappearance of Mr. Rosuke Matsushita as Foreign Minister. Admiral Teijiro Toyoda, Minister of Commerce and Industry in the outgoing Cabinet and at one time Naval Attache in London, succeeded him. Admiral Toyoda, however, has never been associated with any extremist faction.

Following the first meeting of the new Cabinet yesterday which lasted for 18 minutes, Prince Konoye issued a brief statement asserting that he was determined to bring about a fundamental renovation in the national structure for a "bold and swift" realisation of the Government's fixed policies to deal with the increasingly-grave world situation. Simultaneously, the War Minister and the Navy Minister issued a joint statement pledging the fullest support to the Cabinet and declaring that the basic policies of the nation would remain unaltered. It is officially announced that the next meeting of the Cabinet has been scheduled for July 22.

Prince Konoye returned to office yesterday after a 48-hour crisis.

Baron Hiranuma, a former Premier whom Prince Konoye is generally believed to have introduced into his old Cabinet as Home Minister to support him against the extremists, becomes a Minister without Portfolio. He is generally regarded as the leader of the section which has argued against precipitate action until world affairs should become clearer. As Minister without Portfolio, his influence should now be greater rather than less.

Mr. Harunouchi, former Minister of Communications, who takes over from Baron Hiranuma at the Home Office, belongs to the Moderate Party.

The two Service Chiefs, the Minister of War, Lieutenant General Hideki Tojo, and the Navy Minister Admiral Koshiro Oikawa, are unchanged. They are known to be "expansionists" but their continued presence in the Cabinet may be interpreted to mean that Prince Konoye has at least been able to carry the army and navy with him for the present.

The new Finance Minister is Mr. Masatsune Ogura, Minister without Portfolio in the old Cabinet, who succeeds Mr. Isao Kawada. Mr. Ogura is head of the banking and industrial syndicate of Sumitomo, one of the "Big Five" of Japanese business concerns and was specially attached to the outgoing Cabinet some six months ago to direct its economic policy.

LETTER TO THE EDITOR.

Denominational Schools

Sir,—In his evidence before the Special Committee on Education, Mr. J. C. Handy, the Principal of St. Thomas' College, Matara, in explaining the reason why he preferred denominational schools to State schools, is reported to have stated that "the education imparted in State schools is of a lifeless, soulless type due to a lack of a spiritual purpose motivated by a religious atmosphere." This being the chief reason often advanced by the Christian Missionaries, who plead for the continued existence of the denominational school, I should very much like to ask them as to what they have to say with regard to those Christian schools, where more than ninety per cent of the students are either Buddhists or Hindus. As things are, no religion whatever is taught in such schools, and as such the spiritual and cultural needs of the children studying therein are totally neglected. If the missionaries are really sincere about the spiritual welfare of the children concerned, they ought to transfer the afore said schools either to the Buddhist Theosophical Society or to the Hindu Board of Education, instead of retaining them solely for the purpose of giving employment to their own teachers. If they be not prepared to take this bold and noble step, they should at least hand over the above mentioned schools to the State with a pious request that the children of each community be taught their own religion.

Yours etc.

V RASANAYAHAM.

Na'haniel-z Place,
Colombo, July 17, 1941.

Malaria and Health Week

Public Lectures in Uduvil Parish

Under the auspices of the Uduvil Village Committee and the Social Service Section of the Rural Reconstruction Society, the following Public Lectures on Health subjects will be held during the All-Ceylon Malaria and Health Week in the Uduvil Village Committee area:—

July 26—At the Uduvil Village Committee premises, President: Lady R. L. Ramanathan; Speakers: (1) Dr. Chas. B. Paulickpulle (D. M. O., Vaddukkoddai) on "Health Our Birthright"—at 3 p. m.; (2) Dr. M. K. Mathew (Green Hospital, Manipal) on "Cancer"—at 4 p. m.; (3) Dr. Mrs. Buell (McLeod Hospital, Inuvil) on "Maternity and Child Welfare"—at 5 p. m.

July 27—At the Inuvil Mahajana School. President: V. Veerasingham Esq., (Principal, Manipal Hindu College); Speakers: (1) N. Ponniah Esq., (Editor, "The Ee-kesari") on "Health and Wealth"—at 3 p. m.; (2) W. Ponnudurai Esq., (President, Rural Reconstruction Society) on "How to be Healthy"—at 4 p. m.; (3) P. Kathiraveloe Esq., (Sanitary Assistant, Uduvil) on "Rural Sanitation"—at 5 p. m.

July 30—At the Skanda Varodaya College, Chunnakam. President: S. Srinivasan Esq., (Principal, Skanda Varodaya College) Speakers:

SIDE LIGHTS AND LIGHT SIDES

(By Squint Eye)

EIGHT women were found in the garrison of a Russian fort captured by the Germans.

The old lure, is it?

Before the Allies reached the oil pipe line in Syria a news item stated that they had encircled Palmyra.

Some of our Jaffna climbers could have done the job much better.

A Russian spokesman referred to Cows Hitler trying to create Ersatz Tsars. Most dangerous, it sounds like Tse-tse, the terrible disease fly.

Nine more Italian Generals surrendered before they finally gave up in Africa.

It was a general collapse, with the Italians, from the start.

In this war all parties have called all other parties all kinds of names, such as blood-thirsty ruffians, liars, guttersnipes, swine, murderers &c.

Somewhere behind the headquarters must be a factory trying to manufacture fresh names of abuse.

Kandalaksha, one of the places in Finland that has come into prominence

Could you desire anything better as a place name suggestive of the ancient Hindu or Tamil origin of it? I hope the Russo-German war would go on for some time.

The Norwegian Foreign Minister M. Trygve Lie recently broadcast that the Anti-Hitler war would not end till Hitler was crushed.

Try give lie to Hitler's claims.

New York believes that Germans are running into more trouble in Russia.

They are after Russian roubles.

AYURVEDIC ORDINANCE

To be Proclaimed on August 1st

The Ayurvedic Ordinance passed by the State Council early this year will be proclaimed on August 1st.

This ordinance introduces the legislation of physicians and the adequate representation of ayurvedic practitioners on the Board of Management of the Board of Indigenous Medicine. The Board will consist of a president and 10 other members appointed by the Governor on the recommendation of the Executive Committee of Health; and the Principal of the College of Indigenous Medicine. Six of the members appointed by the Governor will be practitioners of indigenous medicine, three of whom at least will be practitioners registered under the Ayurvedic Medical Council Ordinance.

(1) Dr. R. M. Kennedy on "Hookworm Disease"—at 3 p. m.; (2) N. Thambiah Esq., (Lecturer, Farm School, Jaffna) on "Village Development"—at 4 p. m.; (3) Cosmas W. D. Alwines Esq., (Lecturer, St. Patrick's College) on "Our Diet"—at 5 p. m.

Ramakrishna Mission (Ceylon Branch)

12th Annual General Meeting

The Twelfth Annual General Meeting of the Ramakrishna Mission (Ceylon Branch) was held on Sunday, the 13th July, 1941, at 6-00 p. m. at the Mission Headquarters, 44th Lane, Wellawatte, under the presidency of Srimath Swami Siddhatmananda, the new Vice-President of the R. K. Mission (C. B.) At the outset, Srimath Swami Asangananda, Ex-Vice-President of the local Branch, read the appointment letter received from the General Mission Headquarters appointing Srimath Swami Siddhatmananda as the Vice-President as from 1st July 1941 and introduced the Swami with a short speech. The new Vice-President then addressed the gathering, offering his cordial greetings and best wishes, and spoke highly of the co-operation of the members which has brought the Mission in Colombo to this stage of success and invited them to continue the same kind of help and co-operation as was offered in the past for the healthy growth and development of the Centre in the metropolis of the Island.

The minutes of the previous meeting being read and confirmed, and the Draft Annual Report and the audited Accounts and Balance Sheets of the General Mission and Schools and Students Home being adopted, Mr. R. Murugupillai, a member of the Board of Management, feelingly moved a resolution appreciating the noble services of the ex Vice-President rendered to the cause of the Mission in the Island and specially in Colombo during the last nine years, and this was supported by Srimath Swami Nishkamananda with a brief and moving speech.

Mr. K. Ponniah, Hon. General Secretary, on behalf of the Vivekananda Society, Colombo, and Messrs. K. S. Ramaswami Iyer, D. A. Cumaraswamy and H. B. Mitra also spoke on the resolution. In reply, Swami Asangananda spoke nearly half an hour. He thanked all the friends, devotees and members of the Mission and other Associations for their kind help and co-operation rendered during the tenor of his office, and requested all of them to co-operate with his successor and continue the work of love and service with the same zeal, love and sympathy for the good of the many and the happiness of the many. With a brief speech by the Chairman and the vote of thanks proposed by Mr. K. S. Ramaswami Iyer, the meeting terminated with prayers. (Cor.)

Sale of Foreign Liquor Tavern in Mannar Town for 1941-42

Tenders are hereby invited for the purchase of the exclusive privilege of selling Foreign Liquor under a tavern licence within the Sanitary Board Town of Mannar, for a period of twelve months from 1st October, 1941 to 30th September, 1942, subject to the usual conditions on which the licences are issued under the Excise Ordinance.

2. Tenders close at 10 a. m. on Friday the 29th August, 1941.

3. Further information can be obtained on application at the Mannar Kachcheri.

A. C. M. HINGLEY,
Assistant Government Agent.

The Kachcheri,
Mannar, 14th July, 1941.
(G. 14. 1-7-41)

India—Arise!

(Continued from page 1)

longing for the uplift of mankind is bound to bring about a transformation in its outlook and illumine its mentality. Prayer purifies, softens and ennobles the human heart. By its power we can certainly avert the impending world-catastrophy. We hear of the wails of countless human beings in the throes of agony in the battle field of Europe and elsewhere. A veritable orgy of slaughter and bloodshed is going on, on a vast scale. Humanity has suffered long and suffered intensely. Let every heart melt in the fire of this terrible dance of death and reveal the glory of the Spirit so that His grace and power may prevail on this earth to create an atmosphere of peace and harmony. It is high time for God to come to the rescue—God seated in the heart of mankind—God of peace, of passion and love.

Let every Indian dedicate the enlightened powers of his or her head and heart for liberating the world from the grip of strife, war and misery. Now comes the clarion call to India to make a great spiritual endeavour to stem this Asuric tide that threatens to engulf the entire mankind, and instead to usher in the era of peace and good-will among the nations of the earth. By the Divine Grace all things are possible. May God guide India and use her as an instrument to fulfil His plan of regeneration of mankind.

Order Nisi

1 THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1033

In the matter of the intestate estate of the late A. Vairamuttu of Vannarponnai East

Deceased.

Vairamuttu Chellappah of Vannarponnai East

Vs. Petitioner.

Vairamuttu Shanmuganathan of Vannarponnai East Respondent

This matter coming on for disposal before C. Coomaraswamy Esquire, District Judge, Jaffna on the 5th day of June 1941 in the presence of Mr. C. C. Somasegaram proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that Letters of Administration to the estate of the abovenamed deceased be issued to the petitioner as one of the heirs of the said deceased, unless the abovenamed respondent appear before this court on the 11th day of July 1941 and show sufficient cause to the satisfaction of this court to the contrary.

This 5th day of June 1941.

Sgd C. Coomaraswamy, District Judge.

Order Nisi extended for 30th July 1941.

Intld. C. Coomaraswamy, D. J.

(O. 21, 17 & 21-7-41)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1030

In the matter of the intestate estate of the late K. R. S. T. Sithamparam Chettiar of Shanmuganathapuram in South India

Deceased

Chittalachi alias Muttammalachi widow of Sithamparam Chettiar of Shanmuganathapuram by her attorney Appulingam Servai Sockalingam of Vannarponnai, Jaffna

Vs. Petitioner.

1. K. R. S. T. Kasi alias Nallamuthan Chettiar of Shanmuganathapuram in South India
2. M. R. M. M. S. Sevuganchettiar of Shanmuganathapuram and presently of Vannarponnai, Jaffna

Respondents

This matter coming on for disposal before C. Coomaraswamy Esquire District Judge, Jaffna on the 30th day of May 1941 in the presence of Mr. C. C. Somasegaram Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that the abovenamed 2nd respondent be appointed guardian ad-litem over the minor the abovenamed 1st respondent and that Letters of Administration to the estate of the abovenamed deceased be issued to the petitioner or as the lawful widow of the said deceased, unless the abovenamed respondents appear before this court on the 2nd day of July 1941 and show sufficient cause to the satisfaction of this court to the contrary.

This 6th day of June 1941

Sgd. C. Coomaraswamy District Judge.

2-7-41

Order Nisi extended for 20-8-41

Intld. C. Coomaraswamy

D. J.

(O. 23, 17 & 21-7-41)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1003

In the matter of the estate of the late Mankayathkarasi wife of Sinnadurai Selvanayagam of Nallore

Deceased.

Palanippillai Sinnathurai of Nallore

Vs. Petitioner.

1. Sinnadurai Selvanayagam of Nallore
2. Padmayathy daughter of Selvanayagam of do
3. Pushpavathy daughter of Selvanayagam of do
4. Selvanayagam Selvendran of do
5. Selvanayagam Harichandran of do

Respondents.

This matter of the petition of the abovenamed petitioner praying that the abovenamed 1st respondent be appointed guardian ad-litem over the minors the abovenamed 2nd to 5th respondents and that Letters of Administration to the estate of the abovenamed deceased be granted to the petitioner coming on for disposal before C. Coomaraswamy Esquire, District Judge, Jaffna on the 21st day of March 1941 in the presence of Mr. C. C. Somasegaram proctor on the part of the petitioner, and on reading the affidavit and petition of the petitioner.

It is ordered that the abovenamed 1st respondent be appointed guardian ad-litem over the minors the abovenamed 2nd to 5th respondents and that Letters of Administration to the estate of the abovenamed deceased be granted to the petitioner as the father of the abovenamed deceased, unless the abovenamed respondents appear before this court on the 21st day of May 1941 and show sufficient cause to the satisfaction of this Court to the contrary.

This 3rd day of April 1941.

Above Order Nisi extended

for 20-8-41.

Intld. C. C.

D. J.

(O. 23, 17 & 21-7-41)

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