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## The Badge of the Closed Fist

THE report, published in another column, of the speech delivered by Mr. F. J. Samaranayake at Benares before the students and staff of the Hindu University shows that some of those who favour the total stoppage of Indian immigration and desire to reduce the political status of Indians to a level inconsistent with Indian national self-respect, will stop at nothing to gain their ends. It is regrettable that an emissary should have been sent to tour Northern India and destroy in advance any chance of success the Ceylon delegates may have in the forthcoming talks with the Indian representatives. Who sent this emissary? Who is financing him? There is internal evidence in the speech to prove the identity of the speaker's views with those which Mr. Bandaranaike has been publicly expressing in various parts of the country. It is quite evident that the speaker has been regaling Northern India with glowing accounts of the prowess of his own party in Ceylon and telling his audience what he and his friends are going to do to Sir D. B. Jayatillake and his friends. If the latter show any signs of arriving at a compromise satisfactory to the Indians, it is proposed to turn them out and replace them with a Samaranayake Ministry which may possibly include Mr. S. W. R. D. Bandaranaike. It is, of course, high time that Sir D. B. Jayatillake realised the dangers of the situation. A political stab in the back by one's own colleagues is not so improbable that he can afford to ignore it. There is no limit in this country to personal ambition. It is no exaggeration to say that Sir D. B. Jayatillake is one of the few politicians now in Ceylon with any claim to statesmanship. But, he has unruly followers who do not believe in the virtues of sweet reasonableness in politics. Mr. Bandaranaike is one of them. With His Excellency the Governor on the one side, and Sir D. B. Jayatillake on the other, to curb his ardour no less than his ambition, Mr. Bandaranaike may perhaps

### Why Tamils are not wanted in Ceylon

### Propaganda in Northern India

(By the Editor)

think that an independent political career has its own attractions.

#### The Closed Fist

THE badge of the closed fist which Mr. Samaranayake is displaying for the enlightenment of the backward inhabitants of Northern India is just the emblem of political adolescence to suit Mr. Bandaranaike's fancy. But, as the foreign policy of the homogeneous Ministry is in safe hands, there is no foreign enemy against whom Mr. Bandaranaike may be expected to provide even a fleeting demonstration with his fist as a counterblast to the heroism of the R. A. F. The only enemy, therefore, against whom the closed fist may be of any use, for purposes of demonstration, are those communities inhabiting the island against whom Mr. Bandaranaike has been frequently airing his grievances. It is true that he had his grievances about the war also, but his interview with the Governor left him no choice as to his activities in this direction. Baffled in one direction, however, it is quite possible that he may seek room for his boundless energy in another. An embassy to India, with a strong dash of racialism in it is an ideal spoke to put in Sir D. B. Jayatillake's wheel. In this connection, it is significant that Mr. Bandaranaike has great doubts as to the success of the talks between the Indian and Ceylonese delegations. According to him, there had been a fundamental difference of opinion between India and Ceylon. According to reports, however, there had been a fundamental difference of opinion over the respective merits of Ceylonese and Indian English, but it appears that Sir G. S. Bajpai had the best of the argument. In his speech on the supplementary vote for the expenses of the

Indian Delegation's visit, Mr. Bandaranaike was plainly dissatisfied with the proposal to resume the talks. The disclosure of all the facts leading to the resumption of the talks, he said, was a matter of importance to the House and the country. He feared that the circumstances and conditions on which the talks were to be resumed might possibly result in a position that may be detrimental to Ceylon.

#### The Truth

IT is time that Mr. Bandaranaike realised the truth about his political programme. If there is anything detrimental to Ceylon, it is the pernicious programme he has been preaching. It would be a libel on his own followers to say that they approve of it. If they approved of it, they could not have understood all its implications. It is easy to rouse the ignorant masses in every part of the country with the cry of freedom and economic servitude. But no politician with any claim to statesmanship would dream of appealing to the passions of the mob at a time like this. There is, of course, much work to be done, many injustices to be remedied, many policies to be initiated for the benefit of the people. All this can be done without injustice to others and without rousing communal and racial passions. It is of course quite possible that the emissary in India is not an agent of Mr. Bandaranaike, but he is certainly preaching his message. Such speeches as those published elsewhere are bound to leave an unfortunate impression in the minds of those who listen to them. They show that at least a few of the politicians in Ceylon are utterly lacking in statesmanship. They show that the only thing they can talk about is race because they have nothing else to say. This regrettable feature of Ceylonese politics is bound to

cause grave misgivings in the minds of all those who are sincerely interested in the welfare of the people. Besides, no Government mindful of its duty during these critical times can fail to see the danger of allowing a campaign like this to continue.

#### It must Stop

IT is time that the Government stopped this campaign. There is no justification for it. The present system of government contains all the machinery needed for the relief of legitimate grievances. Being a British product it contains no provision for a *crup d'etat* on orthodox lines backed by the power of the mob. It has, no doubt, many defects which have been emphasised in the press and on the platform, but it can never be worked with any chance of success if politicians holding responsible positions, like Mr. Bandaranaike, press into their service racial theories as ridiculous and as unfounded as those of Hitler. The communities of this island have lived side by side and each has contributed its share to the common progress of the people. They are, thanks to the mischief done by irresponsible opportunists, divided by certain political differences, but, with plenty of goodwill and reasonableness on all sides, it is possible to settle these differences. Does all this underground propaganda, based on the idea of a master race, make any such settlement possible? It is obvious that the agitation has exceeded the limits of the law and the constitution. It has become as criminal as the foolish attempt recently made to discourage the island's war effort. The greatest need of the moment is for all the saner elements in all communities to get together and work for the common good. It looks as if someone has found a very effective way of preventing this,

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MONDAY, AUGUST 25, 1941

### JAFFNA'S DEBT TO MALAYA

WHILE THE TAMILS OF Jaffna have had their share in the development of the Malay Peninsula, they have also had their share of the prosperity which followed its development. As a correspondent does well to remind us, there was never an occasion on which money went from Jaffna to Malaya, but during the last seventy-five years there has been a steady flow of cash from Malaya to Jaffna. This has gone a great way towards raising the standard of living amongst our people and enabled them to avail themselves of opportunities for advancement lacking in former times. Thousands of our young men have found careers in the Malayan Public Service. Some have opened up large estates and achieved a measure of prosperous independence.

The war is now drawing closer to Malaya. Her towns and cities are within bombing range of the new Japanese bases in Indo-China. At any moment there may be a conflagration which will turn these beautiful towns and cities into scarred bricks and rubble. The moment is, therefore, opportune for the Tamils of Jaffna to remember their debt to Malaya and show their gratitude. We need hardly remind them that their assistance towards winning the war is as necessary as the great effort now being made by the British people and Empire. This assistance must be continued till the war is over. It is not going to be a short war. It will last many years; it will go on till victory is achieved. Our own sense of duty and an enlightened self-interest equally demand that whatever assistance we give must be given in the fullest measure.

It is true that, considering their means, the people of Jaffna have already done well in sending the money needed to present the British Government with a fighter plane. It is still more encouraging to hear that Ceylon Tamils in Malaya propose to present another fighter plane. We have no doubt they will succeed. During the last war, as a writer in the "Times of Ceylon" says, the Jaffna Tamils of Malaya presented an aeroplane called "Jaffna". This gift, small as it was, was greatly appreciated by the British Government and the Whitehall Gazette of March, 1920, said: "Such were the answers to all the flamboyant and self-possessed propaganda attempts of German professors. And more than this, when the Jaffna Tamil residents of the Malay States were asked whether they would rather give an observa-

tion plane which would be less costly, their anxiety to know whether this would actually cause destruction to the enemy and their insistence on paying the full sum for a first-class battle plane looked rather as though German propaganda had failed to convince even those who were not bound to the British flag by ties of birth, but came out in inverse ratio to what was expected."

Today German propaganda is no less insistent. We know what this propaganda means. It is only a twentieth-century version of the military philosophy of Clausewitz and the politics of Machiavelli. Colonel Maude, in his introduction to a translation of Clausewitz's book "On War" says that the book "reveals war stripped of all accessories, as the exercise of force for the attainment of a political object, unrestrained by any law save that of expediency, and thus gives the key to the interpretation of German political aims, past, present and future, which is unconditionally necessary for every student of the modern condition of Europe." The following passage from the book itself clearly shows that Hitler is only the lineal descendant of Clausewitz: "Philanthropists may easily imagine that there is a skilful method of overcoming and disorganising an enemy without causing great bloodshed, and that this is the proper theory of war. However plausible this may appear, it is an error which must be extirpated, for in such dangerous things as war the errors which spring from benevolence are just the worst." And the Germans have extirpated it throughout Europe. The British Empire is left alone to prevent this grim process from being repeated throughout Asia and Africa.

And lastly, the honour of the Tamils demands that all possible help should be given. The time has come for the Tamils of Jaffna to make a distinctive gift, however small, to the Government of the Malay States. The people of Madras have made a similar gift. Our debt is equally great. Malaya is the Eastern outpost of India and Ceylon. We depend on her for our defence in the event of war in the Far East. The Tamils will do well to ponder the following words from a letter written by a friend and correspondent who suggested this appeal to our people: "If, in times of stress, we are unable to fulfil our moral obligations towards friendly countries and also take measures to defend ourselves voluntarily, when we get self-government, I do not think we shall be able to discharge our duties and obligations as a State and thus continue to possess and enjoy Home Rule. Voluntary appreciation of moral values by a community or country is a great test of its qualification and its moral right to enjoy self-government."

## Notes & Comments

### How the Money Goes

THE unsatisfactory financial position of the Galle Municipal Council was the subject of an interesting discussion at the last meeting of the State Council. Mr. Bandaranaike disclosed that the Galle Municipal Council had decided to spend a sum of Rs. 1,000 to be given to "sufferers from a change of the weather." According to the Minister, the money was to be distributed by the ward members. There would be general agreement with Mr. Bandaranaike when he proceeded to characterise this as an "utterly unheard of and improper method of expenditure of funds of a local body." The framing of rules for the conduct of public men seems to be much easier than the expenditure of public money on sound and approved lines. Besides who are these people who are vaguely described as "sufferers from a change of the weather"? We know of more than one change of the weather and there are various kinds of suffering caused by these changes. One particular change is said to affect the mental balance of human beings including local bodies. For sheer originality, this precious item in the expenditure of the Galle Municipal Council would be hard to beat. Mr. Bandaranaike was quite right in saying that the Council had not only perpetrated an illegality but had also spent the money in a manner "which no administrative authority could approve." We are glad to note that it is proposed to introduce an amendment to the Ordinance to enable the Minister to bring such light-minded local bodies to their senses.

### The Village Committees

IF the Galle Municipal Council is bad enough, some of the Village Committees seem to be worse. The member for Gampaha referred to the loss of a considerable sum of money belonging to the Kanuwana Village Committee and wanted a Commission to be appointed to inquire into the matter. It appears that the Chairman of this Village Committee has resigned, that a part of the money has been recovered, and that the balance has been surcharged to the Chairman. Another Member mentioned the case of the Chairman of the Village Committee of Beliatta who, he alleged, had drawn about Rs. 3,000 from the Kacheheri without the knowledge of the Committee. Troubles like these, however, are by no means confined to the South. Some years ago there was similar trouble in connection with a Village Committee in the Jaffna Peninsula. The Government Agent, it is said, demanded that the culprit should be prosecuted. But, nothing happened. The ugly truth is that many of these Village Committees, both in the North and the South, are corrupt. Some time ago the Chairman of a Village Committee boasted in open Court, in the course of the evidence given by him, that he gave contracts to his nominees. It happens very often that members of these committees too get contracts, in the names of their nominees, of course, for work to be done in their respective areas. The voters can do much to put a stop to this regrettable state of affairs, but will they?

### Our White Elephant

THE latest report of the General Manager of the Ceylon Government Railways is a confession of despair. According to this report the expenditure over income is a little over four million rupees. It is obvious that this drain on the public revenue cannot be allowed to continue. There is no doubt that road transport affects the railway adversely, but what is the remedy? The only remedy one can see is to cut down the top-heavy staff and the number of train services instead of scrapping sections of the railway.

### Charter of World's Liberties

THE recent Anglo-American Declaration has been declared to be the charter of the world's liberties. The third clause is much more comprehensive than anything that has so far figured in the pronouncements of British statesmen. This clause is to the effect that the President of the United States and the Prime Minister, Mr. Churchill, "respect the right of all peoples to choose the form of Government under which they will live; and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them." Speaking with reference to this clause at a meeting in London, the Deputy Prime Minister, Mr. Attlee, saw in this declaration no suggestion that the freedom and social security for which we fight should be denied to any of the races of mankind. "We in the Labour Party," he said, "have always been conscious of the wrongs done by white races to races with darker skins. We have been glad to see how, with the passing of the years, the old conception of colonies as places inhabited by inferior people, whose function was only to serve and produce wealth for the benefit of other people, has made way for juster and nobler ideas." The only stumbling block will be those British politicians who were charmed by the racial arrogance of the Nazi philosophy and whose ideals about the coloured races do not quite tally with Mr. Attlee's.

### DEMOCRACY A FAILURE

#### What Responsibility Means

Addressing a largely attended meeting held under the auspices of the University Union, Bangalore, at the Sir Puttanna Chetty Town Hall on "Present Reforms in Mysore State", Mr. J. Mohamad Imam, Minister for Education (one of the two non-official Ministers nominated by His Highness from among the elected members of the Legislature) observed that the present constitution in Mysore was exactly the form of Government which could be called Responsible Government under the aegis of His Highness the Maharaja. The people were doubly safe under this system of government. On one side, the representatives of the people took care to see that the interests of the people were not affected by an autocratic Government. At the same time, His Highness the Maharaja, as the supreme Ruler, kept a vigilant eye that nothing was done to the prejudice of the people and that the powers of the majority were not misused to the detriment of the minorities. Everything ran under the aegis of His Highness.

Mr. Imam said that it had been contended that in Mysore a system of government directly appointed by and responsible to the majority party should be introduced thus following the British type of democracy. The cry for such a form of government was not an indigenous one. This form of government was sought to be introduced not because there was anything radically wrong in the present system of government. Nor could it be said with certainty that this change would tend to improve the happiness of the people. It cannot be said that the institution of democratic government based on the British type is the only test of progress. But, I may tell you that the conditions in the State of Mysore differ largely from those in British India. In a country ruled by foreigners, rights attract more attention than good government. Here we have to deal with a Ruler, a traditional monarch, who has always striven for the happiness of the people and those in enjoyment of good Government must be cautious before they submit themselves to any radical change."

# THE UNIVERSITY

## The Community of Learning

BY SWAMI VIPULANANDA  
(Special to the "Hindu Organ")

### III

AMONG the Romans a liberal education meant an education fit for a free man. Technical education was relegated to the background as only fit for slaves. The democratic institutions of ancient Greece presupposed in its citizens the capacity of clearly expressing ideas with a view to persuade an audience. The cultivation of oration was, therefore, considered to be the most important subject in the curricula of studies. The art of speaking demanded the art of reasoning and an encyclopaedic knowledge of subjects such as the languages, grammar, rhetoric and prosody, history, natural philosophy, metaphysics, ethics, aesthetics, psychology, economics, politics etc. In India philosophy and religious lore were classed under Para Vidya—the superior learning, which was in the hands of ascetics, Brahmins and Kshatriyas. Music under the name of Gandharva Veda, medicine under the name of Ayur-Veda, archery under the name of Dhanur-Veda and the Vedangas which included phonetics, grammar, astrology, etc were also pursued by the higher castes. Technical knowledge including the Fine Arts such as architecture, sculpture and painting were left to the artisan class who were of a lower caste. The conditions in China were also similar. Hu Shih, the Chinese historian, tells us that the celebrated painter Yen Li peng advised his own sons not to follow his art. 'Yen returning home said to his sons, "I have pursued the scholarly life ever since my boyhood. But I am now appreciated only through my paintings and am treated on the same level as the servants and hired labourers. I want you never to learn my art." Again in the Middle Ages in Europe learning was centred round theology and philosophy and was in the hands of monastic teachers. The same is true of Buddhist and Jain learning.

We have, of course, greatly revised the ancient conception and realize that the discipline of the natural sciences and the training of the hand and the eye to carry out minute searches into the realms of science does also go to build up character which is considered to be the *summum bonum* of a liberal education now, even as it was in the days of yore. We look for certain characteristics to be developed as a result of the mental discipline offered by higher education. Simple dignity, quiet understanding, depth of character, infinite courtesy, these are developed not merely by listening to lectures and passing examinations but more by human contact with teachers and fellow-students in the lecture-hall, the playing-fields, the library and the laboratory. Culture manifests its fulfilment in a mature mind, a ripened character, a sense of mastery and fulfilment, a higher integration of one's powers in a social personality, larger capacity

for intellectual interests and emotional enjoyments. True learning is calculated to produce all these results. We, Tamil Hindus and Sinhalese Buddhists, are a very ancient people. We inherit a culture second to none in the world and it is worth while for us, on the eve of legislating for a University, to direct our attention to our own past and see how our forefathers tackled similar problems. We may not slavishly imitate the past, for we know that the world has gone ahead; at the same time we should not forget the fact that the past has many lessons for the present.

In the pre-Buddhistic ages in India, Sanskrit was the medium of cultural contact. It continues to be so up to the present day. Besides our eighteen Universities, there are in India a few more institutions of a university status which do not possess a charter but are nevertheless powerful influences in the cultural life of the country. One of them is the Gurukula at Hardwar, Saharanpur Dt, founded by Swami Shradhanandaji, the late lamented leader of the Arya Samaj. Sanskrit which is a dead language elsewhere is a living tongue within the portals of his centre of learning. The students hear lectures in Sanskrit, enact plays, carry on discussions and write original compositions in prose and in verse. Dr. Rabindranath Tagore of revered memory delivered the last convocation address of the Gurukula University. In the course of his address the poet said: 'The love of man has its own hunger for knowing. Even if we lack this concerning our fellow beings in India, except in our political protestations, at least love of knowledge for its own sake could have brought us close to each other. But there also we have failed and suffered. For weakness of knowledge is the foundation of weakness of power. Until India becomes fully distinct in our mind, we can never grin at its truth; where truth is imperfect, love can never have its full sway. The best function of our educational centres is to help us to know ourselves, and then along with it their other mission will be fulfilled which is to inspire us to give ourselves "To know ourselves", and "to give ourselves" do, indeed, sum up the whole process, the end and purpose of all education, both religious and secular. All knowledge is ultimately self-knowledge and all virtues have their culmination in willing self-surrender, that leads to self-realization. Self-knowledge in another sense is the knowledge of the past, the present and the future of our collective life.'

From the time Bhagavan Buddha preached the Dhamma, India became the cultural centre of all Asia. Pali which contained the sacred teachings was wide-

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## Poet or Politician?

### The Man who Gaoled "Gandy"

(By Lanka)

Madras,  
15th August 1941.

DID Rabindranath Tagore express his innermost feeling as an Indian when he wrote that last letter of his in answer to the good old Miss Rathbone, as almost Indians believe, or did his mental torture force him into that violence of retort to sharp criticism, as some Englishmen affect to believe? It were foolish to enter into a discussion of this difference of conception, but it could be said that the late poet never spared anyone when he felt like giving a bit of his mind. Mr. Gandhi has had many an occasion when he got a severe trouncing from Gurudev. Tagore was never a serious politician, and on more than one occasion when he jumped into politics in poetic precipitancy he offended quite a number of friends and showed himself to be fickle. The world's estimate of the man is singularly appreciative. In this connection I may recall the estimate of Tagore given by the writer of *Obiter Dicta* (alas, no more) in these columns, some years ago, when the poet visited Jaffna. Himself a writer of good prose and verse in his day, that writer had formed a sad impression of Tagore in Jaffna and wrote that from the visit emerged the fact that the poet was "a much over-rated individual." No doubt in his later days Tagore gave some the impression that he was petulant and over-weening in some of his dealings with people.

### The Blunderbuss Lord

ANOTHER personality connected with India in large measure in the last twenty years whose death is a loss is Lord Willingdon. With a Liberal stamp he served in India under Liberal, Conservative, Coalition and Labour governments with the same pliance and ease, Dyarchy, which as a party politician he had condemned, he helped to work in Madras to complete satisfaction of government. Of Mr. Gandhi he had a wholesale dread and almost always avoided his approach as if to make one think that he could not hold his own once he allowed himself to discuss the political situation with "Gandy." When Lord Irwin (now Halifax) tried exploration of all avenues to peace in India by numerous interviews with Mr. Gandhi the British element in the ruling machine felt that Lord Irwin was going crazy, and from far-away Canada Lord Willingdon, in an after-dinner speech, stated that he had known "Gandy" through and through in Bombay and quite a lot of things about him but that he should not as a responsible head tell it all. All the same he said he had some ideas of how to tackle him and his movement. So when he got the opportunity as Viceroy he proceeded to devastate the movement by blunderbuss methods in which the Civil Service joined with glee, and he claimed to have established peace on the land and defeat for civil resistance and satyagraha. Soon the truth was out "Gandy" lived to celebrate victories.

That expansion of the Viceroy's Executive Council which was stated

## INDO-CYLON RELATIONS

### PROPAGANDA IN INDIA

### WHY TAMILS ARE NOT WANTED

THE following report of Mr. Samaranyake's speech is from a Correspondent who is a distinguished educationist.

THE Correspondent says: "Mr. Samaranyake has delivered speeches in almost all the North Indian cities. He claims to be the leader of a political party in Ceylon and wears the badge of a closed fist. He evidently believes that the Ministers will make concessions to Indians and that his opportunity to rise to power will come then. He hopes to replace Jayatilaka and Co. His programme is purely racial."

### A Political Conspiracy?

Addressing the students and the staff of the Hindu University on the fifth August, Mr. J. F. Samaranyake observed that north-Indians should refrain from espousing the cause of Indians in Ceylon as those Indians were from the south. Gandhi, Jawaharlal, and others who talk of the cultural and racial bonds between India and Ceylon, forget that those bonds exist only between North India and Ceylon. North Indians and Sinhalese are Aryans, but the Indians in Ceylon are Dravidians. The history of Ceylon shows that Sinhalese have always

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to have marked another milestone in the progress of India towards self-government has not evoked enthusiasm in the way its creators expected. Look at what a sober journal like the Hindu said about it: "Far from falling opposition inside the country, it is bound to increase bitterness and discontent a hundred times by demonstrating once again the Britisher's unbest genius for sowing dissension and manoeuvring for position in the eternal game of breaking to the heart promises made to the ear."

At least one Muslim League, that of Raipur, has thought it wise to abandon the name Pakistan and use Darul Islam instead to express their two-nation theory of the governance of India. At all times are the cause of strife and not the ideas. Anyway, let us see whether Mr. Jinnah accepts the change.

ONE by one the Congress leaders of note who went to jail for Satyagrahs are returning after doing time and are receiving welcome after their own importance and worth, though some of the chiefest of them are still in. In the early days of trial and imprisonment in this movement newspapers reported the events in fantastic terms. For instance when Mr. Asaf Ali of Delhi was sentenced it was said that "he was received at the jail gate by the Superintendent." When the Police Officer went to arrest Sardar Vallabhbhai Patel he asked his charge to enjoy another half hour's sleep!

# THE ELEMENTS OF SAIVA SIDDHANTAM

## SIDDHIYAR—AN INTRODUCTION

(By a Science Graduate)

### IV. 'Adwaitam' and God's Omnipresence

(Continued from our issue of 18-8-41)

Saiva Siddhantam or Adwaitam proper (Sutta-Adwaitam) rejects all these interpretations and holds that the prefix 'a' in adwaitam does not negative the positive existence of one or other of the two (Dwaitam) for, if it were to negative the existence of the 'one', it would equally well negative the existence of the 'other', and both being negated we shall be landed in Nihilism. Again, if we can take it as meaning Ekam (or monism) we might equally well take it as meaning more than two. The word Anekam (அநேகம்), for instance, does not mean 'none' but indicates 'many' (more than one). The other view of மறதலை (antonymous sense) is equally untenable as if the one (God) and the second (soul) are entirely separate it would be derogatory to God's all pervasiveness and we shall be predicating சுதந்திரம் (independence) to the soul, which is contrary to both Sruti and Anubhavam (Revelation and experience). The fact is, we have it on the authority of a no mean scholar of Tamil and Sanskrit (—we mean Siva Gnana Muniver—) that when the negative particle is prefixed to the numeral in common language it does not mean இல்லாமல் or அபாவம் (negative sense) neither does it mean மறதலை (antonymous sense) but it is used in what is called the அந்நமய் பொருள் or அல்ல (non-dual) sense. In Irupah Irupathu, this is spoken of as ஒன்றாகாமல் இரண்டாகாமல் ஒன்றிரண்டுமும் இன்றாகாமல் (not one nor two nor neither). From this it is not to be understood that it is something 'Anirva-chaniyam' (அநிர்வசனியம்). Not at all. All this language is used to shew that the relation is such that it could not be easily postulated in words. As we stated above, the relationship can perhaps be better imagined than described. And in these realms of Metaphysics, unless and until it comes to a matter of realization, we cannot expect much more than a clear conception, with the mind's eye, of these abstruse points. If there is only One Absolute, the very idea of duality is impossible. The word Adwaitam implies the existence of two things and does not negative the reality or existence of one of the two. It simply postulates a relationship between the two.

In this connection, we might as well compare the definition of another word having the same prefix 'a' given by the Ekanmavadies who will not accept any meaning of 'Adwaitam' other than 'Ekam' or absolute Oneness (monism). In discussing the term 'Avidya' they say: "It is not a mere negative of 'Vidya', since the mere absence of Vidya cannot act as the veil of the self. The negative prefix 'a' in Avidya implies only that the thing denoted by the word is something opposed to or other than Vidya,—as in 'Amitra' (non-friend) and 'Adharma' (demerit),—not that it is the mere absence of Vidya" (commentary of Taittiriya Upanishad by Sankarachariya, &c. translated into English by a Mahadeva Sastri of Mysore, Part III, page 373).

Siva Gnana Muniver differentiates between two kinds of relationship. One is the relationship between a substance and its attribute (Guni and Gunata). Here there is no difference whatever in substance between the two. This is called 'Tatatmiya' union (தாதாமிய சம்பந்தம்). The other is a relationship between two things which though different in substance are so united that a sort of complete identity is perceived between the two. This is what is called 'Atwaita' union (அதவைத சம்பந்தம்). The relationship between Siva and Sakti is Tatanmivam while that between Siva and Atma (soul) is Adwaitam.

God we say is omnipresent or all pervasive (சர்வ விபரபகம்). He is infinite in space. The objective phenomena around us we find have a limited existence in space. They have a certain length and breadth and are bounded by other things. Unlike these God has no limit either longitudinally or latitudinally or in any other way and is unbounded. He soaks through and through everything and all space. Similarly He is infinite in time. He is Anadi (or beginningless) and Anantham (or endless). He is eternal (தேதம்) as opposed to the world which is not eternal in as much as it undergoes change. It is an axiomatic truth that whatever changes cannot be eternal, though the basic principle underlying it may be so. The thing itself is not eternal for, we find that it is produced at one moment, exists for a time and then it is found to decay or disappear. Unlike 'Prapancham', the Supreme One is without a beginning or end. He exists for all time. Thus we see that God is infinite both in place and in time. (To be continued)

### DAY OF PRAYER

His Excellency the Governor has received a telegram from the Secretary of State for the Colonies to the effect that it is the desire of His Majesty the King that Sunday, the 7th September being the Sunday following the second anniversary of the outbreak of the war, should be observed as a day of national prayer.

The participation of all religious bodies of every creed or denomination in the Island is invited in implementing His Majesty's desire.

His Excellency joins with the Minister of Home Affairs in commending the observance of the 7th September as a day of national prayer and in hoping that opportunity will be provided for persons of all religions to take part in it.

—(Press Communiqué)

### LETTERS TO THE EDITOR.

#### Openings in Malaya

Sir,— A great many boys in Malaya have no higher ambition than to enter Government service, because they are told Government jobs are safe, easy and pensionable. But it would be better for boys to be more enterprising by seeking other avenues of employment instead of rushing into an already crowded field.

Nothing is safe and certain in life. Instead of being yoked to a system which slowly grinds away enterprise and makes a man an automaton, they should strike out into other fields where initiative and ability can win quicker benefits. There is much room for Ceylonese youths in this country in lines other than clerical services. It is high time for the Ceylonese lads to take up to trade, commerce, industry and agriculture rather than to leave their country of adoption or birth and return to their fatherland. Our country of origin, viz. Ceylon is overcrowded and it is worse with Jaffna. So it is wrong to return to our country and thereby add to the unemployment over there. Dear Mr. Editor, may I remind you of our grandma's saying, "தந்தைகடல் குடியும் திராவிட தேசம்"

It is better to creep out of our peninsula and expand in neighbouring and foreign countries than to crowd there.

Yours etc,

V. NADARAJA.

No. 35 F. J. Nyit Tse Street, Palim, Ipoh, 9-8-41.

#### Thirugnana Sambantha Vidyalyaya, Chunnakam

Sir,—The abovenamed school was founded by the late Muhandiram P. Narayanar in 1934 and with much of his effort to satisfy the education code he got it registered as a grant-in-aid school in 1935.

Since his death the school is in want of a suitable manager, and there is not a single substitute for him. The heirs to the school also have not taken any step as to the management of the school.

I therefore suggest that they should not object to the management by an efficient committee to be appointed by the public to run the school smoothly.

Yours truly,  
S. RAJAH.

Chunnakam,  
17-1-41.

### VACANT

Several posts of Sub-Inspector of Co-operative Societies in the Northern Division (Jaffna). Salary:—An allowance of Rs. 40 per mensem during period of training (normally 6 months); thereafter salary on scale Rs. 600-60-1,200 per annum with efficiency bars before Rs. 720 and Rs. 900.

The appointment will be non-pensionable and terminable at 3 months notice. Selected candidates will be required to contribute at least 5 per cent of their salary to a Provident Fund. Leave as for Government Servants of corresponding salary. Only candidates with a sound working knowledge of Tamil, who are between the ages of 21 and 26 years and have passed at least the Cambridge Senior or equivalent examination need apply. Proficiency

### Indo-Ceylon Relations

(Continued from page 3)

hated Tamils. The chettiers, for example, struck the speaker as "pathological specimens of humanity". At present, the non-Aryan elements in Ceylon are negligible; but, if Indians gain rights, the political equilibrium will be upset. The present move, therefore, is against Indians only.

The low standard of living maintained by the Tamil is another reason why his presence in the island is a standing menace to the Sinhalese. The Sinhalese have adapted European dress and habits, but the Tamil lives in the old primitive way. A Tamil meal costs only 15 cents but a Sinhalese meal costs 50. The Tamil is willing to work more, his work is more honest, and he is content with low wages. That is why even Malaya is driving him out. Only legislation can protect the Sinhalese. Even Sinhalese leaders who publicly proclaim that Sinhalese should be preferred appoint only Tamils.

For some years Ceylon has been passing ordinances to remove Indians, but now the Government of India is causing obstruction. At the forthcoming conference if Ceylon gives concessions to Indians, the present ministers will be defeated at the elections. The ministers are anxious to remain in office. So they will be forced to go ahead with legislation to drive out Indians. Besides, the Sinhalese are not the people to remain non-violent. Riots and murders are so common among them that Colombo is known as the "Chicago of the East". If legislation is hindered, the Sinhalese may even resort to other methods, possibly riots.

Answering questions put by students, the speaker said that Ceylon's prosperity was built almost wholly by Indians, that Ceylon still needs Indians to do such work as Sinhalese are unwilling to do, that Ceylon will repatriate workers as soon as their usefulness is over, and that from time to time solemn assurances to Indians were given and broken. But he held that the Sinhalese should follow Machiavelli and ignore moral considerations like gratitude and consistency.

Dr. Menon, who presided, said that Sinhalese politicians were either ignorant of economics or they were playing upon the ignorance of the masses in their scramble for power.

ency in accounts will be a recommendation.

Applications close on September 15, 1941. They should be made, by letter only, to the Hony Secretary, Northern Division Co-operative Federation before, the last mentioned date.

Copies of at least 3 recent testimonials, one of which should be from the School in which the candidate received the major part of his education, should be sent with the application. Candidates should, in their application, declare whether they have previously applied for employment in the Department and, if so, with what result.

Canvassing in any form will be a disqualification.

C. ARULAMBALAM,  
Hony Secretary,

Northern Division Co-operative Federation Ltd.

Co-operative Federation Office,  
Jaffna, 22-8-41.

(Mis. 89. 25-8-41).

## SIDE LIGHTS AND LIGHT SIDES

(By Squint Eye)

Informed circles deny the rumour that Mr. Churchill has been asked to write his name as Winston, for the duration.

He must have refused, for it is a ready Winston.

Other informed circles state that Mr. Roosevelt's name should be pronounced as Roos a ve't.

Hitler, Mussolini, Konoye, and even Stalin are said to be grieved that there is no V in their names which they can emphasise or put in capitals.

Why did they leave bright Banda out of the Ceylon group to meet the Indian delegation?

The Ministry of Supply received over fifty thousand inventions and ideas for waging the war of which only one in four hundred likely was to help in winning the war.

These must have come after Greece and Crete.

The Turks are said to be pleased at the establishment of British authority in Syria because they have now become neighbours of the British Ally.

Turkey has always placed faith in their Allah and Ally.

After the lapse of a hundred years Burma revived the Ploughing Ceremony by the Premier with a golden plough harnessed to a pair of decorated oxen stepping into knee-deep water and ploughing a field for a few minutes.

I am old enough to remember the days when our fathers took the plough in this land of labour. Today we will say that if we can get a golden plough there will be no need to plough any more.

Reuter's military writer said the other day that the Russians are "not leaving anything behind", in their withdrawal according to plan.

That seems to fit in with the German claim that the Nazis are carrying everything before them.

The Russian C-in-C of the Central Front appealed to the population to wreak merciless, complete and continuous vengeance on the enemy.

In Russia V is for Vengeance. Victory if possible, Vengeance if necessary.

The Indian Viceroy in one of his speeches says that he hopes for the day when, having started the V for Victory campaign, they would be able to spell out that word to the last letter.

When they come to the last letter some people may be assailed by the interrogative.

The British Minister of Aircraft Production has stated that soon raids like those the Luftwaffe had made on London would be child's play compared with the R. A. F. attacks on Germany.

Almost every child now has toys for play of war weapons.

After one of the longest and heaviest bombardments of the German-occupied Channel ports it was found that the noise drowned German

## Tamil Play by Royal Preparatory Children

(From a Correspondent)

That a child thinks freely, acts spontaneously, and finds his fullest self expression through the medium of its vernacular was the irresistible conclusion of those who witnessed a playlet staged in Tamil, by the Royal Preparatory children, in the Government Training College Hall just before the School closed for their recess after the second term.

The historical background of the playlet and the eastern setting added to the excellence of the performance.

The main theme was how from birth to boyhood it became necessary for Pandukabhaya the King and builder of Ancient Anuradhapura to grow up in a commoner's home, in order to escape the wrath of the maternal uncles, who saw in him an invincible rival to the throne. The seven maternal uncles Abhaya, Tissa, Vitaka, etc. were grand nephews of the great Vijaya, and Sithra Devi was their only sister. A great seer had predicted in the Royal Court that Sithra Devi would beget a son who would overthrow the uncles and become king of Lanka. The uncles placed the Royal maternity room under guard to enable them to do away with the babe, if it were a male child. Sithra Devi's lady-in-waiting Vasanthamala, however, foiled the attempt by cleverly arranging to substitute a commoner's female child for the Royal babe. Pandukabhaya who later became king of Lanka.

The children who took part seemed to feel so quite at home on the stage, as if the entire arrangements were got up to prove that stage fright is a peculiar affliction of grown-ups and not those of tender years.

The feeling with which the children acted their parts and the ease and freedom of their self-expression could have been achieved to that degree only in the vernacular.

This year's performance is a new departure and is understood to be due to the initiative of the Principal Mr. H. S. Perera, and the Lady Supervisor, Mrs. Key and the energy, enthusiasm and understanding of child psychology of Mrs. Wanniaratchy the Class Teacher.

### TOWN PROPERTY FOR IMMEDIATE SALE

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C/o The Manager, Hindu Organ, Jaffna

(Misc 9), 25-8-49 41)

Aircraft fire and rocked houses on the British side of the Channel, and compelled some people in a British coastal town to run into shelters under the impression that their town was being raided.

It is hoped that Germans won't know about this.

Commenting on the propaganda use of Britain's war effort an Indian paper thinks that truth must be dressed as alluringly as Hitler dresses his evil doctrines, to awaken enthusiasm.

Truth in falsehood's garb?

## The University

(Continued from page 3)

ly studied and the languages spoken by the people became also vehicles of culture. In Tamil-land, tradition tells us that there were centres of learning even before the Aryan contact but the vast literature that the language now possesses is post-Buddhistic; some poems in the Sangam anthologies and the *Tolkappiyam* are said to be pre-Buddhistic; Madura and Kanchi became great centres of learning and exerted their cultural influence for about a thousand years from the third century B.C. to the seventh century A.D. In deplored over the ruins of the old but neglected university of Madura a French scholar says, 'Madura, the capital of the ancient kingdom described by Ptolemy under the name of *Regio Pandionis*, Madura the town of science and of colleges of philosophy, Madura which was visited by savants from all parts of India, and which at an epoch when Europe was plunged in the most abject barbarism, flourished among the cities with its professors and literary men, Madura, which was such a centre of enlightenment that it shone like the beacon-light of India, is today only a mass of ruins hardly peopled, unfrequented by philosophers and literary men and whose professorial colleges no more disseminate instruction all over India?' (Quoted in the *Brahmavadin*) Rev. Fr. Beschi, the Italian Jesuit priest and profound Tamil scholar has expressed similar sentiments concerning Madura. In Beschi's days Madura as a centre of learning exerted a living influence on all Tamil-land. This it does even today to a limited extent. The scholars of Madura are respected by the universities and even by the Ceylon Government. If a literary work in Tamil is approved for publication by the Madura Tamil Sangam it carries an *imprimatur* respected by Tamil scholars in all countries. In the heyday of its glory in the early centuries of the Christian era Madura had a Sanskrit College in close proximity to its famous Tamil College. Jain and Buddhist monks were counted among the members of both colleges. A good deal of translation work was also done.

The Chinese traveller Huen Tsung speaks of Kanchi (Conjeevaram) as a great centre of Sanskrit learning and the headquarters.

(Continued on page 6)

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P. Nadarajah.

Consult, DR. K. T. MANGALAM R.I.M.P., (Madras), M.S.V.S. Member Chundikuli, Jaffna.

(Q. 82 7-8-41) 41)

## NEWS IN BRIEF

### Personal

Mr. S. Sivapatha Sundaram who had been the Assistant Editor of the 'Telakesari' Tamil weekly has resigned his post, we understand, and is proceeding to Colombo to take up Law.

### Rabindranath Tagore

An extraordinary General Meeting of the Pongudativu Village Progressive Association was held in the Sithivinayaga vidyalali Hall on Tuesday the 12th August 1911 at 7 p.m. to mourn the loss the country has sustained by the passing away of Dr. Rabindranath Tagore. The President, Mr. I. Kandiah, presided. Mr. V. Karthigesu spoke on the life, work and the greatness of the great Poet. At the end, a resolution of condolence was passed, all standing, and a copy of the resolution was sent to the Poet's son Sjt. Ratindranath Tagore, at Shantiniketan.

### Vivekananda Ashrama, Kuala Lumpur

The Thirty-seventh Annual Report of the Vivekananda Ashrama, Kuala Lumpur, presented at the annual general meeting records the activities of the Ashrama which conducts a Tamil School, a Reading Room and Library and religious classes for Hindu children.

The officers of the Education Department including the Adviser on Education, Malay States, and others who visited the School have recorded their appreciation on the efficiency and standard of discipline maintained in the school.

### Athletic Meet

The Northern Province Junior Secondary Schools Athletic meet run under the auspices of the N. P. T. A. came off on the 8th and 9th inst on the Central College grounds. Nine schools participated. The Tellippalai Mahajana English School won the Fr. Long's Challenge Cup for the second year in succession with 77 points. Vydeeswara Vidyalayam came off second with 30 points, while Uduvil Mann's School was placed third with 23 points. Individual championships were as follows:-

Seniors: M. M. Rkandu (Uduvil Mann's School).

Intermediates: K. Nadarajah (Mahajana Eng. School)

Juniors: E. Sivasothy (Mahajana Eng. School).

Dr. (Miss) E. M. Thillaiyampalam distributed the prizes. Mr. S. H. Eatinpanayagam, President, N. P. T. A. presided at the prize distribution and Mr. I. P. Thurai-ratnam, Chairman, Organising Committee, thanked all those who contributed to the success of the meet.

### PERSONAL

Dr. G. S. Sinnathamby, Visiting Surgeon, General Hospital, Colombo, and Mrs. Sinnathamby are on a short holiday and will be staying at Old Castle, Kopya till the 5th September. (Misc 91 25-8-41)

### OBITUARY

MR. C. VATHALINGAM

The death occurred at 'Lakshmi Pathi', Anaicottai, Manipay, of Mr. C. Vathalingam, father of Mr. V. Chuntharanpillai, Postmaster, Kaduganawa, and of the late Mr. V. Sivaguru, Maniagar, Chavakachcheri (Thenmarachy) on Thursday the 21st instant.

The remains were cremated on the following day at the Anaicottai Crematorium. (con.)

## The University

(Continued from page 5)

of Buddhism in South India. Later on Kanchi became a centre of Vaishnavite learning. Even today the city has a reputation for scholarship. From very early times Kashi (Benares) has been the seat of religious and secular learning for all India. Today the Hindu University with its vast halls of learning combines modern culture with the ancient and is ably administered by its Vice-Chancellor Sir S. Radhakrishnan, scholar and philosopher of international repute.

In ancient times Takshasila (Taxila) was one of the reputed seats of Brahmanic learning. Vikramasila founded by one of the Pala kings was another great seat of learning. Mithila was for a long time the famous seat of Nyaya philosophy until Navdvipa in Bengal, the birth place of Sri Chaitanya, came into prominence. Nalanda, popularly known as Dharmaganja, was a great seat of Buddhist learning. Dr. R. C. Dutt in his *History of Civilization in Ancient India* says 'Dr. Ferguson justly remarks that what Cluney and Clairvaux were to France in the Middle Ages, Nalanda was to Central India, the depository of true learning, the centre from which it spread over to other lands'. The courts of kings and emperors such as Janaka of old, Asoka, Samudragupta, Vikramaditya, Bhoja, Harsha and others in the north, the Pandya, Chola, Chera (Kerala) kings of the south and in later days of the kings of Vijayanagar, Mysore and Tanjore were also great centres of learning. The literary works of the scholars of these royal courts have come down to us and are treasured among our precious literary heritage. The royal house which ruled over North Ceylon with Nallur as capital fostered learning in all its branches. Some of the princes and kings such as Arasakesari, Pararajasekharan, and Sekharajasekharan are the authors of standard works which have come down to us.

I would like to speak of the Sinhalese Buddhist scholars, both among the clergy and the laity and also of the wise kings of Ceylon who busied themselves not only in building tanks to provide food for their people but also in writing literary works to give them intellectual sustenance; my ignorance of the Sinhalese language prevents me from straying further into the subject. As far as it was possible for me to study Buddhism in translations,-- none will deny that there is a great amount of literature available in translations.--I am convinced of the fact that the history of Asia is the history of Buddhism 'Asia is one' said Kakasu Okakura, the great Japanese scholar. This unity of Asia was achieved by the Buddhist missionaries who carried the Dhamma crossing the snow-clad peaks of the Himalayas and voyaging in high seas. In my next article I hope to touch upon the cultural synthesis of Asia.

### Order Nisi

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction No. 985

In the matter of the Intestate estate of the late Manoharamma wife of Thambiah Thirunavukkarasu

of Kokkuvil  
Thambiah Thirunavukkarasu of  
Kokkuvil

Deceased  
Petitioner.

vs.

1. Selvarany daughter of Thambiah Thirunavukkarasu
2. Thirunavukkarasu Thiruchelvam
3. Thambiah R. Hariachandra all presently of No. 39, 43rd Lane, Wellawattai

Respondents.

This matter of the petition of the abovenamed Petitioner praying that the abovenamed 3rd Respondent be appointed guardian-ad-litem over the minors the abovenamed 1st and 2nd 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 7th February 1941 in the presence of Mr. V. K. Goanasundaram Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner

It is ordered that the abovenamed 3rd Respondent be appointed guardian-ad-litem over the minors the abovenamed 1st & 2nd Respondents and that Letters of Administration to the estate of the abovenamed deceased be granted to the petitioner, unless the abovenamed Respondents appear before this Court on the 12th March 1941 and show sufficient cause to the satisfaction of this court to the contrary.

This 2nd February 1941

(Sgd.) C. Coomaraswamy  
District Judge.

16-7-41

Extended for 27-8-41

Sd. C. C.

D. J.

(O. 30. 25 8-41 & 28-8-41)

### Order Nisi

IN THE DISTRICT COURT  
OF JAFFNA

(Held at Point Pedro)

Testamentary Jurisdiction  
No. 160/PT.

In the matter of the Estate of the late Pakkiam wife of Sabapathipillai Kanagasooriam of Puloly West

Deceased  
K. Arumugam Velupillai of Puloly West  
Petitioner.

1. K. Arumugam Sabaratnam of Puloly West
2. Kasipillai SivaColontha of do
3. wife Thangamma
4. Thedchanamoorthy Somasuntharam of Do.
5. wife Rajamany of Do.

minor 6. Somasuntharam Tharmalingham a minor by his Guardian-ad-litem the 4th Respondent

Respondents.

This matter of the petition of the abovenamed petitioner praying that the 4th Respondent be appointed Guardian-ad-litem over the 6th minor Respondent and that Letters of Administration to the estate of the abovenamed deceased be issued to him coming on for disposal before Simon Rodrigo Esquire Additional District Judge on the 24th day of July 1941 in the presence of Messrs Kandaiya and Mailvaganam Proctors on the part of the Petitioner and the affidavit of the petitioner dated the 18th day of July 1941 having been read, it is ordered that the 4th Respondent be appointed Guardian-ad-litem over the 6th minor Respondent and that the Petitioner be declared administrator of the estate of the said Pakkiam wife of Sabapathipillai Kanagasooriam and that Letters of Administration be issued to him accordingly unless the respondents or any other person shall on or before the 7th day of August 1941 show sufficient cause to the satisfaction of this Court to the contrary.

This 24th day of July 1941.

Sgd. S. RODRIGO,  
Additional District Judge.

7th August 1941

Extended and issued for 6-9 41.

Sgd. S. Rodrigo.

A. D. J.

(O. 29. 25 & 28-8 41)

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