

# THE Hindu Organ.

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## Non-Political Basis of Co-operation

### British Precedents

THERE is always safety in precedents—but not quite always. The danger to us in Ceylon lies mostly in borrowing precedents evolved in other countries and in other circumstances and in trying to conform to them regardless of all other considerations. Every nation in Europe has created for itself a system of Government that suits it best. This does not mean that no country can benefit by the political experience and beliefs of another. The political experiences and beliefs of one country must inevitably influence human thought in other countries. In this sense, the ideas of the French Revolution and the principles of British politics have exercised a profound influence not only on the peoples of neighbouring lands but also throughout the world. The more fundamental of these ideas and principles must for ever be among the common treasures of humanity. But, the technique must necessarily differ according to the conditions prevailing in each country and the genius of its people. In Ceylon we have undoubtedly made the mistake of confusing principle with technique, and the result has not been entirely satisfactory. We have tried to evolve a party system where no party in fact exists. We have done our best to imitate the British political parties, each owing allegiance to its own particular political faith and machinery. The British system is ideal, but it depends for its success on the political intelligence and ability of the electorate as a whole. Such intelligence and ability must have been built up in the course of a long and unbroken political tradition.

### What is Wrong With Ceylon

IN Ceylon we have intelligence, but not political intelligence; ability, but not political ability. Our political tradition is very recent. It is high time that we faced these facts. Have we built up a party system on the British model? We have only succeeded in building up communal caucuses. Are there any party programmes? There are any number

### Old Ideas of Party System Must Go

## Ceylon Must Save Herself In Her Own Way

(By the Editor)

of communal programmes but nothing to be identified with any party. And yet we don't mind discussing the Eight-Point Declaration and what not. Even the present Ministry, founded strictly on communal principles, shows definite signs of political cleavage in its ranks. The leaders will do well to note that the case of Mr. Bandaranaike is by no means singular and is not likely to be the last. Such difficulties are bound to arise when a Ministry is formed with the avowed object of preserving communal, in preference to national, solidarity. One fatal objection to the British party system as a remedy for all these difficulties is that our politics are not national but entirely and wholeheartedly communal. It is a vicious circle in which Sir D. B. Jayatilleke and his colleagues have been travelling these many years and they are ever coming back to the point from where they started. But this unfortunate experience is not confined to the Ministers alone. Everywhere, even in the North, there is a feeling that mistakes have been made, and that, while each community stands by its own political programme, it must at the same time co-operate with others in solving the problems of administration. Such co-operation would be impossible if, on the other hand, the leaders in power insisted on adherence to their own political faith as an indispensable qualification. It would be always possible to obtain such adherence from a few Quislings in every community, but this will never bring about the whole-hearted co-operation of a community.

### The Real Question

THE real question before us is whether, in a country like ours politically divided on communal lines and likely to remain so divided for some

time, we are serving the best interests of the people as a whole by insisting on giving the Board of Ministers a definite political and, ergo communal complexion. It seems to us that this is a matter that deserves very careful consideration at the hands of all thinking men, more especially those who are in a position to influence the course of events in every community. In other words, does not past experience impress on us the necessity for keeping politics and administration apart, and to prevent the Board of Ministers from degenerating into a political and communal junta deprived of all that is best in the brains and character of every community? Are character, knowledge, and culture so plentiful in this island that we can afford to content ourselves with the slender intellectual and moral resources of one community?

### Co-operation Possible

RECENTLY, Mr. D. S. Senanayake visited the Northern Province, and his speeches showed his appreciation of the extent to which the Tamils of the North were prepared to co-operate with him in his great work for the regeneration of Ceylon. Mr. Senanayake has been compared to the great King, Parakrama Bahu, and there is a good deal of truth and justice in the tribute. For the first time in the modern history of the island, the Minister of Agriculture and Lands is trying to give us a national occupation—something which will make us and our children less dependent on the Public Service, the learned professions and other avenues of equally genteel employment. There are others in the Ministry who are genuinely anxious to give the island a chance in the field of industrial and social progress. In all these

directions the active co-operation of the leaders of other communities is needed, but how is this co-operation possible if the Ministry is reserved for the members of one community? Sir D. B. Jayatilleke must see that under present circumstances there is no basis for this co-operation, since the only basis that exists is of a political or communal character. This basis must be changed. The only basis we can think of is neither political nor communal: it is the basis provided by an identity of interests divorced from all ideas of political or communal advancement.

### A Valuable Lesson

A very valuable lesson is afforded, in this connection, by the recent division in the State Council over the motion by the Member for Dumbara to suspend the Standing Orders to enable him to move the following motion: "That in view of the proposed resumption of negotiations between India and Ceylon, this House demands that the circumstances leading up to it and the conditions and basis of discussions, if any, should be fully disclosed to the State Council before the said discussions are resumed." Mr. Bandaranaike and his nine friends voted for, and others, twenty-four in number, including Sinhalese, Tamils, Europeans, and Muslims voted against this egregious motion the object of which was undoubtedly to spike the guns of the Ceylon Delegation in advance. The House divided strictly on the merits of the question before it. The only division on personal and party lines was among the Ministerialists themselves. The lesson deserves to be remembered. A racial or communal programme can only be of a transitory character. In the face of an accumulation of common interests that require constant protection and advancement, communal and racial issues are bound to recede gradually into the background, but, at the same time, any attempt to ignore these issues and to seek refuge in Communal Ministries must, of necessity, keep these issues alive. A compromise is necessary and the only possible compromise is to call a truce to political controversy and secure the co-operation of all communities in the government of the island.





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MONDAY, SEPTEMBER 1, 1941

### THE TWO VOICES

IT IS GENERALLY AGREED that British diplomacy has been a failure. Before the war this failure was all the more glaring and inexcusable. The cause was not far to seek: the British Government spoke to the rest of the world, not in one voice, but in two voices—one the voice of the nation that loved freedom through the centuries as its most precious heritage and the other that of a clique which claimed a species of divine right to rule over others and to determine their mode of life and government. It was this clique that utterly failed to understand the trend of events in Germany and adopted a worshipful attitude towards the Fuehrer. The failure to come to an understanding with Russia must be put down to the somewhat lofty attitude of this clique towards the Russian Government and people. A series of incredible blunders on the part of the Germans, mostly providential, have now placed the British Government and people in a position to defend themselves and those who depend on them against the most successful conspiracy in history against the freedom and well-being of the world.

But, the two voices still remain, and we have the unedifying spectacle of two prominent members of the British Cabinet trying to construe the terms of the Anglo-American Declaration to suit their respective points of view. It will be remembered that the third clause of the declaration proclaimed the resolve of the President of the United States and the British Prime Minister to "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". The declaration is quite clear. It recognises the right of all peoples, sovereign or dependent, to choose the form of Government under which they wish to live, and it also expresses the desire of the two Governments to see the sovereign rights and self-government of countries like Poland restored to them. Mr. Attlee's interpretation was the same. The Deputy Prime Minister 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." He proceeded to say that the Labour Party had

always been conscious of the wrongs done by white races to races with darker skins. "We have been glad", he added, "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." This was the voice of the real England. We have now the other voice, breaking into the old Tory melody in a recent speech of Mr. Anthony Eden. "The principles upon which the post-war world will be based" said Mr. Eden, "have been laid down in the Eight-Point Declaration issued by President Roosevelt and the Prime Minister on the occasion of their historic meeting. That declaration is the charter of all free nations. It establishes principles which will be equally valid for all nations, both great and small." In other words, according to Mr. Eden, the declaration applied to all free nations, big as well as small, but not to the others. It would not apply to India and Ceylon but it would apply even to little Denmark with her Quisling Government which submitted without firing a shot.

Fortunately for the world, the victory of the British people over their present enemies is the common desire of all. The free, as well as the semi-subject, peoples of the Empire feel they must win because, in the event of defeat, they and the principles and traditions they have come to believe in will never survive. But, speeches like those of Mr. Eden are certainly not calculated to make countries like India and Ceylon quite cheerful about the future. They strengthen the hands of those who doubt the good intentions of the British Government as a whole towards those peoples of the Empire who have not qualified themselves for the blessings of the Eight-Point Declaration by the enjoyment of full-self-government. Mr. Eden's pronouncement is as unwise as it is incorrect. The British people have been supported in their terrible sufferings in the present struggle not only by their own faith and courage but also, in a great measure, by the faith of the rest of mankind, including those very peoples whom Mr. Eden would fain exclude from the application of the Eight-Point Declaration. This faith should not be shattered by incursions into the field of worn-out Tory political philosophy which has been thrown out as an unclean thing by the British people themselves. If the war is going to be won, it cannot certainly be by those alone who subscribe to the political doctrines of Mr. Eden. It must be, and it is being, won by the peoples of the world roused to a sense of the great danger confronting all.

# Notes & Comments

### A Question of Principle

THE discussion in the State Council at the second reading of the Ordinance for the imposition of Excess Profits Duty was marred somewhat by Mr. D. S. Senanayake's attack on the Financial Secretary. The position of the Financial Secretary under the present form of government is certainly unpleasant. It is as unpleasant as that of an experienced and cautious business man appointed to mount guard over the finances of a concern going down hill at a great rate. The Financial Secretary's view of things was that the members of the Council would be endangering the financial stability of the country if they allowed the education and health services to increase at the rate they were doing. There is no reason why this should have provoked Mr. Senanayake's outburst. Expenditure on education and health would not certainly be money wasted. But, can it be denied that this expenditure is fast increasing? The State Council, like anybody else, must cut its coat according to the cloth. Many things are good and desirable, but can we afford to spend all the money needed for them? It is a question of ordinary business wisdom. Where is the money to come from? Mr. Bandaranaike says that by the end of 1942 the Ministry would reach the limit of taxation. If this is true, then Mr. Huxham's warning has not come too late. It would be wrong to place the increased expenditure on defence on the same level as the expenditure on education and health. The first duty of any Government, including the Ministers and the State Council, is to protect itself against attack, and the expenditure now being incurred for purposes of defence must always be a first charge on the public revenue. It is difficult to see how there could be any education or health services to spend money on if a foreign enemy succeeded in occupying the island.

### A Cut-Throat Business

MR. Senanayake accused the Financial Secretary of having gone behind the Board of Ministers and undermined their proposals. This was bad enough but there was nothing unparliamentary in it. Mr. Senanayake, however, proceeded further. He considered Mr. Huxham's conduct as one "which no person with any sense of decency would have adopted." Invited by the Speaker to calm himself, Mr. Senanayake informed the House that "when they were expected to work together in a body, if a person went behind cutting one's throat, it was just as well to expose him, and that, under similar circumstances, he (Mr. S.) would walk out like a gentleman "rather than adopt all the low tactics possible." The Speaker requested the Minister to withdraw and he withdrew the offending words. It is not known whether Mr. Senanayake used these words in a Pickwickian sense but his anger reminds one of Mr. Pickwick's when learned Counsel proceeded to unfold the details of Mrs. Bardell's case. Mr. Pickwick restrained himself but Mr. Senanayake would not, though he, unlike the much-injured Mr. Pickwick, has not been marked out as an exceedingly desirable victim in a breach-of-promise action by a designing widow, which would be a far greater provocation than anything offered by Mr. Huxham. It seems as if, for the moment, Mr. Senanayake forgot that he was talking in his capacity as Minister of the Crown. A little more restraint would help his cause much more than the use of the superlative in invective. In this connection, it must be admitted that Mr. Bandaranaike behaved with commendable decorum, perhaps for the reason that he had no strong feelings on the sub-

ject, unless, of course, he was indulging in the pastime of twisting the tail of the Tamils.

### A Timely Protest

THE protest of Messrs Sri Pathmanathan and Aluwihare against the proposed exemption of plumbago from the new tax was timely. The allegation has been made that some of the Ministers themselves are owners of plumbago pits. The Council would have, as Mr. Aluwihare rightly suggested, laid itself open to the charge of sectionalism if it insisted on such exemption. One unfortunate aspect of the discussion was that the Council divided itself into groups, each of which was to all appearances intent on taxing the other.

### England and Ceylon

DR JENNINGS in a recent speech emphasised the danger of drawing analogies between two systems. "It was extremely dangerous", he said, "to draw analogies between any two systems of government—in England and in Ceylon—and above all, it was dangerous to draw analogies between the English system and any other system because the English system was so curiously indigenous, and if there was any good thing outside England, it might have been copied from England." Dr Jennings might also have added that the craze for British precedents in politics is another danger to be avoided in Ceylon.

### How an Officer Sees it

A brief quarter hour with an Agricultural Officer proved very profitable. The Officer is full of thoughts for the regeneration of his people. The comparatively high standard of living of the present day Jaffna man, made possible by remittances from Malaya, he deplored, is becoming difficult to maintain—unless, of course, other avenues of wealth are discovered. The large army of educated unemployed is a negative factor in the economy of the Peninsula. These do nothings merely spend and exhaust the wealth of the country without in any way contributing their mite to it. The Officer, who is all feeling on this matter, blames the system of education for this ruinous tendency in the economy of Jaffna. The aim of the village school boy, as that of his urban compeer, is to get a job under Government. Failing that, he would rather swell the ranks of the unemployed than try his hand at anything that will profit him and also add to the wealth of the country. The Agricultural Officer who has done some work in the villages of Jaffna deplores the tendency of the village youth to move townwards—a yearning, the Officer again emphasised, created by the system of education in vogue. The task of those interested in the welfare of the villages should be, he said, to keep the youth in the village and encourage him to contribute to its prosperity and happiness. Education should make the youth love his village. The officer, if he had his own way, would insist on every school, be it in town or village, having a farm attached to it where, in addition to the literary education, the youth would be taught and trained in the simple yet profitable art of cultivation and of life-breeding which would stand him in good stead after his school career. The Officer is full of enthusiasm and ideas on the subject of rural reconstruction. But he feels the need for co-ordination of the activities of Government departments and unofficial societies which work towards improving the villager's lot. There is a lot of talk about rural reconstruction. The effective way of doing it is by all professing it pulling together.



# THE UNIVERSITY

## THE CULTURAL SYNTHESIS OF ASIA

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

IV

HOW many of us have heard of Kublai Khan? My friends, who have a passing acquaintance with English Literature would answer: 'Certainly, we have heard of him in the dream-poem of S. T. Coleridge beginning with the lines:

In Xanadu did Kubla Khan  
A stately pleasure-dome decree;  
Where Alph, the sacred river,  
Through caverns measureless to man  
Down to a sunless sea.  
So twice five miles of fertile ground  
With walls and towers were girdled round;  
And there were gardens bright  
With sinuous rills  
Where blossomed many an  
Incense-bearing tree;  
And here were forests ancient  
As the hills,  
Erfolding sunny spots of  
Greenery.'

Well, that is the poet's dream. Now, what about the reality? I wish we knew a lot more about the Great Khan. The text-books of history which we had to read in our school days painted for us a picture in which Europe was always the aggressor and Asia, the poor victim. We seldom heard of the Mongols; very few of us knew that in the thirteenth century the Mongols were a terror to Europe. Jenghiz Khan, his son Oghosai and his successors Mangu Khan and Kublai Khan held an empire which extended almost all over Asia (excluding India) and over a great part of Europe. When Kublai Khan died in 1292 A. D. the Empire divided up into five big areas:

- (1) The Empire of China, including Mongolia and Manchuria and Tibet. This was the principal one, under Kublai's descendants of the Yuan dynasty;
  - (2) To the far west in Russia, Poland and Hungary was the Empire of the Golden Horde (as the Mongols there were called);
  - (3) In Persia and Mesopotamia and part of Central Asia, there was the Ilkhan Empire—which had been founded by Hulagu and to which Seljuq Turks paid tribute;
  - (4) North of Tibet in Central Asia there was Great Turkey, as it was called, the Empire of Zagatai; and
  - (5) Between Mongolia and the Golden Horde, there was a Siberian Empire of the Mongols.
- Although the great Mongol Empire was split up, each one of these five divisions of it was a mighty empire.

(Jawaharlal Nehru; *Glimpses of World History*)  
What was the religion of these Mongol Emperors? From the name 'Khan', let us not conclude that they were Muslims. 'Khan' is related to the Tamil word 'Kone' which means king. The religion of these Mongols was Shamanism connected with Taoism and Buddhism.

dhism. He saw that the Tibetan form of Buddhism was the best means of spreading culture among his people and he took steps for the spread of Buddhism. Under his orders a Buddhist Lama devised a special alphabet for the Mongol language based upon the Tibetan forms of the Devanagari (Sanskrit) alphabet. Kublai also added Tongking, Annam and Burma to his empire. He could not conquer Japan and Malays because the Mongols did not know ship-building. He, however, sent friendly expeditions to South India and even to Madagascar.

Marco Polo the Venetian traveller, with his father and uncle stayed at the court of Kublai. Marco mastered the Mongol language and served Kublai Khan for seventeen years. He travelled over South Asia, leading an escort of a Mongol princess who was sent by Kublai Khan as the bride-elect of a kinsman of his, the Mongol ruler of the Ilkhan Empire in Persia. He visited Sumatra which at that time was the seat of government of the Buddhist Empire of Sri Vijaya. He also visited the Pandyan kingdom of South India.

From the fifth to the fifteenth centuries A. D. there were flourishing Hindu and Buddhist kingdoms all over the East Indian Archipelago (Sumatra, Java, Borneo, Bali etc) up to the Philippines and also in the mainland in Annam, Siam and Cambodia. French savants have worked out the history of these times. Prof Phanindra Nath Bose of the Viswabharati, Shantiniketan, gives us much valuable information regarding the spread of Hindu and Buddhist culture in his *Indian Teachers of Buddhist Universities, Indian Colony of Siam, Hindu Colony of Cambodia*; and the *Foundations of Greater India*. Prof K. Indras Nag and others have also laboured in the field.

Emperor Asoka sent Buddhist missionaries not only to Ceylon, Burma and Siam, but also to the courts of his Greek friends, Ptolemy of Egypt, Antigonus Gonatas of Macedonia, Magas of Cyrene, and Alexander of Epirus. Later on the Buddhist king Kanishka sent missionaries who converted China and Japan. The story of the Ramayana travelled right up to *Patala-loka* and influenced the Mayan civilisation of Mexico. When the Chola Empire of South India was in its ascendancy both Buddhism and Shaivism were patronised by the Chola sovereigns in countries where their flag flew.

When the Arabs conquered Persia, the Aryan Culture which was already there greatly influenced them. There was of course earlier contact between South India and the regions watered by the Euphrates and Tigris. Dr. Hall in his *Ancient History of the Near East* has mentioned about commercial intercourse between

the two above-mentioned places and pointed out that the Sumerians who carried civilization to these religions three to four thousand years before Christ were ethnically connected with the South Indians. The excavations at Mohenjo Daro and Harappa have shed more evidence on this theory. Dr. Abinash Chandra Das in his *Rig Vedic India* has shown that the ancient Egyptians migrated to Egypt from the Pandyan kingdom of South India and the ancient Chaldeans from the Chola kingdom.

Asia is the birth-place of all great religions. Sir William Ramsay in his Gifford Lectures on *Asiatic elements in Greek civilization* has shown that Greek religion, philosophy and mythology originated and were developed in Asia before they were taken over to Greece. Christianity was influenced by Greek and Hebrew cultures both of which were influenced by Sumerian, Hittite, Babylonian, Cretan and Egyptian Cultures which in their turn were influenced by Dravidian and Aryan Cultures. Hinduism, Buddhism, Christianity and Islam, the four great living religions of the world have thus a common background of culture. Kakasu Okakura was right when he said: 'Asia is one.'

Now let us see when and how Europe came to have a dominating influence over Asia. The invasion of India by Alexander was extremely short-lived. It lasted for about three years from May 327 to May 324 B. C., while Chandragupta Maurya (the grand father of Emperor Asoka) was able to rid India of all vestiges of Greek authority by 323 B. C. The history of your own island of Ceylon will give you an idea of how from the sixteenth century onwards Europeans first came as merchants and stayed on as rulers. The discovery of America and the sea-routes gave the first impetus to European races for trade, conquest and expansion. The success of Japan in the Russo-Japanese war was the first sign of the awakening of Asia. Now the Asian people are becoming more and more conscious of their own history and the worth of their own culture.

The University of Ceylon should take up the study of the history of Buddhism which as I have shown above is bound up with the history of Asia. In the Intermediate classes students should get a sufficiently good knowledge of the history of Ceylon, India, and Indonesia (which term may be taken to include Burma, Siam, Indo-China, Java, Sumatra, Malay Peninsula, and the Philippines). Final students should study the history of China, Korea and Japan in the east and Afghanistan, Persia, and what European writers call the 'Near East' (which in truth for us is the 'Near West') in the West. The honours students in history will in addition to these study Modern European history and the history of the World as a whole. Thus the study will proceed in concentric circles beginning with the homeland as centre.

Asian Art will be an allied subject but is vast enough to form a separate branch of study. The Archaeological treasures of the world lie close at hand to Ceylon students and Archaeology will form another branch of

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### NEWS IN BRIEF

#### Personal

Mr. P. P. Nicholas, Managing Director of the Oriental Bank of Malaya Ltd, who has been here on a short visit to the Jaffna Branch has returned to his Headquarters in Malaya via Madras.

#### Natesan Classical School, Tinneveli

The following are the successful students in the Bala Pundit and Piravesa Pundit Examinations held by the Jaffna Oriental Studies Society this year,—

**Bala Pundits**:- Veluppillai Muttulingam, Sivaguru Arumugam, Kandappa Rajadurai, Periatthamby Thambithurai.

**Piravesa Pundits**:- Arunasalam Selvaratnam, Ramalingam Sathasivam.

#### V. C. Staff Association

The Annual General meeting of the North Ceylon Village Committees' Staff Association was held at 10 a. m. on the 17th August 1941 at the Udavil Village Committee Hall. Mr. M. Kanapathipillai of Puloly presided. A vote of condolence was passed on the death of Mr. Tamby Ramanathan, Bar-at-law, the Vice-President of the association and on that of Mr. S. D. Thambu, one of the Secretaries.

A sub-committee consisting the president, Messrs. C. Navaratnam, V. V. Karunanithi and the Secretary was appointed to formulate a workable salary scheme and submit to the Executive Committee. It was also resolved unanimously that the Executive Committee of Local Administration be requested to grant to all Officers and Servants employed under the Village Committee the same privilege in regard to leave. The Association was of the opinion that Rule No. 15 Sub-section (3) did not give V. C. Officers complete security of service and that a copy of the resolution be forwarded to the Hon'ble the Minister of Local Administration for favour of necessary action.

#### Prevention of Crime Through Social Service

Mr. Sydney de Souza, Assistant Superintendent of Police, Jaffna, addressed a public meeting at Maxwellden School on Friday the 22nd ultimo on prevention of crime. Kathi S. M. Aboobucker presided.

Mr. de Souza said that crime did not exist to a large degree in Muslim area and that with the co-operation of the respectable men in the locality crime could still be reduced. He said that the Police Officers would be always willing to co-operate with the public to reduce crime altogether. According to the teachings of the Prophet the Muslims ought to show the noble qualities of Brotherhood, unity and equality. He emphasized that the elders should render help to the progressive young men in their social aspirations. Schools should provide not only book education but also general education. Mr. S. T. Samuel, Headmaster, Kilner College, congratulated the youths of the League on forming an association with the object of promoting Equality, Unity and Brotherhood. An Association of that type would remove all barriers of race prejudices. Mr. K. Nadarajan offered some remarks,



# THE ELEMENTS OF SAIVA SIDDHANTAM

## SIDDHIYAR—AN INTRODUCTION

(By a Science Graduate)

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

(Continued from our issue of 25-8-41)

Some people however are not content with this infinity thus predicated of Brahman. They would predicate of Him infinity in a third respect, namely in respect of things. They argue that He is infinite in respect of things in as much as He is inseparable from them all and He is inseparable from them all because He is the cause of all. The cause cannot be said to be limited by the effect, because the things spoken of as effects have only a momentary existence and are unreal. Apart from the cause there is no such thing as an effect really existing, at which the idea of the cause may terminate. They would thus admit the existence of 'Brahman' (or Pati) only and deny Pasu and Pasam saying that they are evolutes of Brahman. If then there is no such entity as Pasu other than God and if it is God that appears as Pasu and Pasam and is identical with them it is reasonable to ask:—

What is all this pain and misery we see in the world due to? Why should we the perfect and free Being be subject to bondage? Why should we suffer so much? Why should there be evil? Our friend the monist says "It is due to 'Avidya' (ignorance)." But then, who is ignorant? Is it the Omniscient God or our own selves who are identical with Him? Our friend answers "Avidya inheres in the organ and not in the self, it does not pertain to the self but to the state of bondage". Whose state of bondage? and what is the organ? Is it something sentient or insentient? and, is it something identical with or different from God? "It is all a delusion," our friend retorts, "like the snake in the rope and is due to Maya." But, hold. Who is thus deluded? Is it God or anybody else? And, what is Maya? Is it something identical with or apart from God? "It is something 'Anirvachaniyam' (which cannot be postulated in words), something indescribable, something wonderful"—Really!

Our friend begins with God only and denies everything else. Then finding himself in a tight corner, he has recourse to a second thing called Avidya and then to a third called Maya. Nor are his difficulties ended here. What, we ask, is evolution? What is it due to and intended for? What is the purpose of creation? Is it purposeless? Is God a lunatic to do it for nothing! Or is it intended for self-glorification? Our friend is simply dumbfounded. He is unable to answer it. He says: "It is not right to ask or answer the question 'what is the purpose of creation?' We cannot say that it is meant for the enjoyment of the Supreme; for the Supreme really enjoys nothing. It is pure consciousness, a mere witness. And there is no other enjoyer, for there is no other conscious entity. The Iswara is one only, and what is not conscious cannot enjoy. Nor is creation intended for 'Moksha', because it is opposed to Moksha. Thus neither the question nor an answer is possible; and there is no occasion for it, as creation is due to the Maya of the Supreme". A fine answer, indeed! But it does not occur to our friend that all this difficulty is of his own making, due to his wrong hypothesis, and that it all vanishes into thin air if he admit a second entity (Pasu) for whom all this is intended. For then there is no necessity to indulge in all sorts of verbal jugglery and to beg the question over and over again. Then there is no necessity for him to take the company of the 'Lokayatan' (materialist) and deny Moksha. Then there is no necessity to deny the scriptural injunctions and all the various teachings of all the Agamas and the Vedas. For, if there is no soul different from God, in other words, if our friend himself is God and not anything else, he may do as he pleases. He need not observe any laws, religious, moral or other, if he be so inclined, he may rob his neighbour or commit murder with impunity and indulge in all sorts of vices without hesitating in the least, as he need not fear any suffering therefor. And he need not be righteous or good or law-abiding, there being no necessity to be so. Thus the theory of 'Ekanmavadam' (or monism) when carried to its logical conclusion: appears to be.....—Well, we shall not use any unkind words lest they should jar in the ears of sincere believers in the doctrine of Ekanmavadam and pain their hearts. We would content ourselves with merely remarking that this doctrine appears as far as we can see to be untenable as it leaves too many questions unsolved (—though we should not omit to add here in justice to the theory that it gives most beautiful answers to a host of other questions.—) The Lokoyatan (materialist) has at least the restraint that whatever misdemeanours he commits he should not be caught by the king (earthly king) as he fears corporeal punishment by the king. But even this fear is absent in the case of the Aham-Brahma-Vadi, 'I am Brahman' doctrinaire. No wonder, therefore, that the mighty Sankara, the intellectual giant, irresistible controversialist and versatile commentator that he was, found himself unable to resist the holy presence of the lowly sage Sri Kanta and became the humblest of the humble devotees of 'Tri-Pura-Antaka' (திரிபுராந்தகன்), the Destroyer of the triple 'cities' (of Anayam, Karmam and Maya), in the closing days of his life.

If then Adwaitam does not mean Ekam, why do the Vedas repeatedly cry out Oae, Oae, Ekam, Ekam, Ekamavadvithiam?—

(Continued on page 6)

## LETTER TO THE EDITOR.

### English Educated Tamils and the Saiva Faith

Sir,—It is rather unfortunate that your correspondent on 'English Educated Tamils' in the issue of the "Hindu Organ" of 28-8-41 has misunderstood the two statements chosen by him for comment from the last annual report of the Jaffna Saiva Paripalana Sabha published in the "Inthusathanam" of 11-8-41. The substance of the first statement is, "Some of our English educated men, having no adequate knowledge of Tamil, read books on Mayavadha published in English consider the knowledge thus acquired as identical with the truths of Saivism." If he had taken the subsequent sentence along with it he would have very well avoided his misconception. The substance of the subsequent sentence is, "They are ignorant of the works of the four Saiva Gurus, the four Saiva religious teachers and other Tamil saints like Thayumanavar and Paddinathar."

The chief object of the Saiva Paripalana Sabha as found in the Sabha Ordinance No. 17 of 1931 is 'to promote and propagate the Saiva Religion.' The very name of the Sabha suggests this idea. It is, therefore, no mistake to make some reference in the report to some of our English educated Saivites, who owing to a lack of an adequate knowledge of Tamil, read some English books on Mayavadha and totally neglect the study of the religious books of the Saiva saints. A Christian body will naturally encourage its members to read books on Christianity and a Buddhist body will encourage the study of Buddhist literature. And, if the Saiva Paripalana Sabha wants to encourage the study of Saiva literature among the English educated Saivites, one cannot accuse the author of the report of being bigoted or fanatical. The report does not say that the Saivites should not read religious books other than those on Saivism. It rather seeks to emphasise the point that a Saivite should learn first the Saiva books and then books on other religions. How can a Saivite make an attempt to study the science of Comparative Religion, as suggested by the correspondent, without acquiring first a fairly sound knowledge of his own religion?

There are some English educated Tamils in our land who cannot read or write in Tamil even the names and works of the Saiva Saints and, worse than that, there are some who cannot even pronounce those names properly. When a certain section of the Saivites thus neglect the study of the Saiva saints, is it not the sacred duty of the Saiva Paripalana Sabha to remind them of their duty towards their religion?

The second point in his letter deals with the membership of the Sabha. In this connection the report says it is very essential for the propagation of the Saiva faith for the members to lead a Saiva religious life so that such a life may serve as an example to the common people. Here the term Saiva is used in the same sense as 'சைவ'

## The University

(Continued from page 3)

study, Persian, Sanskrit, Arabic and Chinese as well as some of the more important living languages of India should be provided for. Shantiniketan has a school of Chinese culture as well as a school of Islamic culture. If your Vice-Chancellor happens to be a person of some imagination coupled with profound scholarship in Oriental lore, he can secure endowments from Burma, Siam, China, India, Persia and even distant America to promote Buddhist, Islamic and Hindu Cultures.

I have briefly touched upon history, art, archaeology, and the languages. Of the Western languages, English will take the chief place. In accordance with the London syllabuses (which are meant for students in England) our students had to spend a lot of precious time in studying Anglo-Saxon and Middle English. This portion of the London Syllabuses may be profitably replaced by a study of the History of the British Constitution. French and German would legitimately come into the Science Course. I remember London University once introducing 'Greek and Roman Institutions' in place of Greek and Latin. Ceylon may try some such innovation. The cultural value of the European classics may thus be secured without making a deep study of the languages concerned. In my next, the concluding article, I shall attempt to place before you a few other points to which attention should be directed, before the University Bill is drafted.

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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. 7-8-6-11-41]

is used in the following quotations:—

"மேன்மைகொள் சைவத்தி வினக்குக உலகமெல்லாம்"—சகலியப்ப சிவாச்சாரியார்.

"சைவமாம் சமயமும் ஊழ்பெற வரிது"—சுருணத்தி சிவாச்சாரியார்

"வேதொறி தழைத்தோக்க மிகு சைவத்துறை வினக்க"—சேகரிடார்

"சைவமயமே சமயம்"—நாயுமானவர்

"சைவத்தை வளர்த்தற்கு வேண்டிய முயற்சியைச் சீர்தந்தையோடு செய்தல் மிக மேலான சிவபுண்ணியம்"—குமரகுருகரவலர்.

Such an appeal in the annual report of the Sabha will surely promote harmony and good-will among all Hindus if only its real motive is understood.

Yours truly,  
A Member of the Saiva  
Paripalana Sabha.



# DAWN OF THE NEW ERA

## FUNDAMENTALS OF TRUE CULTURE

### THE VITAL SIDE OF BEAUTY

BY NICHOLAS ROERICH

**G**REAT changes have taken place during the last decade. Many walls of prejudice and ignorance have been destroyed. Only the blind and deaf do not realize the knocks of the new forces that are coming into life. And the coming of these new messengers is as simple, as always is the coming of everything great.

Three gifts of perception are sent to humanity. The perception of One Spirit brings into being the unity of Love of Religions. The perception of the miracle of Art creates the realm of Beauty. The perception of cosmic force brings to us the idea of one universal Power. And in the name of the enlightened New Era, we have to accept these blissful gifts with prayers and in constant readiness for action.

The Inquisitors did not trust Galileo in his statement on the revolving of the earthly globe. Solomon de Caus was placed into an insane asylum because of his belief in the power of the steam.

Even an approximate understanding of the fundamentals of true culture will create proper conditions for all the brilliant discoveries that are awaiting mankind in the near future. Much will be achieved if explorers, daring and confident, will know how to approach the true nature of things without any prejudices which are characteristic of outwardly civilized people. Life is still full of prejudices seemingly fit only for the dark Middle Ages. However, there has never been so favourable a moment for the advent of genuine knowledge and beauty.

You can claim that the expression of individuality of the various peoples always takes a different form. But one condition will hold for ever: the forms of life must be not only civilized, but must have the elements of culture. And when you discuss the future, have in mind the essential condition that it must rest within the bounds of true culture.

#### Not By Words

But how shall the conception of culture which is so easily understood, but not transmuted, be brought into life? Certainly, not by words and proposals. What is needed now is harsh, practical and enlightened labour in its deep realistic meaning. The coming harvest of the forgotten forces of nature will blossom only on the soil of this reality.

Through creation and knowledge this reality of culture will take its place in life. Only the great Beauty and Wisdom will strengthen the actual path of life. And now the time has arrived for concentrated work. And every worker should realize that he is not merely an insignificant part of a complicated apparatus, but that

the highway of attainment lies open before him.

However, humanity is not erecting a polyglot Tower of Babel. The common language of mankind is known to everybody to whom Beauty is not a dead word. And the thoughts of it, pure as the dove, fly the world around.

It is with special attention and great joy that we are watching the youth of today. Their hearts are sounding in a unique and quite new way. They are going to build the new world and when they are praised, our heart is filled with hope. And the praises are many, for youth is working and hence strengthening its spirit.

With hearts open to Beauty, in evoking young forces to a bright outlook, the people are deciding their future. During the present hard strife, the nations begin to understand why it is practical to retain the treasures of culture. They know that the new line should be erected according to these hieroglyphics on wisdom. Because the past is but a window to the future. Through this window will come the joy of presenting to friends the new peaceful discoveries of Beauty.

#### Doubts Due to Ignorance

Those who sit in pigeon holes may believe that all mottoes about Art are too idealistic and can doubt their practical application in our day, amidst our complex life. But this doubt comes only from the personalities of limited knowledge, narrowed by the stress of urban life. But our way is not with these, for we have seen how the buildings of their limited knowledge are easily destroyed. But take the simpler souls, not from the dark city, but those closer to nature, from town and village, from that universe where the wings of possibility are growing. From those you will have an entirely different response. Even simple Russian peasants understood that in the art object was the real valuta, more stable, more firm, than in any pecuniary possessions. In the same way, those peasants felt the significance of music and song and really, if serpents can be charmed with music, how much greater importance has it for the human soul!

Without any exaggeration, I emphasize that not one government can endure henceforth, unless it shall take into consideration the veneration of beauty expressed in all branches of art and higher knowledge.

And if the transports shall carry, for exchange, not goods but beauty, one may believe that not one hand would be found to destroy those objects. There is one point at which beauty always conquers, when even the sceptical ones are confounded and begin to realize

that they have to do with something beyond themselves.

All possibilities of lower ways have already been tried. We have such superb poisons, and such all-destroying explosives, and our knives are so keenly sharpened that every heart can be destroyed. What a splendid apotheosis of destruction! We must have reached to the second thousandth year of our era to achieve such perfect enmity. And the same time hypocrisy is at its flood tide. For we pretend great concern with international law. Pity the professor of international law for his position now is very insecure; to discuss peace at a table beneath which is lying the most powerful explosive is hardly pleasant. And there is no rescue for them. No possibility of being saved until they have returned again to the right way.

Should someone wish to dispute with me this matter, denying the vital side of Beauty, I will gladly discuss with him. I have on my side the soundest historical facts and what I am saying is based only upon results. When people accuse me of being only an idealist, I can well say: "No, I am the realist, because I believe in knowledge and facts, in the synthesis of beauty, while you lay your faith on scraps of paper".

I believe always that the most idealistic ideas are the most practical and so it has proved in every organization in which I had the opportunity of participating during my artistic career. If anyone shall argue that something is too idealistic and hence outside of life, one can say: "Excuse me, you are wrong. It is out of life because it is not high enough. It is as in mathematics, where we have to do with strange figures that seem to be not vital, but in their application these figures become magnetic forces attracting life in all its atoms. And only in this way does one find the true ascent which leads us to the truism; from the highest mountain, one attains the brightest outlook. And from the clearest outlook one can discern how the seeming destruction is in reality the part of constructive work."

I have many friends among the children and I have always been especially proud of the little visitors to my exhibition. For who can grasp in the easiest way, the vital power of art?—the simple people and the children, the people of nature. And in organizing the new international army of the New Era, we must not forget the simple people and the children. The new era must have its knights. And the best countersign of the army—the true passport for honor and eternity—is the sign of true culture. Before this countersign all communications shall be opened. And how simple and how beautiful shall be this vital sign!

#### Enemies of Beauty

We have noticed that the greatest enemies of Beauty are vulgarity, hypocrisy, selfishness, and above all, ignorance. The last one, although harmful, is not so dangerous. For this ailment may be cured, and my advice for remedy is to go to the first sources: the sincere outlook, based on real facts, will open the eyes of those

afflicted. One woman whom I know, who lectures and sincerely attempts to interpret the meaning of art, once asked me what I would call her profession. I replied that the best title was probably a "window cleaner". And this is not entirely jest. For I assert that every human being has an open view into this realm of Beauty, if only the dust of life and the dirty windows do not obscure his vision.

I recall also another conversation with a man in an official position who wanted to speak to me about this subject. During a conversation of three hours, he refused ever, thing I told him, and I covered everything he told me. Finally I told him: "Now, during three hours you have denied every thing of mine, while I have found a place for everything you have said. Please comprehend whose position is better." And I saw how really amazed he was to realize that he was only a negative spirit. And how many of these opposing spirits in official life are crossing our ways, only denying. But when their eyes shall be opened, they will be astonished at their own bigotry. And they shall see how easily in our every-day life, a new order and a new realm can be established in the most vital way.

Remember not dreams, but facts and results. And from where comes the most bracing energy to grasp the vital ideas? My friends, only from the infinite power of the air, of the sun, only from the light, comes this life-giving smile.

### Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 897.

In the matter of the estate of the late Rasammah wife of Somanathar Perampalam of Vaddukoddai, Jaffna who died at Sittian in the F. M. S. Deceased.

Ponnachchy widow of Ampalavanar Somanathar of Vaddukoddai East Vs. Petitioner,

1. Perampalam Nagaratnam of do.
2. Perampalam Maheswary of do.
3. Perampalam Saraswathy of do.
4. Perampalam Samy of do.
5. Perampalam Lachchumy of do.
6. Perampalam Ambikai of do.
7. Perampalam Sinnammah of do.
8. Perampalam Jayarajasingam of do.
9. Nagamuttu Kandiah of do, Respondents.

This matter of the petition of the abovenamed petitioner coming on for disposal before C. Coomaraswamy, Esquire, District Judge Jaffna on the 4th day of July 1940 in the presence of Mr. V. Nagalingam, Prctor for petitioner and the affidavit of the petitioner having been read; it is ordered that the said 9th respondent be appointed guardian-ad litem over the minors 1-8 respondents, and that letters of administration be granted to the petitioner to the estate of the said deceased unless the said respondents shall appear before the court on the 21st day of August 1940 and show cause to the satisfaction of this court to the contrary.

This 27th day of July 1940

Sgd. C. Coomaraswamy, District Judge.

Extended to 10-9-41.

(O 31. 28 & 1-9-41.)



# THE ELEMENTS OF SAIVA SIDDHANTAM

(Continued from page 4)

True. This truth is not confined to any particular sect or creed. All the Agamas, all the shastras, all religions in fact, are loud in the proclamation of this one Grand Truth. The third Athikaranam (proposition) of the first Sutam of the Siva Gnana Bodham is exclusively devoted to the proof of this Truth. There is but one God (Pati). There cannot be a plurality of Gods. இதுதிரியம் காலம் தன்வரீய் ஒருவனே. It is the one God that appears in various forms. யாது ஒரு செய்வம் கொண்டு அத்தெய்வமாகி ஆகவே மாதொரு பாகனார் தாம் வருவர். The mistake which some people commit consists in their mis-application of the word. They would apply it not to God but to all the universe and their own selves. They want themselves to be regarded as God. And, to them, the Divine Seer (Meykanda Deva) answers:

ஒன்று என்றத ஓன்றேயான் ஒன்றேபதி பசுவாம்  
ஒன்று என்ற நீயாகத்தோடு உள்காண் - ஒன்று இன்றால்  
அக்காக்கல் இன்றும் அகர உயிர் இன்றேல்  
இக்கிரமத்த ளன்றும் இருக்கு.

What the Vedas say is one is indeed one. 'Pati' is one only. But you who say all is one are 'Pasu' and are bound in 'Pasam'. The Vedas say that nothing can exist without Him, just in the same way that the letters of the alphabet cannot have their being without the opening vowel 'a'.

Siva Gnana Siddhi expresses the same truth in almost identical words:

ஒன்றென மனநகல் என்சாம் உரைத்திட உயிர்க்கல் ஒன்றி  
கின்றனக் காணு பன்மை கிசுந்தவது என்னை என்னிட  
அன்று அனை பதிதான் ஒன்றென்று அறையும் அக்காக்கல் தோறும்  
சென்றிடும் அகரம்போல கின்றனை சிவனும் சேர்க்கே

It is the same relationship that is referred to by Tiruvalluvar in the 1st Kural அகர முதல எழுத்தெல்லாம் ஆதி, பவன் முதற்கே உளது, and by Umaphthiyar in the 1st couplet of Tiruvartupayan அகர உயிர் போல் அறிவாகி எங்கும், கிரியை இறை சிந்தும் சிந்தற் று.

## A Unique Siva Image

### Importance of a Cambodia Find

(BY O. C. GANGOLY)

THE cult of Siva, the antiquity of which is lost in the dim regions of pre-history and of Vedic myths, has developed in South India into a richly conceived and luxurious pantheon. Scholars are divided in their opinion if a well known, three-headed effigy on a seal from Mohenjo-daro, represents the Vedic conception of Pasu-pati. The available texts of the Silpa-Sastras (Mayamata, Kasyapiya, Silpasara and others) record the dhyanas and the lineaments and patterns (laksanas) of sixteen forms of Siva, while the Karangama mentions as many as twenty-five. But plastic representations in stone as well as in metal surviving in the various temples do not exceed more than sixteen forms. While images of the Lord, associated with His Sakti, Uma, Gauri, Manonmani are confined to the twin images of Siva and Isvar (Uma Sahita and Soma-Skandha), and Gangadhara and Ganga Visarjana—(Siva in association with Ganga)—the image of the God in association with two Saktis simultaneously, as in the images of Vishnu accompanied by Lakshmi and Rukmini, and of Skanda accompanied by Deva-Sena and Valliramay—is a phenomenon hitherto unknown in South Indian Saivaitic iconography. No Precedent in South India.

Yet this is exactly what has been recently unearthed in a mutilated stone figure representing Siva with Gauri on one side and Ganga Bhattarakī, on the other. There is no precedent for this triple image in any icon hitherto known in South India. The representation of Ganga, the other consort of Siva—is

invariably as a tiny effigy generally placed on the right side of the matted lock in images of Nataraja, and of Gangadhara also. In the famous panel at Trichinopoly and in the temple at Gangai Konda Cholapuram as also in a metal image at Vaidisvaran-Kovil, Uma is represented as a full length figure on the left side of the Lord who caresses Uma in elaborate gestures but who seems to ignore the other sakti—Ganga-Bhattarakī who is concealed in a tiny and miniature form. As Rao Saheb Krishna Sastri has pointed out that the Isvara in images of Gangadhara, 'is represented as embracing the Goddess Gauri, consoling and assuring her that his affections would not be transferred to the river Goddess'. In many popular legends recorded in the vernacular, in the North, Siva is represented as concealing the Ganges within the intricate folds of his matted locks, so that Gauri may not discover the presence of the co-wife (sapatni). But, in contradiction to all these known legends and iconographic traditions in India, an image has been discovered at Bakon in Cambodia in which Siva displays his two consorts. In this image both the Devis touch the body of the Lord by their respective outstretched arm—the right arm of Ganga, and the left arm of Uma. This is justified by a Sanskrit inscription dedicated to his Image who is described as "the Lord of Uma and Ganga." "Uma-Ganga-bhuja tata-Samslista jaghana sthalam Sa Iswaram Sthapitavan Uma-Ganga-patiswaram." 'He set up the image of the Lord of Uma and Ganga in which the creeper-like arms of Uma and of Ganga touch the thighs of the Lord.' It will be interesting to know if any precedent for this conception of Siva could be traced in any of the shrines in South India. If not the devotee of Siva in Cambodia may be said to have created a new conception of the God,

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